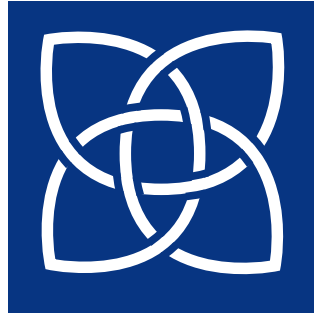


The North American Reformed Seminary



The Dorean Principle

A Biblical Ethic for Ministry Fundraising

A thesis submitted to the oversight board of the seminary
in candidacy for the degree of Master of Divinity.

By
Conley Owens

July 2019

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DECLARATION

I hereby declare that this thesis/dissertation is a presentation of my original research work, that the work contained herein is my own except where explicitly stated otherwise in the text, and that this work has not been previously submitted or is being submitted concurrently for any other degree or professional qualification.

A handwritten signature in black ink, appearing to read 'C. Owens'.

Conley Owens

July 23, 2019

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ABSTRACT

Conley Owens: The Dorean Principle (A Biblical Ethic for Ministry Fundraising)

Does a concrete boundary delineate ethical and unethical ministry fundraising? This thesis answers that question with a resounding *yes*. Primarily through the writings of the apostle Paul, we argue for a distinction between *horizontal reciprocity* (ministerial support offered out of a direct sense of obligation) and *colabor* (ministerial support mediated by a divine obligation). On the basis of this distinction, we resolve several apparent discrepancies in Paul's financial practice, providing a holistic accounting for his actions where previous attempts have arguably failed to satisfy. We additionally demonstrate that Paul's policy accords with the remainder of the New Testament and echoes in the writings of the subapostolic church.

We recast this distinction between horizontal reciprocity and *colabor* in *the dorean principle*, arguing that the former compromises the sincerity of ministry while the latter upholds it. From this principle, we set the boundaries for a robust ethic of ministry fundraising, looking especially at its implications for parachurch entities and the church's use of intellectual property rights. Surveying the contemporary landscape of ministry practices, we offer some critiques and guidelines for course correction.

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To Sarah, the best colaborer a man could ask for.

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Abbreviations

ASV	American Standard Version	GPL	GNU Public License
AV	Authorized Version	IP	Intellectual Property
BSD	Berkeley Software Distribution	IPRs	Intellectual Property Rights
CCLI	Christian Copyright Licensing International	LXX	The Septuagint
ChMS	Church Management Software	NASB	New American Standard Bible
CSNTM	The Center for the Study of New Testament Manuscripts	NET	New English Translation
Did.	The Didache	NIV	New International Version
DMCA	Digital Millennium Copyright Act	NKJV	New King James Version
ESV	English Standard Version	NLT	New Living Translation
GFDL	GNU Free Documentation License	NRSV	New Revised Standard Version
GNU	GNU's Not Unix (an operating system)	RSV	Revised Standard Version
		v.	verse
		vv.	verses
		WEB	World English Bible

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Chapter 1

Introduction

At the intersection of ministry and money lies an enigma. Does a concrete boundary delineate ethical and unethical fundraising? This thesis answers that question with a resounding yes, finding clarity in the apparent intent of the giver. Primarily through the writings of Paul, we will establish *the dorean principle*, which asserts that all material support received by ministers and ministries should be mediated by divine obligation. That is, a minister may only receive from one who realizes his immediate duty is to the Lord and offers in fulfillment of that duty.

1.1 The subject matter

The need for such a thesis becomes apparent in a consideration of the current state of affairs. First, the landscape of Christendom in the modern world demands clarity on matters of ministry fundraising. Second, existing attempts to articulate a biblical ethic remain incomplete and/or underdeveloped.

1.1.1 The need for clarity

Many object to the abuses of prosperity gospel preachers and particular solicitations of aberrant televangelists, but beyond the most egregious transgressions, few Christians are equipped with any

reliable compass for identifying errors in ministry fundraising. Guilt by association along with fuzzy notions of what constitutes greed form the scant tools that line the believer's utility belt. Among such a crowd, ministry leaders operate without real accountability. On the other side of the spectrum, repopularized anabaptistic objections to pastoral salaries have invigorated a zealous contingent to oppose nearly all forms of ministerial remuneration. In neither case does biblical clarity rise to the fore.

Additionally, the sheer quantity of money that changes hands in the name of Christ calls for a reconsideration of first principles. Christian book sales rise into the hundreds of millions of dollars,¹ and individual parachurch organizations amass revenues in the hundreds of millions.² As ministry organizations steward larger quantities of wealth, their obligation grows to ensure they steward it correctly.

Furthermore, actual fundraising techniques have diversified, especially with the advent of the digital age and the economy that has been built around virtual goods such as ebooks. While the regular giving of congregations remains a key avenue for funding, many ministries have turned to alternative sources of income: sales, targeted solicitations, government programs, etc. Apart from a biblical standard, there is no sound means to vet the ethical propriety of these methods. Indeed, it can hardly be said that a majority of them have received sufficient scrutiny.

Far from negligible, these practices impose substantial burdens on congregations. Seminary tuition leaves pastors financially shackled for years to pay down loans. Even small transactions consume precious resources as church leaders wrestle with understanding and acquiring the appropriate rights to worship music. Worse, imprudent financial practices often lead believers and nonbelievers alike to entertain doubts about the integrity of a given ministry. Above all, apart from a firm grasp on the biblical ethic, ministries can have no confidence they honor Christ in their fundraising practices. Now, more than ever, the church must turn to the word of God to find clarity

1. Nielson, *Focusing on our Strengths: Key Insights into the Christian Market from Nielson Book*, <https://www.nielson.com/us/en/insights/reports/2015/focusing-on-our-strengths-insights-into-the-christian-book-market.html>, Accessed: 2019-03-22

2. Cru, *2017 Annual Report*, <https://www.cru.org/content/dam/cru/about/2017-cru-annual-report.pdf>, Accessed: 2019-03-23

on these matters.

1.1.2 Previous work

Of course, it is not as though there have not been attempts to develop some biblical ethic of ministry fundraising. Any commentary that covers the relevant passages does so implicitly. However, no project has set off to perform an extensive consideration of all the pertinent texts. As such, present solutions remain incomplete, and many arrive at skewed conclusions. Those that nevertheless manage to arrive at biblical solutions have left them underdeveloped, failing to draw out logical conclusions, especially ethical implications. As one representative example, in his work on Matthew's gospel, D. A. Carson arrives at admirable judgments against the sale of spiritual ministry,³ yet does not offer any concrete boundaries for the one who might desire to follow this ethic.

While a host of biblical texts have ramifications for the ethics of ministry fundraising, any project of this nature must establish the harmony between various Pauline statements about his own financial practice. This constitutes the primary task for any dedicated attempt at forming a well-rounded conclusion on this topic. Chapter 2 will cover previous attempts at this and outline their insufficiencies.

Additionally, few previous efforts have ventured into related theological considerations. Those that have are shaped by their ethical conclusions. We intend to press forward past our synthesis of the more didactic texts of the New Testament by constructing a basic biblical theology of ministry fundraising. While more expansive projects have been conducted in the past,⁴ our ethical formulation will provide the foundation for an original biblical theology of *colabor* in chapter 10. Furthermore, we intend to provide an analysis of related texts from church history. Once again, other sources have made collections of relevant citations from early eras,⁵ but our conclusions will

3. See D. A. Carson, *When Jesus Confronts the World* (Authentic Media, 1987), 142.

4. For example, see Jonathan J. Bonk, ed., *Missions and Money*, vol. 15, American Society of Missiology Series (Orbis Books, 2006).

5. For example, see Victor Paul Furnish, *II Corinthians*, The Anchor Yale Bible Commentaries (Doubleday & Company, Inc, 1984), 506.

offer a unique perspective.

1.2 The present work

The purpose of this thesis is to establish the ethical boundaries of ministry fundraising by collecting and analyzing all the relevant biblical data. This is a matter on which the New Testament is far from silent, and the deficiencies of previous attempts are largely due to the limited scope of texts placed under consideration. From this foundation, we will flesh out concrete ethical borders, elsewhere rarely addressed apart from primarily abstract terms. Further, we intend to reinforce these conclusions by considering the intersection of this topic with biblical theology and church history.

1.2.1 Hypothesis

The main hypothesis presented here we will term *the dorean principle*, named after the use of the word δωρεάν in Matthew 10:8 and 2 Corinthians 11:7. Fully articulated in the final part, we formulate it as follows:

The Dorean Principle: *In the context of gospel proclamation, accepting support as anything other than an act of colabor compromises the sincerity of ministry.*

We identify *horizontal reciprocity* as that which is given from man to man in direct exchange for gospel ministry. We determine that the New Testament forbids a minister from receiving horizontal reciprocity. In contradistinction, we identify *vertical reward* as that which God grants to his servants for their gospel ministry, albeit potentially at the hand of another. For example, the priests of the Old Testament received of the sacrifices that were given to God. While these comes from the hands of the people, they are given as an offering to God and then indirectly received by the priests as a vertical reward. While God may reward his servants directly, when he chooses to do so through the voluntary actions of other servants, we term this *colabor* and determine that it is the only form of support that a minister is permitted to receive from others.

1.2.2 Roadmap

This thesis is divided into four primary parts. The first part attempts to discern Paul's financial policy and present it positively. The second part tests that articulation against various apparent inconsistencies in his ministry. The third part surveys related theological considerations. Finally, the fourth part explores practical applications from our theological conclusions.

As the first part concerns Paul's financial policy, chapter 2 surveys the current state of scholarship on the matter, concluding that no works have explored this topic with sufficient depth, and the few that come close have failed to draw out the resultant ethical principles. In preparation for our assessment of Paul's policy, Chapter 3 surveys the relevant context of 1 Corinthians 9 in order to assert that his refusal of money stems from an absolute ethic rather than a situational judgment of the Corinthians' maturity. Chapter 4 finally walks through 1 Corinthians 9 and a handful of other Pauline texts in order to assert that he universally refuses payment (i.e., horizontal reciprocity) for preaching, and his actions are grounded in his concern for the sincerity of his ministry.

The second part demonstrates that our conclusions about Paul's policy cleanly resolve several apparent discrepancies in his ministry. While other works have proposed theories to address one or two of these, to our knowledge, no other work has taken a position with an eye toward addressing all four. Chapter 5 examines Paul's acceptance of support from the Philippians in light of his rejection of funds from Ephesus, Thessalonica, and primarily Corinth. It judges that the money offered by the Philippians constituted *colabor*, where the relevant refusals constituted horizontal reciprocity. Chapter 6 examines Paul's intent to receive support from the Corinthians on his journey in light of his stated commitment to never receive their payments. It determines that he distinguished between *colaborious* efforts to support his missionary work and repayment for his ministry of church planting in Corinth. Chapter 7 examines Paul's implicit condonation of Peter and other apostles receiving money from Corinth in light of his personal refusal. It concludes that other apostles arrive in Corinth as *colaborers* amidst an existing church, which is distinct from the church planting work of Paul and his associates. Chapter 8 then looks at Paul's condemnation of the false apostles' reception of money in Corinth. It determines that they positioned themselves as church planters, making their

reception of funds horizontal reciprocity rather than colabor.

The third part explores other theological considerations, beginning with chapter 9, which looks to other New Testament passages. It explores several related Pauline concerns about false teachers and money as well as several non-Pauline texts. Most significantly, it examines the words of Christ in Matthew 10:8–10, concluding that the dominical command in this passage constitutes a direct presentation of the dorean principle, necessarily creating a distinction between horizontal reciprocity and colabor. Chapter 10 attempts to form a rudimentary biblical theology of colabor, especially taking note of how God’s people in the Old Testament refused help from other parties. Chapter 11 takes a look at relevant data from church history. Primarily, it judges that the earliest Christians essentially practiced the dorean principle, strongly rejecting spiritual teachers who asked for money or services in exchange for their teaching. Secondly, it examines the reformation-era rejection of salaries as well the resurgence of these anabaptistic notions, determining that the represented concerns are better addressed by the dorean principle than by discounting ministerial compensation altogether.

The fourth part attempts to synthesize the abstract principles of the previous chapters into a set of concrete applications. In chapter 12, we articulate the dorean principle and walk through each phrase, setting the boundaries of its ethical jurisdiction. In chapter 13, we examine intellectual property rights and determine that most uses of intellectual property law by ministers or ministries constitute a transgression of the dorean principle. In chapter 14, we estimate that its violation is frequently encouraged by the non-ecclesial structure of parachurch ministry. In chapter 15, we assess that this principle must regulate various types of Christian ministry, including regular church activities, special services, Bible distribution, and the Christian publishing industry. We propose several ways for the church to recover the dorean principle and improve on the present situation.

1.2.3 Presuppositions

This thesis will approach the topic with the presupposition of Protestant orthodoxy. Most foundationally, this includes the inerrancy of Scripture. We do not consider Paul infallible in his personal

actions, but when those actions are scripturally codified in his own epistles, we accept his words as divine wisdom and didactic precepts. Our conclusions differ from several previous attempts at discerning Paul's policy due to the fact that others have allowed for the possibility that Paul's financial policy is either inconsistent, unwise, or simply unique to himself, determined by psychological quirks.

Additionally, this presupposition includes the rejection of several Roman Catholic doctrines including the notion of supererogation and the celibacy of the apostles. While this thesis as a whole may stand without these points, certain portions will rest on their assumption.

Finally, it is worth noting that within Protestant orthodoxy, we will favor the Reformed tradition. Though not a critical presupposition, it will become most apparent in chapter 11 and our analysis of church history since the time of the Reformation.

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Part I

Paul's Principle Stated

Chapter 2

The State of Scholarship

In this chapter, we will explore current scholarship on ministry fundraising in the Bible. After examining two recent important works, we will offer an evaluation of fundamental deficiencies that exist in these works and chart a way forward.

2.1 Monographs

The task of developing a biblical view of ministry fundraising is primarily an exercise in synthesizing Pauline texts. As the most prolific among the apostles, his financial needs were substantial. For example, it has been estimated that even the production (material costs and scribal fees) of an epistle like Romans would require \$2,275 in present day dollars.¹

Those who have not previously investigated the issue may be astounded by the frequency with which Paul addresses the financing of his own ministry as well as the ministry of others. While Paul addresses some other topics of weighty significance only once—e.g., the Lord’s supper—he frequently makes mention of fundraising practices. Beyond those texts regarding the Jerusalem collection, major pericopae include the entirety of 1 Corinthians 9, 2 Corinthians 11:1–15, 1 Thessalonians 2:9–12, 2 Thessalonians 3:6–12, and Philippians 4:10–20. There is no shortage of Pauline

1. See E. Randolph Richards, *Paul and First-Century Letter Writing: Secretaries, Composition and Collection* (InterVarsity Press, 2004), 169.

passages that have some bearing on ministry finance. The sheer quantity of texts in play demand an overarching analysis. One might suppose that numerous such treatments exist. This is not the case.

Certainly, analyses of individual texts are plentiful, and where consistency between Paul's words is not obvious, solutions have been proposed. However, these propositions offer an unsatisfactory grasp on the corpus of relevant passages as a whole. In 2013, David E. Briones noted that "Paul's financial policy has never been the subject of a single monograph."² Since that time, the landscape has not drastically changed, but this is not to say that there have been no new developments. Briones's dissertation, republished as *Paul's Financial Policy: A Socio-Theological Approach*,³ has offered a substantial new look at Paul's approach to his ministry finances. Additionally, Verlyn D. Verbrugge and Keith R. Krell have attempted to address related issues in *Paul and Money: A Biblical and Theological Analysis of the Apostle's Teachings and Practices*.⁴

2.1.1 Briones

In *Paul's Financial Policy*, Briones primarily tackles a singular issue: the apparent discrepancy between Paul's financial relations with the Corinthians and the Philippians. While Paul repeatedly refuses financial support from Corinth (1 Cor. 9:15; 2 Cor. 11:7), and even states that he will continue in this fashion (2 Cor. 11:9), he regularly accepts support from Philippi (Phil. 4:15). Briones rejects those who would see Paul as inconsistent in the matter, lamenting that the issue remains open "because erroneous answers have been perpetuated in NT scholarship as the *communis opinio*."⁵

In particular, Briones seeks to correct the standard *patronage* model. The patronage model frequently employed by scholars on this topic involves a relationship between a *patron* and a *client* where the patron provides finances to the client, placing some obligation on the client to respond

2. David E. Briones, *Paul's Financial Policy: A Socio-Theological Approach*, Library of New Testament Studies (Bloomsbury T&T Clark, 2013), 1

3. *ibid.*

4. Verlyn D. Verbrugge and Keith R. Krell, *Paul and Money: A Biblical and Theological Analysis of the Apostle's Teachings and Practices* (Zondervan, 2015)

5. Briones, *Paul's Financial Policy*, 1

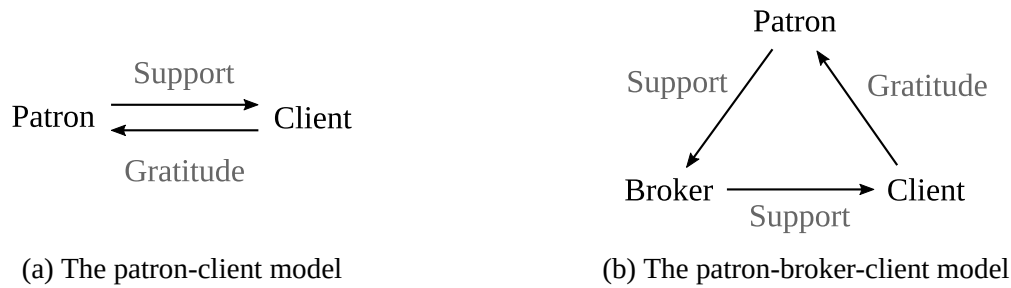


Figure 2.1: Models of patronage

with gratitude, if nothing else. In this model, Paul is the client and the churches are his potential patrons. He—perhaps begrudgingly—accepts patronage from some, but refuses to indebted himself to others.

Briones attempts to correct this model with the addition of a *broker*.⁶ His establishment of this as a contemporary sociological pattern is primarily founded on an appeal to Seneca.⁷ In this model, God is universally the patron, and Paul and the churches alternate as brokers and clients. God gives his grace to Paul, which is then shared with the churches in the form of preaching. God gives his grace to the Philippians, which is then shared with Paul in the form of financial support. According to Briones, the Corinthians are excluded in participating in this relationship as brokers because they do not understand their role as brokers or God’s role as the ultimate patron.⁸ Additionally, this explains Paul’s “thankless thanks”⁹ to the Philippians at the close of his letter (Phil. 4:10–20). Rather than a begrudging acceptance of their patronage, it is “intentionally ‘thankless’ because the Philippians are mediators of God’s commodity, not the source.”¹⁰

Briones refers to his approach as a socio-theological approach because it both attempts to acknowledge contemporary sociological patterns in gift giving (the patron-broker-client model) and additionally acknowledges Paul’s theology (God as the ultimate patron). Regarding his appeal to contemporary gift-giving practices, he acknowledges the potential pitfalls of a sociological ap-

6. *ibid.*, 39–41

7. *ibid.*, 41–56

8. *ibid.*, 159–160

9. This is a label that has existed since at least the late nineteenth century. Gerald W. Peterman, “‘Thankless Thanks’: The Epistolary Social Convention In Philippians 4:10–20,” *Tyndale Bulletin* 42 (2 1991): 261n2

10. Briones, *Paul’s Financial Policy*, 126

proach, but asserts that the work of several scholars—Gerd Theissen, Wayne Meeks, and John Gager—demonstrates that sociology has great potential benefit to Pauline studies.¹¹ As such, theology and sociology “now exist peaceably as friends rather than foes.”¹² Briones’s work is not without its critics,¹³ but he does cast a fresh light on the issue. While it is beyond the scope of the present work to verify his sociological claims, they add significant clarity to the difficulties at hand.

Our primary concern is that while Briones accounts for the apparent inconsistency in Paul’s treatment of Corinth and Philippi, he fails to sufficiently account for several other apparent inconsistencies. For example, why does Paul condone other apostles who accept support from Corinth (1 Cor. 9:12) while he so stridently refuses? Why does he implicitly condemn the false apostles for the same course of action (2 Cor. 2:17)? Why does he refuse direct support from the Corinthians, but express willingness to receive assistance from them as he goes to Macedonia (1 Cor. 16:6)? Unlike the former questions, Briones actually dwells on the latter, but only to arrive at the vague conclusion that Paul considered there to be “a qualitative difference” between direct financial support and monetary travel assistance.¹⁴ While the general direction of this conclusion is unobjectionable, more must be said at this point. Any attempt to solve the mystery that shrouds Paul’s financial policy must approach all of its aspects. Any partial solution will be inherently deficient.

2.1.2 Verbrugge and Krell

Another major work that attempts to elucidate Paul’s financial decisions is *Paul and Money* by Verlyn D. Verbrugge and Keith R. Krell.¹⁵ This work is notable in that it extends beyond Paul’s approach to ministry fundraising and explores his view of money in other arenas as well. It contributes several analyses of historical data pointing to contemporary factors that may or may not have influenced Paul. Chapter 1 analyzes the practices of rabbis and Pharisees.¹⁶ Chapter 3 ana-

11. Briones, *Paul’s Financial Policy*, 20

12. *ibid.*, 21

13. See, for example, Julien M. Ogereau’s review. Julien M. Ogereau, “Review of David E. Briones, *Paul’s Financial Policy: A Socio-Theological Approach*,” *Review of Biblical Literature*, June 2015,

14. Briones, *Paul’s Financial Policy*, 199

15. Verbrugge and Krell, *Paul and Money*

16. *ibid.*, 34–40

lyzes contemporary models of patronage, and much of this chapter draws from Briones's work.¹⁷ Other chapters are interspersed with addresses of general issues of poverty and affluence and the cost of Paul's endeavors.

Proportionate to the scope of the work, only one chapter is dedicated to Paul's reluctance to accept support.¹⁸ After some discussion of the various reasons Paul gives for refusing support, the chapter ends by attempting to reconcile Paul's policy with his lack of criticism for other apostles who accept support from the Corinthians. The authors finally arrive at the tentative conclusion that "Perhaps there was some residual guilt lurking deeply in his heart that forced on him this way of life."¹⁹

In offering this hypothesis, Verbrugge and Krell address a critical question that Briones side-steps. However, while they attempt to reconcile Paul's condonation of the other apostles with his personal policy, they do not bother dealing with the apparent disparity between this and his condemnation of the false apostles on the same point. The closest we have to such an analysis is a footnote citing Briones that considers the false apostles to be reprehensible on the basis that they take a superior position over the Corinthians.²⁰ In other words, the difference between the false apostles and the true apostles is that while the true apostles merely accept the support of the Corinthians, the false apostles malevolently use their position to exploit the Corinthians. Additionally, another footnote argues that the distinction between Paul and the false apostles is that the latter are willing to accept money on an initial visit.²¹

Verbrugge and Krell also attempt to reconcile the distinction between Paul's rejection of direct support from the Corinthians and his acceptance of assistance in being sent out from Corinth to Macedonia. Their solution is simply that Paul does not accept support when he first arrives in a city, but is willing to on revisits when he does not have sufficient time to support himself.²² His acceptance of support from Lydia is a departure from that pattern, based on her special friendship,

17. *ibid.*, 83–91

18. *ibid.*, 53–80

19. *ibid.*, 80

20. *ibid.*, 143n33

21. *ibid.*, 98n62

22. *ibid.*, 91–94

and he receives it “perhaps grudgingly.”²³

These solutions fail to satisfy on one primary point. It makes Paul an inconsistent figure. Paul’s guilt becomes the basis for a vacillating policy that generally, but not always, embraces suffering. He typically refuses support from anyone when he firsts arrives somewhere, except in the case of Lydia. Paul’s stated reasoning for his policy demands more consistency than what is offered by these solutions. While the solution proposed in this work attempts to obtain a more holistic vantage point than the one Briones’s offers, it still only accounts for some of Paul’s behavior rather than all.

2.2 The problem with Pauline focus

While we have acknowledged that developing a biblical view of ministry fundraising is primarily a venture in examining the practice of the apostle Paul, current attempts have set the unfortunate pattern of doing so to the near exclusion of other legitimate concerns. This approach is not without detrimental side-effects. A merely Pauline view of ministry fundraising cannot be a thoroughly biblical view of ministry fundraising.

2.2.1 Failure to harmonize with the gospels

An undue focus on Paul leads to a failure to harmonize Paul’s ministry ethic with Jesus’s ministry ethic. Note that Paul derives his ethic directly from Jesus (Matt. 10:10; Luke 10:7; 1 Tim. 5:18). The tendency in much of scholarship is not to see Paul’s rejection of funds as a necessary outworking of the principles set forward by Christ, but as a Pauline preference that works within the confines of those principles. Verbrugge and Krell only remark on the sending out of the twelve as the “tradition that Paul received”²⁴ in the context of it being a right that Paul forgoes.²⁵ Briones only mentions the gospel text in his literature review by consequence of recounting Gerd Theissen’s construction of Paul’s financial policy.²⁶

23. Verbrugge and Krell, *Paul and Money*, 99

24. *ibid.*, 41–43

25. *ibid.*, 50

26. Briones, *Paul’s Financial Policy*, 13–14

Jesus must be seen as more than an influence on Paul, and it is not sufficient to see him as merely setting the parameters within which that Paul operates within. Since Paul references Jesus's statement about laborers deserving wages, the connection to the sending of the twelve and the seventy²⁷ is eagerly made. However, the symmetric text is all too often ignored. While Jesus tells the disciples not to take moneybags, he later *does* tell them to take moneybags (Luke 22:35). If leaving behind moneybags is effectively relying on others for support, then taking a moneybag is providing one's own support. It is our contention that Paul's practices must be considered in the light of this passage.

2.2.2 Failure to harmonize with the other apostles

A Paul-centric approach to ministry fundraising not only introduces disharmony between Paul's policy and the teaching of Jesus in the gospels, but it additionally introduces disharmony between Paul and the other apostles. For example, John encourages Gaius to support missionaries (3 John 1:6b). Verbrugge and Krell recognize this as similar to some of Paul's other statements,²⁸ but do not acknowledge the ethical connection apparent in the following verse: "For they have gone out for the sake of the name, accepting nothing from the Gentiles" (3 John 1:7). Briones makes the same observation with the same limitation in scope.²⁹ Both relegate this connection to a mere footnote.

Of course, the modest corpus of non-Pauline epistles is not our main source for determining the fundraising policy of the other apostles. Rather, it is their actions as presented in the Pauline epistles. Most significantly, 1 Corinthians 9 offers a contrast between Paul's behavior and the behavior of other apostles. Approaching the issue from a Paul-centric perspective, one is inclined to regard this difference in behavior as a difference in policy. Apart from a narrow focus on Paul, such disharmony is avoidable.

The other apostles cannot be treated as mere influences on Paul or lenses through which we

27. Whether there were seventy or seventy-two disciples is irrelevant to our purposes here. It is this author's conclusion that the traditional reading of "seventy" is the original reading. Regardless, Metzger's is the classic article on the matter. Bruce M. Metzger, "Seventy or Seventy-two Disciples?," *New Testament Studies* 5 (4 1959): 299–306.

28. Verbrugge and Krell, *Paul and Money*, 99n63

29. Briones, *Paul's Financial Policy*, 197n69

can better understand Paul. With a more holistic approach, harmony between Paul and the other apostles can be achieved.

2.2.3 Failure to develop a biblical theology of fundraising

Thus far, we have noted that a Paul-centric approach to this issue prevents arriving at any systematic theology of fundraising. That is, if there is not a particular harmony between Paul and Jesus or Paul and the other apostles, then there is no single view among them that needs to be systematized. However, a Paul-centric approach also hampers any pursuit of biblical theology on this point as well. A biblical theology of fundraising would require a recognition that fundraising is a theme God wishes to communicate throughout the pages of Scripture. If it is only something that takes on any real shape in Paul, there could be no benefit to looking for any longitudinal strings that weave the topic throughout Scripture. A biblical theology of Paul's fundraising ethic is precluded.

2.2.4 Failure to extract ethical principles

If Paul's financial policy is merely personal, something that differs between him and the other apostles, then few ethical principles may be drawn from it. Of course, all acknowledge that Paul's actions fit within an ethical framework. For example, it is clear that Paul considers it right to support ministers and a right for ministers to be supported. However, where his actions are perceived as embodying a distinctly personal policy, they may be disregarded as producing any ethical imperatives. Instead of being a practice that must be followed, the apostle's refusal of money in Corinth becomes a Pauline quirk.

One might be inclined to consider Briones's work as an extraction of ethical principles from Paul. While he certainly does identify ethical principles, overall his work lacks a concerted application of those principles. He terms his approach "socio-theological," examining how Paul applies his sociology to his understanding of theology. That is, the apostle is pictured as one who works within a patron-broker-client model, and, within this model, recognizes God as the chief patron. Paul's theology only takes on an ethical shape in the context of this model. However, if Paul's

policy is not merely personal, but an absolute ethic to be adopted by the generations to come after him, then his theology must have an ethical shape even prior to being sifted through a sociological grid.

2.2.5 Failure to exemplify *sola scriptura*

The final issue with a Paul-centric approach is that it fails to exemplify *sola scriptura*. If Paul's practice truly is personal, then while his understanding of theology may come into play, there is no guarantee it will be sufficient to provide a robust understanding of his behavior. At this point, one must call upon sociological archaeology and other historical pursuits in order to truly understand Paul's actions. Of course, this is not to denigrate the study of historical context, but it is to say that such context, when provided by extra-biblical sources, can only be auxiliary when determining biblical ethics.

Scripture is the sole infallible authority of faith and practice. It is also a sufficient authority on faith and practice. If Paul's actions represent an absolute ethic that is to determine the practice of saints in modern times, then we must see the Bible as sufficient to determine this ethic. Briones's approach suggests that apart from Seneca, Paul's behavior cannot be understood. This is a perfectly acceptable stance if there is no absolute ethic being presented for adoption. However, if there is, then Seneca cannot be lifted up as the interpretive key, but only provide further illumination on the matter.

2.3 The task at hand

At this point, the task at hand is to justify a more holistic approach to exploring ministry fundraising in the Bible. In particular, we must demonstrate that Paul's policy was not a personal quirk, but instead an absolute ethic that he held consistently with Jesus and the other apostles. If it can be shown to be an absolute ethic, then we have laid the ground work for pursuing a harmonized view of ministry fundraising in Scripture.

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Chapter 3

An Absolute Ethic

It is the contention of this thesis that Paul's financial policy constitutes an absolute ethic. By "absolute," we intend an ethic that is objectively rather than subjectively determined—i.e., one not determined by personal will or conscience. We do not intend an ethic that operates irrespective of context, as all ethics are to some degree context-sensitive. For our purposes, an absolute ethic is one that denies the actor license to choose from a range of actions apart from the danger of incurring moral guilt. This stands in stark contrast to the common view of Paul's financial policy: that it is ultimately directed by his personal will and conscience, and that he has license to operate according to a different policy without incurring moral guilt.

If it may be shown that Paul's financial policy constitutes an absolute ethic, then we have grounds from which to pursue a harmonization of his actions with the actions of the other apostles and Jesus. The goal of this chapter, then, will be to demonstrate that Paul's financial policy regarding ministry fundraising is not presented as a personal pattern, but as an absolute ethic to be strictly followed by others.

Paul's most intense defense of his refusal to accept finances from Corinth appears in 1 Corinthians 9. He presents his decision in the context of Christian liberty (1 Cor. 9:19), so this liberty must be properly understood in order to understand his decision. Of course, this is not the only chapter in 1 Corinthians where the topic of Christian liberty appears. Notably, it makes an appearances in

chapters 6, 7, 8, and 10. It is to these chapters that we must turn in order to understand Paul's view of Christian liberty and how it applies to the issue of ministry fundraising.

A typical analysis of Christian liberty in 1 Corinthians regards Paul as addressing situations attended with a range of acceptable options for the Christian to take as he pleases. While this is not frequently asserted so directly, it often is the undercurrent behind various evaluations of Paul's words. For example, following a discussion of Paul's freedom,¹ Verbrugge and Krell label the apostle's financial policy "a personal choice—certainly not something Paul expected every apostle to imitate."² If Christian liberty in 1 Corinthians is to be viewed as a permissive license, then certainly it is the case that Paul's finances fall within this rubric, though they may be guided with a particular wisdom.

However, if it can be shown that Paul's view of Christian liberty substantially differs from this idea, offering a far stricter approach, then it would hold to reason that his rejection of financial support is an inflexible judgment. It will be contended here that Paul does not consider his freedom a permissive license to choose from a range of options, but instead he considers it a position of authority that must be directed as required by the demands of the gospel. Therefore, when he speaks of his "right" to financial support in 1 Corinthians 9, he does not identify an option he may choose without incurring moral guilt. Instead, he describes financial support as a normative pattern of stewardship that he is bound to break.

3.1 Liberty in 1 Corinthians 7:25–40

One of the strongest examples of Christian liberty appears in 1 Corinthians 7 where Paul addresses the ethics of marriage. On a first reading, it may appear that Paul grants the Corinthians license to marry or remain celibate as they see fit, though he offers his own opinion on the matter. While he certainly puts forward a certain freedom, this freedom is not founded on the moral neutrality of the dilemma. Rather, he considers the decision to marry or not to marry to be one with profound moral

1. Verbrugge and Krell, *Paul and Money*, 58–59

2. *ibid.*, 62

implications. He does not bind the Christian to a particular course of action, but to a particular set of principles.

3.1.1 The inspiration of Paul's judgment

Two verses in particular seem to suggest the idea that Paul's instruction is personal wisdom rather than a divine command. In v. 25, Paul says he has no command of the Lord, and in v. 40, he once again speaks of his own "judgment" (γνώμη) and says he "thinks" (δοκέω) that he has the Spirit of God. If his judgment is merely personal, and if there is some possibility that it is not attended by the Spirit, then it cannot be considered inspired. However, there is reason to reject both of these estimations and instead to consider his words divinely inspired.

The issue is not helped by the fact that many translations render "judgment" (γνώμη) as "opinion." In the sense of being a position that Paul holds, it is an "opinion," but there is more to the matter. He sets his evaluation forward as a judgment or a decision.³

Regarding Paul's statement that he has no command from the Lord, there is a clear connection to vv. 10–12. In these verses, Paul alternates between a charge he has from the Lord and a charge he gives of himself. Notice that in this circumstance, he does not present either charge as a mere opinion, but as command that must be followed. In distinguishing between a saying that is of the Lord and a saying that is not, Paul does not distinguish between divine command and opinion, but between that which is a direct quote from Jesus and that which is not.⁴

Regarding Paul's use of "thinks"—δοκέω in v. 40—this also does not express a mere personal opinion. In the words of David E. Garland, "This is the language of modesty, not misgiving."⁵ Paul's words are certainly an understatement, though they may stem from rhetorical irony rather than modesty. Paul's use of κἀγώ (I also) suggests that the Corinthians have appealed to the Spirit

3. Note Rollin A. Ramsaran's proposal to translate this word as "maxim." See also Rollin A. Ramsaran, "More Than an Opinion: Paul's Rhetorical Maxim in First Corinthians 7:25–26," *The Catholic Biblical Quarterly* 57 (3 1995): 531–541.

4. See Anthony C. Thiselton, *The First Epistle to the Corinthians*, NIGTC (William B. Eerdmans Publishing Company, 2000), 526.

5. David E. Garland, *1 Corinthians*, BECNT (Baker Academic, 2003), 344

in their judgments regarding marriage. Paul fires back with an understatement in order to communicate that if they have the Spirit, he certainly does as well.

Beyond these brief exegetical notes, theologically, the idea that Paul interjects uninspired opinions into his epistle would challenge the Christian doctrine of plenary verbal inspiration. Within the framework of Protestant orthodoxy, such a thesis could not be admitted without substantial warrant. Regarding Paul's words as reflections upon the contextually conditional nature of his commands—rather than on their inspiration—not only follows from the text itself, but avoids this theological bur.

3.1.2 The dynamic of calling

A large factor in 1 Corinthians 7 is the concept of calling. People are to live as God has called them (vv. 17, 24). Paul illustrates this with the examples of circumcision and slavery (vv. 18–23). Calling, in this light, is not a future direction, but a present condition. The call is not a call to something new, but rather the call to the gospel that has already been responded to. Thus, Paul repeatedly speaks of the believer and “the time of his call” (v. 18), referring to his introduction to the gospel. Calling is not a subjective inclination toward a position, but an objective circumstance. God may use the believer in any circumstance, whether freed or slave, circumcised or uncircumcised.

The reality of calling—the acknowledgment of a providential position at the time of conversion—does not trap a believer. It does not hold him fast to his current position or demand his advancement to some “higher” position. That is, Christian liberty finds its freedom in the fact that it does not require the same course for every believer. It is the license to pursue God as one is best able. There is no “higher” position which all must obtain. Anything less would not be liberty, since one may be required to do that which is harmful (e.g., remaining in slavery) or impossible (e.g., securing manumission). Because God can use a Christian in any circumstance, the decision to remain or alter one's position is relegated to judgment by another principle.

The principle by which one's course of action must be determined is service to the Lord. Thus, one who is a slave is free to serve the Lord as he is able in the capacity of a slave, yet if he is

given the opportunity to be free he should take it (v. 20). Notice here that Christian liberty does not entail license to pursue whatever course of action one wishes, but the freedom to serve Christ apart from a universal regulation that inhibits service. While not every Christian slave is bound to pursue freedom, *some are*. Those who have the opportunity must take it, because by that freedom they are better able to serve Christ. Similarly, Paul says that one is free to be either circumcised or uncircumcised, yet for some he demands circumcision (Acts 16:3), and for others he forbids it (Gal. 2:3). In either case, service to God is the deciding principle.

This principle translates directly to the issue of marriage. Rather than acknowledging celibacy as spiritually superior to marital relations, a position the Corinthians likely hold,⁶ Paul requires that people determine the correct course of action based on how they can best serve God. The married cannot break their marital bonds; they best serve God by remaining married (v. 27). Those who do not have the gift of continence best serve God by marrying (vv. 9, 36–37). Those who do, best serve God by remaining unmarried (vv. 29–34). When Paul says he does not lay any restraint upon the Corinthians (v. 35), he only intends that he does not have a course of action that is to be universally followed. When he says that neither the one who marries sins, nor the one who does not marry (vv. 27, 36), he only intends that neither action is inherently sinful.

Addressing the language of Paul's judgment, G. G. Findlay writes, "The distinction made is not between higher and lower grades of inspiration or authority...but between peremptory rule, and conditional advice."⁷ The categories of peremptory and conditional are pertinent; Paul offers no universal course of action, but only a principle that is to be applied in individual circumstances. However, to distinguish between rule and advice is to run amiss. While neither marriage nor celibacy is an absolute requirement, operating by the principle of service to God *is* an absolute ethic. Paul does not merely present advice, nor does he grant a permissive license to the Corinthians to do as they prefer. The one who is gifted with the opportunity to further his devotion to God (cf. v. 35) must take that opportunity, else Paul's instruction is entirely discarded.

6. See Jay E. Smith, "Slogans in 1 Corinthians," *Bibliotheca Sacra* 167 (665 2010): 70–71, 78, 80, 84–85; Gordon D. Fee, "1 Corinthians 7:1 In The "NIV"," *Journal of the Evangelical Theological Society* 23 (4 1980): 312–314.

7. G. G. Findlay, "St. Paul's First Epistle to the Corinthians," in *The Expositor's Greek Testament*, ed. W. Robertson Nicoll, vol. 2 (Hodder / Stoughton, 1901), 831

3.1.3 The impossibility of supererogation

Paul speaks of the one marrying as doing well and the one who remains unmarried as doing better (v. 38). It has already been remarked that Paul only addresses the practical ramifications of these positions on one's ability to serve, rather than whether it is right or "better" for any individual to pursue one course of action over another.⁸ However, if it is to be supposed that an individual has a permissive license to choose between a good course and a better course, a theological notion of supererogation comes to bear on this point.⁹ In the words of the Westminster Confession of Faith,

They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.¹⁰

The Protestant view of good works precludes any concept of supererogation. There is never a "better" course of action that a Christian can take over and above a good course of action. All that a servant can do in service to God is duty (cf. Luke 17:10). If this tenet of Protestant orthodoxy is to be maintained, the decision to marry or not marry cannot be viewed as a matter where one may go above and beyond that which is required. Indeed, in this light, no course of action may be viewed as something which goes above and beyond that which is required. This doctrine must guide our view of Christian liberty as we progress through 1 Corinthians, and especially as we look at Paul's decision to refuse financial support.

3.2 Liberty in 1 Corinthians 6:12–20

Paul first addresses the issue of Christian liberty in chapter 6. Rather than promoting an idea of liberty that broadens the spectrum of acceptable actions, this chapter narrows the spectrum. Paul

8. Regarding Paul's use of "good" and "better," "To decontextualize these terms from the semiotic code which has been carefully established throughout the previous thirty-seven verses is to risk completely distorting Paul's conclusion by generating his conclusion out of a mis-matched[sic] presuppositional code." Thiselton, *The First Epistle to the Corinthians*, 602

9. For one example of an explicit identification of supererogation in the text of 1 Corinthians, see Jean Héring, *The First Epistle of Saint Paul to the Corinthians* (The Epworth Press, 1962), 80.

10. *Westminster Confession of Faith*, § 16.4

responds to the Corinthian assertion that the essence of Christian liberty is the ability to do all things without repercussion. He agrees that Christians are free from the penalty to the law, but denies that this gives an absolute license to immoral behavior. This point is illustrated in the arena of sexuality morality.

Of first importance is what is indicated by ἔξεστιν in 1 Corinthians 6:12. This word is most frequently translated “lawful” (AV, ASV, RSV, NRSV, NASB, NKJV, ESV, NET, etc.). However the word “lawful” may imply that its referent is explicitly sanctioned by the law. Additionally, it may further imply that an action is free of ethical import. In this passage, ἔξεστιν indicates neither, but rather freedom from the penalty of the law.

The first clue that Paul refers to freedom from the penalty of the law lies in the opening of v. 12.

Πάντα μοι ἔξεστιν ἀλλ’ οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν ἀλλ’ οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything.

It is “almost certainly”¹¹ the case that the repeated phrase in v. 12 is a Corinthian slogan¹² That is, the phrase “All things are lawful for me” is of Corinthian origin, either a maxim Paul has heard reports of, or a phrase from the contents of the letter they have sent him. This indicates that “all things are lawful for me” represents a Corinthian misunderstanding. If Paul corrects an abused phrase rather than merely offering a qualification on a common truth, then we should expect ἔξεστιν to refer to more than that which is absolutely permissible.

Additionally, the language itself indicates that Paul does not have in mind absolutely permissible behavior. Anthony C. Thiselton notes that “impersonal verbs with the dative in Greek and in Latin

11. Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (William B. Eerdmans Publishing Company, 2013), 251

12. Jay E. Smith provides a survey of recent commentators and translations (Smith, “Slogans in 1 Corinthians,” 87–88). Jerome Murphy-O’Connor’s article is the classic text on slogans in this passage (Jerome Murphy-O’Connor, “Corinthian Slogans in 1 Cor 6:12–20,” *The Catholic Biblical Quarterly* 40 (3 1978): 391–396), and Denny Burk provides a further analysis that focuses on the use of diatribe (Denny Burk, “Discerning Corinthian Slogans through Paul’s Use of the Diatribe in 1 Corinthians 6:12–20,” *Bulletin for Biblical Research* 18 (1 1998): 99–121).

are often more idiomatically translated by restructuring the dative into a nominative in English.”¹³ In other words, in Πάντα μοι ἔξεστιν, the impersonal ἔξεστιν indicates that the dative μοι may be rendered as a nominative. An idiomatic approach transforms “all things are lawful to me” to “I am free to do all things.” With this focus on the subject performing the action rather than on the action itself, it becomes more apparent that the Corinthian concern regards personal freedom from the law as a whole rather than on classifying a set of actions as permissible. If this is the case, we have no option to limit the scope of πάντα, as though the Corinthians only seek to declare lawful those behaviors which are not absolutely sinful. If they are free from the law altogether, then πάντα truly refers to *all* activities.

We see that the scope of πάντα cannot be limited in the example Paul gives of sex. Within the context of all things “being lawful,” Paul is examining the lawfulness of sexual immorality (1 Cor. 6:12–20). Given his opening comments in v. 12, Paul declares sexual immorality is ἔξεστιν but not συμφέρει, lawful but not helpful. If sexual immorality is to be considered ἔξεστιν, then certainly it is not the case that ἔξεστιν merely refers to that which is not absolutely sinful. Instead, it refers to all actions, even blatantly sinful ones, since a Christian is free from the penalty of the law. The distinction captured by “helpful” and “lawful” is not the difference between good and neutral, but the difference between good and evil.

Paul’s point here is similar to his point in Romans 6:1. There, he anticipates the idea that God’s grace indicates that sinful behavior should be encouraged. Here, he responds to the idea that God’s grace indicates that sinful behavior is acceptable. The complementary nature of these passages is evident in the formula used to respond. Paul offers a truth that obviously contradicts the proposition. To the Romans, his answer is that those who have died to sin cannot live in sin. To the Corinthians, his answer is that those who have authority above sin cannot let sin have authority over them.

Rather than merely addressing actions which are blatantly sinful, Paul speaks of *all* activities as being lawful (ἔξεστιν) in 1 Corinthians 6, countering the idea that the gospel frees one to do as he pleases. The view of Christian liberty presented in this chapter is not one that expands the bound-

13. Thiselton, *The First Epistle to the Corinthians*, 461

aries of what is truly permissible, but rather one that restricts those boundaries. This understanding of ἔξεστιν will have implications in chapter 10, when the Corinthian phrase is repeated once more.

3.3 Liberty in 1 Corinthians 10

The concept of freedom reappears in chapter 10. Once again, this chapter restricts the idea of Christian liberty rather than expanding it. In particular, Paul demonstrates that Christian liberty does not give one full license to eat food sacrificed to idols. He does not—as is occasionally claimed—relegate the matter to conscience, but proclaims an absolute ethic regarding food sacrificed to idols.

3.3.1 Lawfulness as a matter of penalty

The Corinthian slogan appears again in 10:23 with variation in Paul’s response:

Πάντα ἔξεστιν ἀλλ’ οὐ πάντα συμφέρει· πάντα ἔξεστιν ἀλλ’ οὐ πάντα οἰκοδομεῖ.

“All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up.

First, the *μοι* is omitted. Second, Paul had previously responded by saying that he would not be dominated by anything, but here responds that not all things build up. These variations are motivated by the complementary concern of chapter 10. Chapter 6 addresses the abuse of Christian liberty in the context of its effect on the self. One who is sexually immoral commits sin against his own body. Thus, Paul uses *μοι* and speaks of being dominated. Chapter 10 addresses the abuse of Christian liberty in the context of its effect on others (v. 24). Thus, Paul speaks of building up.

Regardless of this distinction, the flow of Paul’s argument is nearly identical in chapters 6 and 10:¹⁴

1. Flee fornication/idolatry (6:18; 10:14)

14. See Garland, *1 Corinthians*, 474.

2. The Lord's supper signifies our unity, which demands we do not join in fornication/idolatry (6:15–17; 10:16–17)
3. All things are lawful, but not all things are helpful (6:12; 10:23)
4. Glorify God (6:20; 10:30)

Additionally, Paul's use of ἔξεστιν is fundamentally unchanged. That which is "lawful" is not that which is not sinful, but that which does not incur the penalty of the law. This can be seen from the force with which he forbids eating food sacrificed to idols. He compares this practice in Corinth with the idolatry of ancient Israel (v. 6–9) and in commanding them to abstain, says, "flee from idolatry" (v. 14), effectively treating the two as interchangeable. Paul further remarks that the significance invested in the Lord's table demands all ritual meals be granted significance (vv. 18–22). To eat or drink that which is sacrificed to idols is to partake of the cup of the Lord and the cup of demons (v. 22). There is no room to consider the practice of eating food sacrificed to idols as being lawful in the sense of being absolutely permissible or simply a matter of personal conscience.

3.3.2 The conscience as consciousness

The mention of the conscience (συνείδησις) in vv. 25–29 may appear to suggest that Paul's instructions are relative to the conscience, even if only the conscience of an observer. That is, in a contending interpretation, the informant is a Christian that regards eating food sacrificed to idols as questionable, and the first Christian should not eat food in his presence so as not to offend him.¹⁵ This interpretation is particularly attractive because it seems to be intended in Paul's own clarification. After having said not to eat for the sake of the conscience (v. 28), he specifies that he speaks of the conscience of another (v. 29). However, several issues make this interpretation unlikely. First, the meat is referred to as ἱερόθυτον rather than the derogatory εἰδωλόθυτον, so it is likely that the informant is a pagan.¹⁶ If the informant is a Christian who is concerned about the meat

15. So Charles Hodge, *I & II Corinthians* (Banner of Truth, 1974), 199–200.

16. See Garland, *1 Corinthians*, 494.

sacrificed to idols, it is not clear why he would be present. Second, Paul's own clarification *denies* that one's liberty should be determined by someone else's conscience, yet this stands in contrast to the idea that one should choose whether or not to eat based on the sensibilities of another. The most reasonable interpretation of v. 29 counts it as a reference back to v. 25 rather than vv. 27–28. In this view, Paul clarifies that one's liberty cannot be determined by the secret conscience—i.e., the consciousness—of another. While one may be held responsible for that which he knows, he cannot be held responsible for another's knowledge.

3.3.3 A continued problem

Before examining this issue as it arises in 1 Corinthians 8, it will be helpful to introduce one more datum for our consideration: the problem of idolatry reappears in Paul's subsequent surviving epistle to the Corinthians. While the obscurity of 2 Corinthians 6:14–7:1 poses difficulties for interpreters, substantial reason exists to identify it as a response to continuing idolatry in Corinth.

The textual position of this passage has troubled many commentators since it appears to constitute a foreign interruption in the surrounding context.¹⁷ While manuscript evidence for such a hypothesis is lacking, the transition to and from this passage is surprising. It is concerned with partnership between good and evil, yet it is padded by verses that speak of the Corinthians enlarging their hearts (2 Cor. 6:13; 7:2). The connection between the two does not immediately present itself.

Regardless, there is ample room for harmonization. The preceding context has largely revolved around Paul's relationship with the Corinthians, and Paul has expressed dissatisfaction with the Corinthians' disposition toward himself (2 Cor. 6:12). The degree to which they reject Paul and his glorious ministry (2 Cor. 3) signifies the degree to which they reject the one who has sent the apostle. While this rejection may only be in part, it is sufficient cause for Paul to demand they be

17. For example, see Furnish, *II Corinthians*, 378–383; Ralph P. Martin, *2 Corinthians*, Word Biblical Commentary (Zondervan, 2014), 354–360. Philip E. Hughes provides a survey of several other commentators who doubt the authenticity of the passage. Philip E. Hughes, *The Second Epistle to the Corinthians*, NICNT (William B. Eerdmans Publishing Company, 1982), 241–243

reconciled to God (2 Cor. 5:20), ultimately by reconciling themselves to him (2 Cor. 6:13). Having worked his way to that conclusion, Paul's argument now blossoms into the specific application of 2 Corinthians 6:14–7:1. Further, this passage resists identification as a foreign insertion since Paul's own words presume the resumption of an argument (see προεἶρηκα in 2 Corinthians 7:3).

Accepting the authenticity of 2 Corinthians 6:14–7:1, we have a foundation from which we can offer a consideration of this passage as one that addresses the literal issue of idolatry. Moreover, given its position as the climax of Paul's argument, whatever issue it addresses must be one that represents a continuing problem in Corinth. Whatever obedience they have rendered on account of Paul's previous epistles (cf. 2 Cor. 7:9), this item is missing.

The first stroke of evidence that this passage addresses idolatry, as opposed to some other concern, is the direct reference to idolatry (2 Cor. 6:16). The most natural conclusion is that it refers to literal idolatry. Other proposals fail to fully account for this. Alternative hypotheses—mixed marriages, false brothers, etc.—create a metaphor out of idolatry (v. 16), and the metaphor cannot bear the weight of any of these interpretations.

Secondly, there are a number of literary links between this passage and 1 Corinthians 8 and 10.¹⁸ Both are concerned with:

- God and idols (1 Cor. 8:4–6)
- Christ and Belial/demons (1 Cor. 10:21)
- defilement (1 Cor. 8:7)
- false fellowship (1 Cor. 10:16–17)

Third, the Old Testament citations sequenced at the end of chapter 6 are linked by their mutual concern with idolatry.¹⁹ Although Ezekiel 37:27 may serve as a secondary source, the citation of Leviticus 26:12 gains its relevance not merely from its discussion of the temple, but from the

18. David E. Garland, *2 Corinthians*, vol. 29, The New American Commentary (B&H Publishing Group, 1999), 323–324

19. See John W. Olley, "A Precursor of the NRSV? 'Sons and Daughters' in 2 Cor 6.18," *New Testament Studies* 44 (2 1998): 206–208.

rejection of idolatry found in its context. This dwelling of God is given on the condition that the people are holy and kept from idolatry (Lev. 26:1–2). Concerning the next citation (1 Cor. 6:17), in its original context, Isaiah 52:11 regards Babylon, a people known for their idolatry. While the chapter makes no explicit mention of idolatry, the larger context of Isaiah forms a strong association between Babylon and idolatry. 1 Corinthians 6:17 ends with an additional citation of Ezekiel 20:34, a passage that concerns God’s wrath against idolaters (cf. Ezek. 20:39). While the reference in 1 Corinthians 6:18 to 2 Samuel 7:14 does not directly concern idolatry—relating instead to the temple—it is notably altered to include the phrase “sons and daughters,” which is most likely an allusion to Deuteronomy 32 (Deut. 32:19, 21).²⁰ Given that this is one of Paul’s primary sources in 1 Corinthians 10 (1 Cor. 10:20, 22; cf. Deut. 32:17, 27), the connection becomes apparent.

Despite the obscurity of this passage, the evidence overwhelmingly suggests Paul’s primary concern in 1 Corinthians 6:14–7:1 is literal idolatry. If that is the case, then idolatry is a long-standing issue in Corinth, even after the delivery of 1 Corinthians. Since Paul’s admonition is not couched in circumstantial conditions, he considers the Corinthian participation with unbelievers in their pagan practices to be point blank idolatry. Reading this back into the context of 1 Corinthians, Paul gives no license to eat food sacrificed to idols, but absolutely prohibits it.

3.4 Liberty in 1 Corinthians 8

Of course, neither the issue of the conscience nor the issue of food sacrificed to idols initially arises in chapter 10, but in chapter 8. Here, we again see that the decision to eat meat sacrificed to idols is not merely a matter of conscience, and we additionally see that it is a matter of love. Furthermore Paul speaks of the Corinthians’ right (ἐξουσία), a term he will frequently use in chapter 9.

20. *ibid.*

3.4.1 The conscience as a spiritual sense

Paul's comments regarding the conscience in 8:7–12 have given rise to a traditional interpretation that regards the issue in Corinth to center on a conflict between those of a strong conscience and those of a weak conscience.²¹ In this view, those with strong consciences know they are permitted to eat all things, but those with weak consciences do not feel comfortable availing themselves of this freedom. Paul's solution is for the strong to be considerate of others by foregoing their right to eat food sacrificed to idols so as not to offend the muddy consciences of the weak. By this reading, the strong are not at risk of any religious danger, only of offending weaker brothers. This appears to be corroborated by the companion text in Romans 14.

Detailed refutation of this position have been provided elsewhere,²² but a few remarks should suffice for our purposes. First, this contention between the weak and the strong is assumed rather than proven. Second, the parallel with Romans 14 is not as robust as one might initially suspect. While Romans 14 speaks of “weaker” brothers, 1 Corinthians 8 only speaks of one with a weak conscience and makes no mention of any strong. In 1 Corinthians 8, there is no suggestion that those with weak consciences may be offended, or that they would somehow benefit from understanding that it is permissible to eat food sacrificed to idols. Instead, Paul's concern is the opposite: he worries that they will be drawn into eating (8:10). Their weak consciences, which do not know the difference between right and wrong, may be deceived by the foolish bravado of other Christians into thinking that one may eat food sacrificed to idols. The weak conscience of 1 Corinthians 8 is a conscience that remains unconvicted regarding a sinful action, not the weak brother of Romans 14 that is wrongly convicted by a neutral action.

He rejects the practice of eating food sacrificed to idols, not on the basis of the personal conscience, but on the basis that it is participation in idolatry. His discourse on freedom in this context does not leave the Christian with a range of permissible activities, but instead an absolute ethic.

21. So Hodge, *I & II Corinthians*, 145–150; F.F. Bruce, *I & II Corinthians*, TNCBC (William B. Eerdmans Publishing Company, 1971), 80–82

22. David E. Garland offers a thorough critique in his commentary. Garland, *1 Corinthians*, 350–362

3.4.2 The demands of love

A further indicator that Paul's instruction constitutes an absolute ethic, he frames it within the purview of love. He compares the Corinthians' love to their knowledge of their freedom (8:1–3). Knowledge puffs up (φουσιόω), but love builds up (8:1). Later, he explicitly marks love as antithetical to being puffed up (φουσιόω) (13:4). Specifically, the Corinthians' use of knowledge is not guided by love since their consumption of food sacrificed to idols brings harm to others.

This is significant because the pursuit of love is not optional for a Christian. Paul regards love for one's neighbor as the summation of the law (Gal. 5:14), so the one who chooses to abstain from love of neighbor is one who breaks the law and incurs guilt. Issues of the observers' conscience aside, the idea that one has perfect license to choose whether or not to eat food sacrificed to idols does not comport with this introduction regarding love. Granted, this introduces circumstantial concerns—the particular needs of others. The universality of this application will have to be sustained on other grounds. Regardless, if the command to love is not optional, then Paul's ethic regarding food sacrificed to idols is absolute; it is not subjectively hinged on the conscience of the actor.

3.4.3 Rights as authority of stewardship over food

One essential word that arises in chapter 8 is “right” (ἐξουσία). Paul speaks of the Corinthians' ἐξουσία to eat (v. 9). Given our analysis of chapters 8 and 10, ἐξουσία must be treated as ἔξεστιν. Paul does not refer to a license to engage in something that is absolutely permissible.

However, using the word ἐξουσία, Paul moves beyond the bare concept of freedom to one of authority or ownership. The Christian has a right to all of God's creation. He has a special claim to it since he is a coheir with Christ, the inheritor of all things. Even so, many uses of that claim may incur moral guilt. The authority spoken of here is a grant of stewardship rather than a legal carte blanche. A steward has authority over an estate to do as he wills, but this authority may be abused. Analogously, we might observe that Adam had a right to every tree in the garden of Eden.

As a steward of the garden, he had a special claim to every tree. However, this authority does not indicate that he could make any use of the trees without penalty. His claim to the tree of the knowledge of good and evil was a right that was abused. Likewise, the Corinthians have a right to all food, but abuse of this right incurs moral guilt.

The Christian has a right to all of God's creation, but rights may be abused, and an abuser of rights incurs moral guilt. This view of ἐξουσία will be of importance in chapter 9, where the same word appears with significantly more frequency.

3.5 Liberty in 1 Corinthians 9

Paul's remarks in these other chapters of 1 Corinthians play a fundamental role in interpreting his comments about his financial policy in chapter 9. Paul's example of sacrifice and the use of his own freedoms reinforce his argument that the Corinthians should not eat meat sacrificed to idols. If eating food sacrificed to idols is a matter of Christian liberty in the broadest sense, then Paul's finances are a similar matter of liberty. This link is apparent in the writing of Verbrugge and Krell. They identify the issue in Corinth as being a conflict between "weak" and "strong" Christians, the strong understanding that they have full license to eat that which is sacrificed.²³ Verbrugge and Krell subsequently identify Paul as one who has full license to accept financial support. David L. Dungan makes a similar connection when he argues that Paul's "sweeping categorical repudiations should not be taken literally. They are all intended to apply only to the Corinthians, and on top of that exude a certain rhetorical melodrama concerned primarily with making the point regarding idol-meat."²⁴

If, however, Paul's instruction regarding idol meat stems from an absolute ethic, then his financial practice does as well. Given that we have arrived to the conclusion that the command to reject food sacrificed to idols was not merely contextually appropriate in light of weak consciences, but always to be followed, then Paul's determinations to reject financial support is something broader

23. Verbrugge and Krell, *Paul and Money*, 58–59

24. David L. Dungan, *The Sayings of Jesus in the Churches of Paul* (Fortress Press, 1971), 23

than a response to Corinthian sensibilities.

3.5.1 Rights as authority of stewardship over finances

The word that is repeatedly used in chapter 9 is not “liberty,” or “lawful,” but “right” (ἐξουσία). Paul speaks of his right to financial support as his “right to refrain from working” ἐξουσίαν μὴ ἐργάζεσθαι (v. 6), his “right over [the Corinthians]” τῆς ὑμῶν ἐξουσίας (v. 12), and his “right in the gospel” τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ (v. 18). In each of these cases, Paul refers to the special provision given to ministers to receive financial support from those to whom they minister. As a minister, Paul has a special claim to these resources.

Paul’s use of ἐξουσία in 8:9 must match his use in chapter 9. Paul makes it clear that he considers his rights analogous to the Corinthians’ rights, speaking of his own right to eat and drink (v. 4). In the context of chapter 9, this right to eat and drink euphemistically refers to a right to receive financial support. He chooses the language of eating and drinking in order to form a link to the Corinthians’ right to eat and drink (8:9). If the Corinthians’ right to eat and drink refers to their authority of stewardship rather than a permissive license, Paul’s right should be considered similarly. He does not have a permissive license to take money from the objects of his ministry, but instead has an apostolic prerogative over these potential finances that should not be abused.

However, one of Paul’s uses of ἐξουσία may appear to refer to an authority that constitutes a permissive license to do as he wills. Specifically, he says that he has the ἐξουσία to take a believing wife. The relevance of this comment is found in the additional financial support a family would require—i.e., Paul asserts his right to require even more financial support than merely that for his own person. As we have already discussed regarding chapter 7, Paul does not envision a permissive license to marry as he desires. As one who has a gift of continence, it would be wrong for him to do so, since this would dismiss the opportunity for greater devotion to the Lord. At the same time, he has ἐξουσία, the authority of stewardship over his own body to determine whether he will marry.

Tertullian recognizes the same need to mitigate the idea of permissive rights, but rather than using the category of stewardship, he recasts Paul’s instruction in the language of trial:

“Licence,” for the most part, is a trial of discipline; since it is through trial that discipline is proved, and through “licence” that trial operates. Thus it comes to pass that “all things are lawful, but not all are expedient,” so long as (it remains true that) whoever has a “permission” granted is (thereby) tried, and is (consequently) judged during the process of trial in (the case of the particular) “permission.” Apostles, withal, had a “licence” to marry, and lead wives about (with them). They had a “licence,” too, to “live by the Gospel.” But he who, when occasion required, “did not use this right,” provokes us to imitate his own example; teaching us that our probation consists in that wherein “licence” has laid the groundwork for the experimental proof of abstinence.²⁵

The permission to exercise authority does not grant permission to abuse that authority. Through this “trial” of license, stewards prove themselves faithful or false.

3.5.2 The demands of the gospel

In chapter 7, the principle of service to the Lord is the determining factor that binds man to an absolute ethic. In chapter 8, this is recasted in terms of love. In chapter 9, this is recasted in terms of the gospel. Paul acts as he does so that he might win more with the gospel (vv. 19–23). If service to God and love for others are not optional pursuits but instead bind the Christian in the particulars of his circumstance, then the gospel is likewise a mandatory pursuit. While Paul has authority of stewardship, in consideration of the principles he must abide by, he does not have the option of placing an obstacle in the way of the gospel of Christ (v. 12).

Similarly, Paul does not have the option of doing less for the sake of the gospel (v. 23); He is bound to pursue his mission with the best of his ability. Revisiting the topic of supererogation, if no one is able to go above and beyond that which is required to him, then a lesser course of action for Paul could not be acceptable. He does not have a permissive license to accept the finances he has refused. Any understanding that says he does have this license necessarily views his actions as good

25. Tertullian, “On Exhortation to Chastity,” in *Ante-Nicene Fathers*, ed. Philip Schaff, vol. 4 (William B. Eerdmans Publishing Company, 1885), § 8

works that go beyond what God has required and implicitly embraces a doctrine of supererogation.

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Chapter 4

Paul's Principle of Colabor

While we have determined that Paul's financial policy constitutes an absolute ethic, it remains for us to determine what this ethic actually is, what principle drives it. While Paul offers a number of reasons for refusing funds, it is our contention that each one of these stems from a *principle of colabor*. That is, Paul never accepts money in direct exchange for ministry, but only as support offered from the hand of a fellow servant toward a common goal of honoring God.

In the course of this chapter, we will first establish that a principle of colabor lies at the heart of his rejection of funds. Second, we will examine Paul's stated reasons for rejecting finances, most notably in Corinth and in Thessalonica. For each of these, we will demonstrate that the principle of colabor provides a more fitting framework than other harmonizing solutions. Next we will explore various speculative reasons Paul rejects finances and evaluate their viability in light of our previous findings.

Since we will only be examining Paul's rejection of funds and not that support which he *does* accept, we will be left with a handful of unresolved tensions. These will be handled in the subsequent chapters.

4.1 The principle

Part of the difficulty in deriving an undergirding principle from Paul's rejection of finances is that he offers a host of motivations. This has led some to select one to place as primary and others to select an assortment as his core motivations. While we should be open to the idea that Paul may reject finances for various reasons, on the basis of the conclusions of the previous chapter, we contend that Paul sees a unity in his policy that demands a singular unifying principle. That is, if Paul operates by an absolute ethic, then his decision to reject finances should not be so contextual as to dissolve into merely the collective weighing of disparate concerns.

Rather than beginning with his stated motivations and attempting to harmonize them, it is preferable to search for a single articulation of *what* it is that Paul does rather than *why* he does it. The two are easily confused. For example, we might say that the *what* of Paul's actions is that he avoids placing obstacles in the way of the gospel (1 Cor. 9:12). However, since that does not have a direct relationship with money, it is better to consider this a motivation or a *why* of his actions rather than a *what*. At the same time, settling for the observation that Paul refuses money would be too broad to account for the times when he does accept money.

With this approach, there are few clear statements that apply. However, the apostle *does* provide a direct description of his policy in both occasions where it comes prominently to the fore. In each case, he claims that he *preaches the gospel free of charge* (ἀδάπανος/δωρεάν) (1 Cor. 9:18; 2 Cor. 11:7).

What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel. (1 Cor. 9:18)

Or did I commit a sin in humbling myself so that you might be exalted, because I preached God's gospel to you free of charge? (2 Cor. 11:7)

No clearer or more direct statement on the matter arises in the pages of Scripture. Here, Paul addresses the issues of finances with a statute that is not so broad as to be unable to account

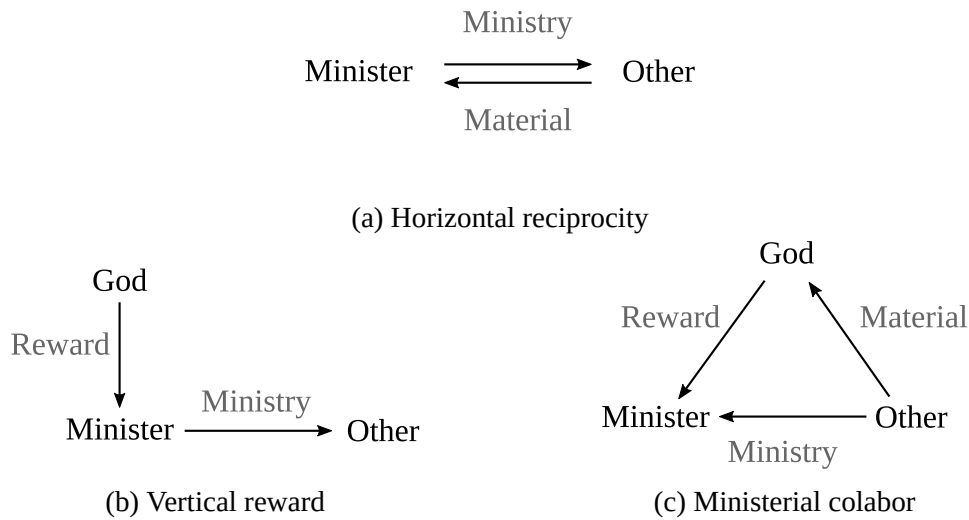


Figure 4.1: Ministerial support

for his acceptance of money in other contexts. On this basis, it is reasonable for us to begin with the *gratis* proclamation of the gospel as a starting point and see how it fits with the remainder of Paul's stated motivations.

Of course, it is not an innovation to observe that Paul preaches the gospel free of charge, or even that this lies at the heart of his policy. However, the implications of this observation often go ignored. For example, if Paul desires to preach the gospel free of charge, then his policy must revolve around the concept of reciprocity. Paul does not reject money altogether, only that which would compromise his εὐαγγελιζόμενος ἀδάπανον. Since Paul accepts money from some, even in relation to his gospel preaching, it must be that he only rejects that which comes *in direct exchange* for that ministry. While other options exist and will be explored in subsequent chapters, this is the most direct understanding of “free of charge” that does not place Paul's actions at odds with his words. Because Paul does receive money in coordination with his ministry, we will qualify that which he rejects as *horizontal reciprocity*, restricting it to the following definition:

Horizontal reciprocity: *Payment (material or otherwise) given out of a sense of direct obligation.*

We use the term *reciprocity* over alternatives to include asymmetric and even voluntary exchanges. In addition, we use the term *horizontal* to indicate a direct obligation—i.e., one that is not

mediated through God. One who gives out of direct obligation considers himself primarily indebted to the one who receives. Negatively considered, Paul rejects *horizontal reciprocity* in the context of ministry. Positively, we may say that Paul accepts *vertical reward* in the context of ministry.

Vertical reward: *Any material or spiritual blessing given from God in recognition of service.*

In vertical reward, the minister receives from God. Occasionally, this comes at the hands of other servants of God. This, we call *ministerial colabor*.¹

Ministerial colabor: *Support (material or otherwise) given to honor or aid another in the proclamation of the gospel.*

Unlike the direct sense of obligation involved in horizontal reciprocity, colabor acknowledges a mediated obligation, the giver considering himself indebted directly to the Lord, and through that obligation finding himself duty-bound to give to a minister.

From this point onward, we will refer to Paul's financial policy as his *principle of colabor*. By this principle, he rejects horizontal reciprocity and accepts vertical reward. Eventually, in the fourth section of this thesis, we will relabel his policy *the dorean principle* after his usage of the word δωρεάν in 2 Corinthians 11:7. However, that Paul frequently preached δωρεάν—without pay—is not under investigation. By speaking in terms of colabor, we may test our hypothesis that Paul's free-of-charge ministry is indeed determined by the distinctions between horizontal reciprocity and colabor.

4.2 Paul's stated motivations

What remains for us, in this chapter, is to explore Paul's other statements in regard to his financial policy and to determine whether they accord with a principle of colabor or suggest the need to synthesize some other harmonizing principle. The motivations he offers are manifold. We will examine each one in turn.

1. Though "colabor" is not a proper English word, the distinction and frequency with which we will use it warrants we coin our own term rather than using the hyphenated "co-labor."

4.2.1 To be a partner

While not the most obvious motivation that Paul addresses, the first we will examine most directly relates to our proposed principle. That is, he selectively refuses financial support so that he may be a partner in the work of the gospel. Paul gives priority to this motivation when he chooses to summarize his concerns in 1 Corinthians 9 with the following words, “I do all things for the sake of the gospel, so that I may become a fellow partaker of it.” (1 Cor. 9:23, NASB).

Along with the brunt of looser translations (NIV, NLT, etc.), the ESV speaks of the gospel and sharing in “its blessings.” While many consider this to be the nature of Paul’s participation in the gospel,² this elaboration misses the point of Paul’s argument. Having stated his sincere desire for the salvation of others, he does not suddenly reveal that he is primarily concerned for his own salvation.³ While 1 Corinthians 9:24–27 addresses such notions, it does so as a distinct concern after the primacy of the gospel and the need to act in accordance with it has been established.

Rather, it is best to see Paul as sharing in the *work of the gospel*. Considering the preceding context further, a contrast reveals itself: Causing another to stumble is to oppose the gospel, but to lead one to salvation is to be its partner. Furthermore, the use of εὐαγγέλιον without an attendant verb frequently indicates the *proclamation* of the gospel (Rom. 1:1; 1 Cor. 9:14; 2 Cor. 2:12; 10:14; Gal. 2:7; Phil. 2:22; 4:15).⁴ In such cases, the noun and the verb “converge”⁵ to refer to the act of gospel proclamation.⁶ In the words of Orr and Walther, “Paul’s overriding allegiance is as a *partner of the gospel*.”⁷ The only alternative is to be a partner with demons (1 Cor. 10:18, 20).⁸

2. See Hodge, *I & II Corinthians*, 167; C. K. Barrett, *The First Epistle to the Corinthians*, Black’s New Testament Commentaries (Hendrickson Publishers, 1968), 216; F. W. Grosheide, *The First Epistle to the Corinthians*, NICNT (William B. Eerdmans Publishing Company, 1953), 214.

3. So John Howard Schütz, *Paul and the Anatomy of Apostolic Authority*, The New Testament Library (Westminster John Knox Press, 2007), 52; Morna D. Hooker, “A Partner in the Gospel: Paul’s Understanding of His Ministry,” in *Theology and Ethics in Paul and His Interpreters* (Abingdon Press, 1996), 85.

4. *ibid.*, 87

5. Schütz, *Paul and the Anatomy of Apostolic Authority*, 53

6. This does away with Gordon Fee’s key objection, which is that use of συνκοινωνός seems to indicate partaking of the thing itself (Fee, *The First Epistle to the Corinthians*, 432). If the thing itself is the proclamation of the gospel rather than the message of the gospel, there is no need to speak of sharing in the “benefits” of the gospel. See Thiselton for an additional response to Fee. Thiselton, *The First Epistle to the Corinthians*, 707–708.

7. William F. Orr and James Arthur Walther, *I Corinthians*, The Anchor Yale Bible Commentaries (Doubleday & Company, Inc, 1976), 243

8. See Garland, *1 Corinthians*, 437.

Paul does not explicitly describe any society involved in the partnership of which he speaks. However, there can be no partnership without additional partners, so even if the primary referent is God, we must identify this society as it naturally expands to all who assist in the proclamation of the gospel. According to Paul's argument, he rejects finances in order that he might be a partner with these. On one hand, it is plain enough that he considers acceptance of finances in this context to compromise his own status in that partnership. On another hand, this indicates that those offering money would *also* not be partnering in the gospel, since their participation would be limited by Paul's compromised status. If Paul is willing to accept financial support on some occasions, then we must conclude that on those occasions he *is* acting as a partner in the gospel and those who support him *are* themselves partners (cf. Phil. 4:15). Even apart from identifying the specific reason for Paul's rejection of funds (horizontal reciprocity), the principle of colabor is evident here.

4.2.2 To boast

Paul further claims that to accept money would rid him of his grounds for boasting (καύχημα). In other words, he maintains this policy in order that he may continue to boast.

But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting. (1 Cor. 9:15)

Of course, the question of the nature of this boast remains. Elsewhere in this epistle, Paul makes it evident that any boasting in man is to be rejected (1 Cor. 1:29; 3:21; 4:7). Instead, one is to boast in the Lord (1 Cor. 1:31; cf. 15:31). Naturally, we must read of Paul's ground for boasting in this context. In the words of Briones, "His special *καύχημα* in preaching free of charge, therefore, can be better understood as a boast in God as the primary giver and source of all goods in the divine economy, a theological point he accentuated in 1.31 (ὁ καυχώμενος ἐν κυρίῳ καυχάσθω)."⁹

However, in context, Briones sees Paul as removing himself from the equation in order that the Corinthians might recognize that it is God who gives grace rather than Paul. While this observation

9. Briones, *Paul's Financial Policy*, 173

should be affirmed, we must have some way of identifying the boast with Paul beyond his own utterance of it. If utterance captured the extent of the boast, then Paul could arguably continue to make the boast regardless of his acceptance of funds and regardless of Corinthian misguidance. If it is more than utterance, and the apostle is to be removed from the system altogether, he has no place in it for a boast. Instead, we see that Paul regards the Lord's work through him as his ground for boasting.

Hence, in 2 Corinthians, Paul declares that his ministry is a glorious ministry (2 Cor. 3:7–18) because his sufficiency comes from the Lord (2 Cor. 3:5–7). He further boasts in the influence that God has assigned to him—i.e., the planting of the Corinthian church (2 Cor. 10:13–16). He identifies this as a boast in the Lord (2 Cor. 10:17) and further claims that accepting payment would silence his boast (2 Cor. 11:7–10). These similarities indicate the boast of 1 Corinthians 9 as essentially identical. Yet, as is made explicit in 2 Corinthians 10–11, the boast must have substantial connection to the apostle's ministry.

While Paul's boast cannot be in himself directly, we must recognize Paul's status as vessel and find some way for him to make a boast as that vessel. Rather than his non-participation, he highlights his weakness, and in that weakness he has grounds for boasting in the Lord as one through whom the Lord has worked (cf. 2 Cor. 11:30–12:10). In other words, acceptance of money would invalidate Paul's status as a vessel of the Lord and establish him as his own agent (1 Cor. 9:17) who works by his own strength. The idea here is not that he must be poor in order that the Lord's might may be demonstrated, but that an act of horizontal reciprocity would identify Paul as the origin of his own strength and the source of his ministered grace.

Because there is nothing in the simple act of declaration that indicates the Lord's work, mere preaching gives Paul no ground for boasting (cf. 1 Cor. 9:16). Preaching as a vessel of the Lord, on the other hand, gives him ground to boast in the Lord, but horizontal reciprocity forfeits that status.

4.2.3 To fulfill his obligation

In 1 Corinthians 9, Paul argues that he does not accept funding from the Corinthians because he is bound to minister to them.

For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward, but if not of my own will, I am still entrusted with a stewardship. (1 Cor. 9:16b-17)

In considering this passage, it should first be noted that Paul is not pointing out his reluctance to preach. Based on numerous passages in his epistles, it is clear that he counts his ministry as a great joy. “The difference, therefore here expressed between (ἐκὼν and ἄκων), *willing* and *unwilling*, is not the difference between cheerfully and reluctantly, but between optional and obligatory.”¹⁰

Second, it should be noted that Paul is not attempting to demonstrate his obligation. While he does not side with a particular interpretation, Leon Morris offers the following: “Paul may mean that if (as he does) he preaches willingly, he merits a reward (or ‘wage’, *misthos*), whereas if he is not willing he must still do it, for an obligation is laid on him.”¹¹ While this interpretation fits the text of 1 Corinthians 9:17, it does nothing to justify its presence in the surrounding context. If Paul is explaining his reason for foregoing Corinthian support, it is better to take Morris’s alternative, that Paul is “starting from the fact that he is ‘compelled to preach’ (v. 16).”¹²

The chapter begins with the understanding that Paul is obligated to preach. It is in that arena that he demonstrates his freedom to receive support. At this juncture, he returns to his obligation in order to reconcile the contrast between his freedom and his slavery.¹³ The notion of servanthood is made apparent by Paul’s use of οἰκονομία. In 1 Corinthians 4:1, Paul places it in conjunction with describing himself and his associates as ὑπηρέτας Χριστοῦ (cf. 1 Cor. 4:1). If Paul has been entrusted with a stewardship from Christ—or commissioned by Christ—it is not fitting for him to

10. Hodge, *I & II Corinthians*, 162

11. Leon Morris, *1 Corinthians*, TNTC (William B. Eerdmans Publishing Company, 1985), 135

12. *ibid.*

13. In the words of Garland, “He establishes his right to receive support as an apostle as one who was free in 9:1–15 but switches to the language of slavery in 9:16–17.” Garland, *1 Corinthians*, 424

accept payment from those to whom he ministers.¹⁴

To make an analogy, it is improper for a soldier who works for a king to accept money from those whom he protects. His commission from the king delegitimizes all other compensatory transactions. If he requires funding from those he protects, he may be found guilty of extortion. However, even if he only accepts voluntary offerings as support, he engages in bribery. Ultimately, the soldier ceases to operate on behalf of the king as one who is obligated, but begins acting in his own interests as one who does his work freely. If Paul were to accept money from the Corinthians as payment for his ministry there, he would invalidate his status as a servant of Christ.

As one who works for another, Paul cannot rightly accept third party compensation; remuneration is unfitting. However, by the principle of colabor, he may accept funds that are not designed to displace his true employer. Colabor in no way invalidates Paul's status as a servant. It is anticipated that servants of the same master would assist each other, pooling their resources as would be profitable in service of their mutual lord.

4.2.4 To receive a reward

Paul says that he conducts his ministry as he does in order to receive a reward.

For if I do this of my own will, I have a reward, but if not of my own will, I am still entrusted with a stewardship. What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.

(1 Cor. 9:17–18)

If Paul conducts his ministry as though it is voluntary, receiving payment, his reward is obvious. If he does not, he still retains some reward-like possession: stewardship. Just as one would prefer a gold trophy over a bronze trophy, that stewardship is a more honorable and pleasing reward when it is executed well. Thus, Paul's reward is to present the gospel free of charge. Further, given the preceding context of boasting (1 Cor. 9:15–16), it becomes evident that Paul's boasting is not to

14. Cf. J. Duncan M. Derrett, *Jesus's Audience* (Darton, Longman & Todd, 1973), 170–172

be distinguished from his reward; they “refer to the same reality.”¹⁵ In either the framework of boasting or that of reward, he stands to gain from preaching free of charge.

Naturally, Paul would not have this reward if he accepted payment, because then he would not be in possession of an excellent stewardship. As Orr and Walther write, “For this he could receive pay, but then he would have no further reward because the pay would have compensated him for what he had to do.”¹⁶ Acceptance of financial reward is forfeiture of the greater reward: godly stewardship. This is similar to the teaching of Christ on giving, prayer, and fasting (Matt. 6:1–6, 16–18). While future reward is not explicitly in view in 1 Corinthians 9, it is reasonable to make a connection to Paul’s earlier statements regarding ministry and reward (1 Cor. 3:14).

Although we have previously denied supererogation, we must again point out that Paul does not have in mind the concept of accruing merit.¹⁷ Additionally, he is “not talking about an inner satisfaction from meeting some lofty standard of ‘unselfish renunciation.’”¹⁸ Each of these is summarily dismissed by recognizing stewardship as the reward, something which is granted graciously by God. Moreover, that stewardship is the experience of God working through Paul, the glory of the Lord rather than the glory of the apostle (1 Cor. 1:31).

Looking at this aspect of Paul’s motivation through the lens of colabor, we see that the concept of godly stewardship as reward accords well with the principle we have put forward. If Paul receives horizontally, he loses his claim to good stewardship, not because there are superior approaches for disseminating the gospel—although this may be—but primarily because he acts as a free agent rather than as a steward. If Paul receives financial support offered as colabor, his stewardship is not threatened in any way. In fact, only a poor steward would reject contributions designed to advance the mission of his master.

15. Fee, *The First Epistle to the Corinthians*, 421

16. Orr and Walther, *I Corinthians*, 242

17. Contra Witherington Ben Witherington III, *Conflict & Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (William B. Eerdmans Publishing Company, 1995), 210

18. Garland, *1 Corinthians*, 426

4.2.5 To accommodate

Perhaps the defining passage in 1 Corinthians 9 is Paul's proclamation that he has "become all things to all people." This has been frequently described as Paul's "principle of accommodation,"¹⁹ but the idea of "accommodation" might be taken to mean more than Paul actually implies. It may be simple enough to excise notions that Paul is willing to water down the gospel for the sake of conversions or that he is willing to act duplicitous for the sake of ministry, but let us consider how it is that he accommodates each group he addresses.²⁰

In v. 20, Paul says that he has become as a Jew in order to win Jews and as one under the law to win those under the law. Given that Paul already is a Jew, his becoming a Jew cannot mean that he adopts Jewish practices to which he is already accustomed. Granted, as a Christian, Paul is willing to reject Jewish customs, so his observance of them is more than just a default. Regardless, as Garland observes, "Paul does not mean that he occasionally obeyed Jewish customs to decoy Jews into listening to his message."²¹ One who is "under the law" does not selectively decide when he is under the law, or else he is not under the law at all. Garland goes on to observe that Paul being under the law is most clearly seen in his description of the thirty-nine lashes he receives (2 Cor. 11:24).²² If Paul is no longer he Jew, he need not submit to the thirty-nine lashes, and yet he does, because he is one who is under the law. Note that to be "under the law" is to be under its judgment (cf. Rom. 2:12; Gal. 3:2), and Paul is never more clearly under the judgment of Jewish law than when he receives its punishment. While blasphemy warrants being cut off from the people, the Mishnah rules that one may be still considered a brother after having been scourged.²³ Undoubtedly, similar charges were levied at Paul for preaching the gospel. He chooses to repeatedly bear this punishment to maintain his connection to the Jewish community, and perhaps even to illustrate the dreadfulness of being under the law of God and the comparative freedom of the gospel.

19. For example, see D. A. Carson, "Pauline Inconsistency: Reflections of 1 Corinthians 9:19–23 and Galatians 2:11–14," *Churchman* 100 (1 1986): passim.

20. Our analysis of this passage largely follows Garland. See Garland, *1 Corinthians*, 427–437.

21. *ibid.*, 430

22. *ibid.*

23. *Mishnah Makkot*, § 3.15

In v. 21, Paul says he became as one outside the law to those outside the law. While this undoubtedly includes his adoption of Gentile customs—or rather, his disregarding certain Jewish customs—we see a fuller picture of this transformation in Galatians. Paul entreats the Galatians to become as he is because he has become as they are (Gal. 4:12). In other words, Paul has renounced all forms of righteousness through the law, and he requires that the Galatians rejoin him in this. Paul's becoming like the Gentiles is not primarily in culture, but in humility, standing on no merit of his own.

In v. 22, Paul says that he became weak to the weak. At this point, it is common to import the notion of the weak conscience from the previous chapter, or the person weak in faith from Romans 14. We have already argued against the interpretation of 1 Corinthians 8 that would make such a direct connection to Romans 14, and further against the weak conscience referring to anything other than one having a corrupted moral compass. If Paul were calling himself weak in this sense, he would be saying that he disregards proper notions of morality to win those who do not have proper notions of morality. Furthermore, the idea that “weak” refers to a Christian here is not fitting with the preceding verses which address conversion scenarios or Paul's objective of “winning” others. Instead, weakness should be seen in light of Paul's other proclamations regarding his own weakness (cf. 1 Cor. 12:9). Once again, this weakness is his humility and lack of personal merit.

The key in all these can be found in v. 19. Paul does not act like all, but rather humbles himself to all in order to be a servant to all. As a servant of Christ, Paul must also be a servant to those to whom he is sent (2 Cor. 4:5; cf. 1:24). He does not generally act like Jews for Jews, or act like Gentiles for Gentiles, or act like the weak for the weak, but he is a servant to all in every circumstance by humbling himself so that the truth of the gospel may be properly acknowledged. We should not be misguided by his clever rhetorical devices so as to imagine that Paul would become rich for the rich or strong for the strong.²⁴ Additionally, Paul's accommodation of others is certainly not doing that which is the most attractive. In each circumstance, he engages in humility that is generally despised.

24. Cf. Verbrugge and Krell, *Paul and Money*, 65.

The same applies to Paul's rejection of money. There are rich in Corinth (cf. 1 Cor. 4:8; 11:21), so it is not out of a desire to be like them that Paul rejects financial support. The people of Corinth value status, but Paul's rejection of money only garners him the lack thereof. He does not make himself attractive to the Corinthians, but humbles himself so that the gospel might be clearly understood. Further, it is not as though he embraces poverty as an arbitrary form of humility. Instead, it is a necessary course of action that acknowledges his servanthood.

The principle of *colabor* fits well into this view of Pauline accommodation. Paul can freely accept material support from collaborators without compromising his position as their servant. Together, they would work toward a common goal, neither being obligated to the other, both contributing as they can. However, if Paul were to accept remuneration from the Corinthians for his particular ministry there, he would not be their servant. Instead, he would be a service provider, and the Corinthians his clients. Whether he asks for money or not, his ministry would be understood to impose an obligation on the Corinthians that requires a settling of accounts.

4.2.6 To place no stumbling block

The first of Paul's stated reasons for not making full use of his rights is to refrain from putting a hindrance (ἐγκοπή) in the way of the gospel of Christ (1 Cor. 9:12). Once again, Paul is not concerned with making the gospel attractive. In this sense, preaching Christ crucified is itself a stumbling block (1 Cor. 1:23). Moreover, Paul's rejection of support does not impress those who value wealth and status.

Paul's comment in 1 Corinthians 9:12 hearkens back to statements he has made in the previous chapter,

But take care that this right of yours does not somehow become a stumbling block [πρόσκομμα] to the weak. (1 Cor. 8:9)

Therefore, if food makes my brother stumble [σκανδαλίζει], I will never eat meat, lest I make my brother stumble [σκανδαλίσω]. (1 Cor. 8:13)

While none of these statements use the same Greek word, the ideas are clearly similar. In 1 Corinthians 8, the issue is not that one might find the gospel unattractive, but that it would prevent others from understanding the gospel. If any see a Christian eating meat sacrificed to an idol, they may be misled into thinking that such behavior is acceptable, or that God's grace is rightly appreciated by engaging in sin (cf. Rom. 6:1). In other words, eating meat sacrificed to idols inhibits understanding the gospel.

So it is in 1 Corinthians 9. If Paul were to make use of his right, people would be kept from understanding the gospel. This is in part true because financial restrictions may keep some from hearing the gospel. However, note that Paul does not merely consider requiring money to be problematic, but even *accepting* money as an obstacle for the gospel. As we have discussed in the previous section, accepting payment would remove Paul from the role of a servant. We may hypothesize several ways the gospel would be miscommunicated by accepting money;²⁵ perhaps it could suggest that grace is something that can be bought or sold. However, there is another issue that Paul speaks of more directly in 2 Corinthians.

In 2 Corinthians 6:3, Paul claims that for his ministry to be conducted without fault, he must put no obstacle (προσκοπήν) in anyone's way. He endures much suffering and remains poor (2 Cor. 6:10) in order that there be no obstacles. In the context of 2 Corinthians, the potential stumbling block is more evident: Paul defends the legitimacy of his mission, and specifically, the sincerity of his mission. His defense is catalyzed by doubts regarding his intentions in his travel plans (2 Cor. 1:17–19), and he assures the Corinthians that all his dealings have been attended with godly sincerity (εὐλικρίνεια) (2 Cor. 1:12). In a particularly revelatory comment, he mentions that his sincerity (εὐλικρίνεια) stands in contrast those who peddle (καπηλεύω) the word of God. If all that is at stake is raw accessibility, Paul would be in the clear to accept payment as long as he does not require it. However, even to accept payment for his ministry compromises his sincerity. No longer would he be acting as a servant of God merely to serve God, but on his own behalf, looking to

25. Dachollom C. Datiri offers an overview of proposed solutions. See Dachollom C. Datiri, "Finances in the Pauline Churches: A Social-Exegetical Study of the Funding of Paul's Mission and the Financial Administration of His Congregations" (PhD diss., University of Sheffield, 1996), 155.

his own interests. This mark on Paul's ministry would be a stumbling block to many, calling into question even the truth of the message he proclaims. As Paul represents a sincere God, he himself must be sincere (2 Cor. 1:20–22).

If sincerity or lack thereof is the key stumbling block that is formed by acceptance of money from the Corinthians, then the principle of *colabor* offers a fitting framework to respond to such a concern. Paul refuses any sort of horizontal reciprocity for his ministry, since that would indicate a lack of sincerity. It would not merely provide a conflict of interest, nor would it merely *suggest* a lack of sincerity. Rather, it would necessarily compromise Paul's activities as a servant. By accepting money, he would work for himself rather than for the Lord. However, if Paul is truly sincere in his mission, then he will gladly accept assistance from all who wish to labor alongside of him to accomplish the same mission. He gladly accepts *colabor*.

4.2.7 To not be a burden

Paul additionally claims that his refusal of Corinthian and Thessalonian funds is based on a desire not to be a burden (2 Cor. 11:9; cf. 12:13–14; 1 Thess. 2:9; 2 Thess. 3:8). It is frequently asserted that burden refers either to accepting money in general or being financially dependent.²⁶ The latter is not fitting because a single gift does not establish financial dependence, and the former renders Paul inconsistent since he is willing to accept money from the Philippians (2 Cor. 11:9). We will explore the distinction between the Corinthians and the Philippians in the next chapter, but for now it is sufficient to recognize the relationships between burden and *colabor*.

Another common theory revolves around the idea that Paul's use of the term "burden" indicates his aversion to social obligations toward the Corinthians.²⁷ This view acknowledges that the example of the Philippians indicates Paul must refer to more than simply accepting money or the poverty of the contributor, but contextualizes the affair to the relationship he has with the Corinthians *contra* the special relationship he has with the Philippians. While this approach makes headway

26. See Briones, *Paul's Financial Policy*, 200.

27. See Gerald W. Peterman, *Paul's Gift from Philippi: Conventions of Gift Exchange and Christian Giving*, vol. 92, Society for New Testament Studies Monograph Series (Cambridge University Press, 1997), 168–171.

in the correct direction, it reverses the arrangement without warrant. By this interpretive maneuver, it is not so much the Corinthians that may be burdened, but Paul. It is not so much Paul that may set himself up as an oppressor, but the Corinthians. The proposal that Paul avoids obligations is certainly backed by contemporary literature²⁸ and even modern social sensibility, but it strays from the emphasis of the text. Before we consider obligations placed on Paul we must first consider whether there remain any potential obligations to be placed on the Corinthians.

In each instance where Paul speaks of “burden”—ἐπιβαρέω (2 Cor. 2:5, 9; 1 Thess. 2:9; 2 Thess. 3:8), καταναρκάω (2 Cor. 11:9; 12:13, 14), καταβαρέω (2 Cor. 12:16)—Paul refers to the act of receiving support particularly in the context of initial ministry. For example, he does not say that he burdened the Philippians so that he would not burden the Corinthians, but that he did not burden anyone (2 Cor. 11:9). In other words, his reception of money from the more mature Philippians does not count as a burden, even though he “robbed” (συλλάω) them (2 Cor. 11:8). 2 Corinthians 12:13 may suggest that Paul did burden other churches, but given the present irony, it seems clear that he only indicates his non-burdensome actions toward others would count as burdens if applied to the Corinthians. In 1 Thessalonians 2:10, he speaks of his conduct toward “you believers,” but given his description of himself as a father of young children (1 Thess. 2:11) and a nursing mother (1 Thess. 2:7), it is clear that he refers to the Thessalonian’s initial conversion, rather than their existence as an established church ready to assist in ministry. It seems that Paul chooses to use these words that translate to “burden” only in the context of payment for ministry, not general support. One who offers payment for ministry is burdened because the whole concept of payment presumes some sort of debt (i.e., a burden), something that is owed.

This would accord with Paul’s consistent usage of this term in the active voice. He is concerned that *he* will burden *them*, not that they may be burdened in general. Those who offer support as colabor may give out of their obligation to God, but he lays no burden on anyone, including the Philippians.

28. References to Seneca’s *On Benefit*’s abound in this area of Pauline studies. For a particularly apt passage, see Seneca, *On Benefits*, § 5.11.

4.2.8 To set an example of hard work

Similar to the previous point, Paul says that he refuses funds in order to set an example of hard work. In 2 Thessalonians, he writes that he labored day and night, “not because we do not have that right, but to give you in ourselves an example to imitate” (2 Thess. 3:9). Initially, this sounds as though Paul primarily waives his right in order to teach a lesson on work ethic, something quite distinct from other motivations we have examined. In this vein, Peter Marshall argues that we must draw a distinction between Paul’s example of work in Thessalonica and his refusal of assistance in Corinth, despite commonalities between the two in vocabulary and appearance.²⁹

However, unless we are to deny Pauline authorship,³⁰ what Paul says in 2 Thessalonians must accord with his message in 1 Thessalonians. There, his labors are not primarily an example, but a demonstration of his sincerity. Contrary to coming with flattery or a pretext for greed (1 Thess. 2:5), his day-and-night toil testifies to the genuine nature of his mission among the Corinthians. Only secondarily, then, can Paul have chosen this course of action to be an exemplar. As Verbrugge and Krell write,

It is true that among the Thessalonians the apostle used his pattern of working night and day so as not to be a burden to the believers in Thessalonica as an example to those who were “busybodies,” that they should not sponge off other church members (for whatever reason they may have been doing that). But this cannot be what motivated Paul in the first place to refuse a fee-based ministry; rather, he used his insistence on working as a leatherworker as an ad hoc argument to stress to the Thessalonians how much he loved them and to motivate those not working that they should find a job and start working. Verbrugge and Krell, *Paul and Money*, 59

More importantly, if Paul took up secular employment in order to communicate a diligent work

29. Peter Marshall, *Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians*, WUNT (Mohr Siebeck, 1987), 173–176, 223

30. Victor Paul Furnish takes this view, writing that the “anonymous Paulinist” passes over the apostle’s wish to emphasize the provision of an example. Victor Paul Furnish, *1 Thessalonians, 2 Thessalonians*, Abingdon New Testament Commentaries (Cambridge University Press, 2007), 127, 175

ethic, it implies his apostolic ministry is insufficient for the demonstration. If we are unwilling to concede that Paul did not have absolute license to receive from the Thessalonians, the only alternative is that his apostolic work is undemanding. This hypothesis is untenable. Since Paul would undoubtedly be able to work diligently while refraining from physical labor, there must be some illegitimacy in accepting payment. Indeed, as we have established in the previous chapter, there is. It would be “lazy” of Paul to make use of this right in the context of church planting, receiving payment for his ministry while he is a servant of the Lord.

Paul's ethic appears again in the context of examples as he leaves Ephesus. He explains that he labored with his hands for his own needs to show that we must help the weak.

I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities and to those who were with me. In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.' ” (Acts 20:33–35)

Paul's words suggest that the antithesis of ministering to his own needs would be covetousness. If that is the case, it is not permissible for him to accept money from the Ephesians; his actions are a necessary way of helping the weak. In other words, if he were to receive Ephesian support, he would place a burden on the people. Additionally, Paul could not be said to successfully demonstrate that it is more blessed to give than to receive if he keeps the Ephesians from freely giving. Instead, he must keep them from some other form of giving, specifically, that which entails a direct obligation to a servant of God. Furthermore, by saying he “must” (δεῖ) help the weak, Paul raises a “moral imperative.”³¹ Of course, there are multiple ways to help the weak but Paul does not leave much room for himself to escape this pattern of behavior (cf. James 4:17). Once again, the pedagogical utility of Paul's labors must be only a secondary motivation that compels him to work with his hands.

31. Darrell L. Bock, *Acts*, BECNT (Baker Academic, 2007), 632

Ultimately, Paul as an exemplar points to both the concepts of sincerity and burden, both of which we have addressed as it relates to horizontal reciprocity. By rejecting support in contexts where it would constitute direct payment, Paul certainly does set an example, but that example finds its meaning in following his principle of *colabor* rather than in arbitrarily illustrative toil.

4.2.9 To be a parent

On multiple occasions, Paul expresses his concern of “burdening” others in the context of spiritual fatherhood. He argues that he will not accept financial support from those to whom he ministers because parents should not burden their children (2 Cor. 12:14; 1 Thess. 2:5–7, 9–12). In this metaphor, Paul is a parent of those churches he has planted and those people whom have experienced conversion on account of his ministry (cf. 1 Cor. 4:15). Whereas in Paul’s contemporary culture, the refusal of the gift of a friend may be accounted as an act of hostility, a parent/child relationship would take priority and justify Paul’s actions.³²

However, this is not sufficient to account for Paul’s policy. Paul does not go and burden others while he avoids burdening his children. As we have already noted, he is determined to burden no one (2 Cor. 11:8). The metaphor of paternity provides an illustration of why it would be particularly inappropriate for Paul to accept finances in this circumstance. It does not offer any foundational motivation, but instead, extends from his core determination to engage in sincere ministry. If he is their spiritual father, he should act sincerely as a parent rather than with a “pretext for greed” (1 Thess. 2:5).

The principle of *colabor* sufficiently accounts for Paul’s statement that fathers are not to be a burden to their children. There is no need to count Paul’s metaphor as a general aphorism, as though he would occasionally be willing to place burdens on his children. For example, Guthrie reduces Paul’s statement to a mere “truism.”³³ Martin writes that Paul simply states he is willing to labor for his children, “even though each child may receive some different treatment.”³⁴ Asking whether

32. See Marshall, *Enmity in Corinth*, 244–251.

33. George H. Guthrie, *2 Corinthians*, BECNT (Baker Academic, 2015), 610 See also *ibid.*, 610n7

34. Martin, *2 Corinthians*, 638

or not Paul's statement is universally applicable, Harris exclaims, "Certainly not!"³⁵ Briones also adopts this view.³⁶

Taken literally, the illustration is not absolute since children often care for their parents in later years, but Paul's analogy does not go that far. Not only does he state that he does not intend to burden his children, but that it would be *wrong* for him to burden his children. What would make it acceptable for Paul to burden his other children? There is no degree of maturity or other attribute that would change the nature of this relationship and make such transactions permissible for Paul.

Those who reject Paul's statement of paternity as referring to an absolute stance invariably assume that his use of "burden" refers generally to the act of receiving support. However, as we have seen, it refers to the obligation presumed by horizontal reciprocity. If this is indeed the case, then it is true that Paul would *never* burden *any* of his children. He would never accept horizontal reciprocity—a "burden"—from any, only colabor.

4.2.10 To exalt others

Paul also claims that he preaches free of charge in order to "exalt" others (2 Cor. 11:7). While Paul speaks of his humility in regard to his poverty or his manual labor, the exaltation of which he speaks is Corinthian salvation rather than any financial benefit from the waiving of fees;³⁷ they have been raised up and seated in the heavenly places (Eph. 2:6). The surrounding context indicates that Paul has in mind his betrothal of the Corinthians to Christ (2 Cor. 11:2) as the source of their exaltation. As in 1 Corinthians 9:19–22, Paul compares his physical condition with the spiritual conditions of others. Additionally, we see the same two words for humility and exaltation (ταπεινός and ὑψός) used in Philippians 2:8–9. Christ was physically humbled for the sake of the spiritual exaltation of believers.

On that foundation, Paul's motivation to reject funds is either so that he can *rightly* or *effectively*

35. Murray J. Harris, *The Second Epistle to the Corinthians*, NIGTC (William B. Eerdmans Publishing Company, 2005), 884

36. Briones, *Paul's Financial Policy*, 209

37. See Harris, *The Second Epistle to the Corinthians*, 755–756.

preach the gospel. On both of these counts, we can identify Paul's free preaching as extending from his sincerity. If it is necessary to preach freely in order to preach rightly, Paul will do so because he engages sincerely in ministry, without ulterior motive. If it is necessary to preach freely in order to preach effectively, he will do so because he sincerely desires Corinthian exaltation. Paul argues that this is an expression of love for the Corinthians (2 Cor. 11:2; cf. Gal. 4:16). Anything else would be insincere (2 Cor. 2:17), not truly a pursuit of love.

This same point appears more obscurely in 1 Corinthians 4, where he compares his working with his own hands to the Corinthians' wealth (1 Cor. 4:8, 12)—that is, their estimation of their own spiritual riches. While the Corinthian attitude constitutes ungodly pride (1 Cor. 4:7), Paul's manual labor—a result of his rejection of funds—is ultimately a demonstration of his sincerity (1 Cor. 4:5–6).

The principle of *colabor* accords with this motivation for exaltation. Though we have not settled on his exact reasoning, if Paul preaches freely, then it is tautological to say that he does so by rejecting horizontal reciprocity. However, *colabor* does not constitute a charge for preaching, and it is no inhibitor to anyone's spiritual exaltation.

4.2.11 To respond to opponents

Paul additionally states that he will continue to refuse funds as a way of responding to his opponents (2 Cor. 11:12). Specifically, Paul says of the false apostles that he wishes to cut off opportunity for those who desire an opportunity to consider themselves as him. He chooses this issue of funds as a marker of delineation between himself and others who claim to have a similar apostolic ministry.

It would be unwise to assume that Paul arbitrarily chooses this distinction as the one to maintain in the face of his opponents. First, the idea that Paul merely wishes to distinguish himself does not sufficiently account for his prior rejection of funds from the Corinthians, nor does it account for his rejection of funds from other parties. In none of these cases is Paul responding to hostile objectors. Second, if Paul's actions are to truly cut off opportunity from his opponents to claim apostolicity, what he does must actually mark his ministry as distinctly apostolic, not merely different. In the

words of Ronald F. Hock, "Paul's defense was not constructed simply in response to opponents' criticisms, but rather proceeded finally from his own self-understanding as an apostle."³⁸

On one hand, Paul compares his own self-humiliation (2 Cor. 11:7) with the self-exaltation of the false apostles (2 Cor. 11:20). We have covered Paul's understanding of the importance of his humility in the immediately preceding section. On the other hand, there is something to be said about the work of an apostle in being *sent* and this entailing a certain behavior toward those to whom he is sent. In this light, Paul rejects money because it is not proper for an apostle to accept funds from those to whom he is sent. If he were to violate this ethic, he would grant his opponents an opportunity to claim an equal status of apostolicity, since there would be no distinguishing marks to delineate him from imposters.

Considering the principle of colabor, Paul does not violate his apostolicity by accepting finances from those who wish to work with him to disseminate the gospel of Christ. However, he *does* compromise this status if he accepts from those to whom he is sent. Such a prohibited transaction would rightly be labeled horizontal reciprocity.

4.3 Speculative reasons

At this point, we have examined those reasons that Paul offers explicitly. However, some have proposed other motivations with various levels of merit. We will take a look at these prior to making a final determination.

4.3.1 To follow rabbinic tradition

It is occasionally suggested that Paul practices a trade and refuses funds in order to teach in the manner that a proper rabbi should teach.³⁹ It is argued that contemporary rabbis only permitted

38. R. F. Hock, "The Working Apostle: An Examination of Paul's Means of Livelihood" (PhD diss., Yale University, 1974), 136

39. For example, Ben Witherington and F. F. Bruce both suggest that this may sit behind his reasoning, Witherington III, *Conflict & Community in Corinth*, 209; F.F. Bruce, *The Epistle to the Galatians*, NIGTC (William B. Eerdmans Publishing Company, 1982), 263

the acceptance of money in a narrow range of circumstances,⁴⁰ and Paul's practice does not seem terribly different. In this view, his policy may have some additional reasoning behind it, but is largely an inherited tradition.

However, evidence of such a rigid practice is sparse.⁴¹ Evidence from the New Testament suggests that a model of being unsupported and only earning by working a trade was atypical. Judas's possession of a money bag suggests that Jesus and the disciples received financial support from others. There is no record of the disciples continuing in any trade, only leaving their nets behind. After Christ's ascension, we do not see the apostles reject money, only indicators that they accepted it (cf. 1 Cor. 9:5). Moreover, Paul's own attitude "betrays a man who imagines manual labor to be beneath his normal station in life."⁴² As Verbrugge and Krell conclude, "while Paul clearly refused to accept support from those among whom he was ministering, it was not because such support for teachers of God's word was forbidden in Jewish society in the first century."⁴³

4.3.2 To self-distinguish from philosophers

Similarly, it is commonly asserted that Paul refuses money in order to distinguish himself from the Sophists, Cynics, and other contemporary philosophers who would make their living from the gifts of their patrons. The Sophists boasted that they knew nothing of manual labor,⁴⁴ and the Cynics alternately worked and begged for money,⁴⁵ placing themselves occasionally at odds with Paul's model. For example, Hock argues that "by staying at his trade rather than exercising his right to congregational support Paul would have especially distanced himself from the artisans-turned-philosophers. In fact, as a serious-minded preacher he had no other choice."⁴⁶

40. See, for example, Craig L. Blomberg, *Neither Poverty nor Riches: A Biblical Theology of Possessions*, ed. D. A. Carson, NSBT (InterVarsity Press, 1999), 76, 179.

41. Verbrugge and Krell, *Paul and Money*, 38

42. Bruce W. Longenecker, *Remember the Poor: Paul, Poverty, and the Greco-Roman World* (William B. Eerdmans Publishing Company, 2010), 305

43. Verbrugge and Krell, *Paul and Money*, 40

44. Philo, *Quod Deterius Potiori Insidiari Soleat*, §§ 33–34

45. Ronald F. Hock, *The Social Context of Paul's Ministry: Tentmaking and Apostleship* (Augsburg Books, 1995), 55–56

46. Hock, "The Working Apostle," 94. See also Witherington III, *Conflict & Community in Corinth*, 208

In some circumstances, this suggestion of this motive is simply a restatement of Paul's own words that he wishes to distinguish himself from his opponents. If the false apostles are to be identified as Sophists, or at least sophistic, then Paul's commitment to marking himself off as distinct from them may be imported into his previous decisions to reject financial support where there would have been the presence of other philosophers, though not particular opponents.⁴⁷

While there may be some value to this hypothesis, especially as it relates to a demonstration of Paul's sincerity in comparison to the Sophists, it provides an insufficient rationale for his policy. Unless he merely considers his policy a personal measure to avoid the appearance of evil, the proposed motivation cannot account for Paul's implicit condoning of the other apostles who receive money (cf. 1 Cor. 9:5–6), nor can it account for the times when Paul *does* receive support. Dachollom C. Datiri argues that Paul distinguishes himself by not relying *solely* on hospitality,⁴⁸ but the distinction becomes arbitrary rather than principled at this point.

4.3.3 To be independent

Another frequent hypothesis—or rather, assumption—is that Paul rejects funds in order to remain independent.⁴⁹ Indeed, this was a concern of some Greek philosophers. Socrates, for example, rejected the practices of the Sophists because accepting money compels one to teach, and he preferred to teach freely.⁵⁰ More importantly, if Paul receives money from no one, then no one can hold any sway over his message and there can be no conflict of interest between his gospel pursuits and the agendas of his patrons.

However, as frequently as this motivation is assumed, it is never uttered by Paul. 1 Thessalonians 4:12 speaks of working in order not to be dependent, but this merely refers to a general work ethic that despises burdening others rather than the idea of an unencumbered ministry. Gordon

47. This seems to be the nature of Briones's reasoning. Briones, *Paul's Financial Policy*, 200n84; cf. *ibid.*, 166–167.

48. See Datiri, "Finances in the Pauline Churches," 147.

49. For example, see Ben Witherington III, *Jesus and Money: A Guide for Times of Financial Crisis* (Brazos Press, 2010), 116–121; Furnish, *II Corinthians*, 508; Harris, *The Second Epistle to the Corinthians*, 767–768; Peterman, *Paul's Gift from Philippi*, 168–171.

50. Xenophon, *Memorabilia*, §§ 1.2.6; 1.6.5

Fee takes Paul's comments about freedom in 1 Corinthians 9 to indicate that Paul is "free from the restrictions that patronage might impose."⁵¹ However, in 1 Corinthians 9, Paul's defense of his freedom is instigated by the fact that he has not received money. The freedom in view in 1 Corinthians 9:1 is Paul's freedom to receive money. The freedom in view in 1 Corinthians 9:19 is the same freedom. In the words of Verbrugge and Krell,

However, to relate the concept of freedom that Paul talks about in 1 Cor. 9:19 to the freedom championed by the working philosopher is to misunderstand what Paul writes here. ...Paul's working for a living as a leatherworker was not demonstration of his personal financial freedom (as it was with the working philosophers); rather, *it is an example of his giving up his freedom and making himself a slave to the weaker Christians with the goal of leading them to Christ!*⁵²

With them, we must conclude that "the pattern of the artisan philosopher did not serve as Paul's primary motivation."⁵³

4.3.4 To emulate the gospel

If the gospel is freely given by God, it makes sense that it should be freely given by his ministers (cf. Matt. 10:8). Some have suggested that Paul adopts his policy in order that those to whom he preaches are not confused by the nature of the gospel. For example, Fee argues that "By preaching the gospel 'freely,' that is, without 'pay,' he is able to illustrate the 'free' nature of the gospel."⁵⁴ Others express concern that accepting pay may communicate that the gospel comes with additional obligations.⁵⁵

While this approach to Paul's policy has merit, more must be said. It is not clear that all forms of financial support are antithetical to the gospel. As David G. Horrell writes, "being utterly dependent

51. Fee, *The First Epistle to the Corinthians*, 423

52. Verbrugge and Krell, *Paul and Money*, 58–59

53. *ibid.*, 59

54. Fee, *The First Epistle to the Corinthians*, 411. Fee additionally remarks, "In offering the 'free' gospel 'free of charge' his own ministry becomes a living paradigm of the gospel itself." *ibid.*, 421

55. Barrett, *The First Epistle to the Corinthians*, 207; Garland, *1 Corinthians*, 413

on the grace of God, expressed through the generosity of others, could equally express gospel theology.”⁵⁶ From this, Briones concludes that Paul is only concerned about inhibiting the action of gospel preaching, not the content of gospel preaching in 1 Corinthians 9:12.⁵⁷ However, regardless of the meaning of εὐαγγέλιον in 1 Corinthians 9:12, an example does not establish a rule. The fact that accepting funds does not *always* compromise the message of the gospel does not prove that it *never* compromises the message of the gospel.

While we are left without a clear instance where Paul presses the matter, recognition of gospel corruption as a legitimate concern requires a distinction be made between the financial transaction that corrupts the message of the gospel and the financial transactions that do not. This distinction is readily available in the principle of colabor. If Paul accepts money in direct return for his instruction, the free nature of the gospel is violated. If he instead accepts money from those who wish to honor God by their giving to his minister, the free nature of the gospel is sustained.

4.3.5 To avoid confusion regarding the Jerusalem collection

Additionally, it has been suggested that Paul rejects financial support in Corinth in order to demonstrate that he has pure intentions regarding the Jerusalem collection. If he will not otherwise accept money, then surely the Jerusalem collection is not a ploy to solicit funds. C. K. Barrett conjectures along these lines,⁵⁸ and John C. Hurd argues similarly.⁵⁹

Beyond the fact that this supposition is bare speculation, the obvious counter is that such measures would unlikely be effective in warding off suspicions. If Paul attempts to raise money for himself through the collection, then rejecting direct financial support may even be a way of confirming such suspicions. As Victor Paul Furnish writes,

His promotion of this project at the same time that he was declining to let the congregation become his own patron evidently aroused the suspicion, or allowed his rivals to

56. David G. Horrell, *The Social Ethos of the Corinthian Correspondence: Interests and Ideology From 1 Corinthians to 1 Clement*, Studies of the New Testament and Its World (T & T Clark, 1996), 211

57. Briones, *Paul's Financial Policy*, 165–166

58. Barrett, *The First Epistle to the Corinthians*, 207

59. Jr. Hurd John Coolidge, *The Origin of 1 Corinthians* (Mercer University Press, 1983), 204–205

plant the suspicion, that the collection was but a subterfuge, a way of gaining support from the Corinthians without obligating himself to them as their client (see 12:16).⁶⁰

Furthermore, why does this same concern not apply to Philippi? Paul looked forward to Philipian participation in the collection with less certainty than he did that of Corinth (2 Cor. 9:2), and yet he received direct support from the former rather than the latter (2 Cor. 11:9).

Ultimately, the idea that Paul's reasons stem from his concerns with the Jerusalem collection remain unsubstantiated.

4.3.6 To establish the spirit of the law

Similar to Paul's explicit goal to be a servant, some have supposed that Paul refuses money in order to establish the spirit of the law as endorsing servanthood *in contrast to the letter or express instructions of the law*. For example, Dungan regards the words of Christ regarding a worker's wages (cf. 1 Tim. 5:18) to constitute a command to ministers, one that had suffered "eclipse" and had passed into "disfavor" in Corinth.⁶¹ Likewise, in his analysis of 1 Corinthians 9:14–15, Horrell considers Jesus's words to be addressed to the apostles rather than the people as a whole.⁶² That is, it is Paul's obligation to raise support rather than anyone else's obligation to support him. Paul recasts the command as a right, and intentionally sets aside the dominical command to serve as Christ served. Horrell concludes that this view legitimates "an approach which is prepared to both 'recover' and to 'resist' the instruction of scripture."⁶³

Even if we grant that this saying of Christ particularly obligates ministers rather than the church as a whole, the idea that Paul would reject such a command is difficult to entertain. Furthermore, such propositions cannot bear the weight of a robust doctrine of apostolic inspiration.

60. Furnish, *II Corinthians*, 508. See also Wilfred Lawrence Knox, *St Paul and the Church of Jerusalem* (Cambridge University Press, 2010), 328; 337n4.

61. Dungan, *The Sayings of Jesus in the Churches of Paul*, 39

62. David Horrell, "'The Lord Commanded...But I Have Not Used...' Exegetical and Hermeneutical Reflections on 1 Cor 9:14–15," *New Testament Studies* 43 (4 1997): 599

63. *ibid.*, 603

4.4 A synthesis

By sifting it through the relevant passages, we have rendered our principle an implicit judgment. Regardless, at this point, it may be useful to take a step back and see what findings we have culled from our examination of the text. Not only do we see the principle of colabor developed, but a deeper heart underlying this policy also arises: the recurring concern of ministerial sincerity. The *what* of rejected reciprocity is met with the *why* of sincerity.

4.4.1 Sincerity

A resounding theme we have seen in all Paul's motivations is that of sincerity. If Paul is a partner with the gospel, he must not accept horizontal reciprocity. If Paul is a slave of Christ, to accept money in return for his ministry would be to deny this and operate as a free man. If Paul's reward is stewardship of his ministry, then to accept money would be to abuse that stewardship and sacrifice his reward. If Paul is to sacrificially accommodate others in their weakness, then to make himself "strong" by accepting the finances of those to whom he ministers is only to place a stumbling block in the way of the hearers of the gospel. If Paul cares for his converts as children, he cannot burden them by accepting their monetary gifts. In all these, if Paul is to sincerely do what he has been called to do, and sincerely be what he has been called to be, he must not accept horizontal reciprocity. While this theme of sincerity does not directly address the secondary motivations we have identified—setting an example, responding to opponents, etc.—it weaves together all the primary motivations.

However, we should recognize the centrality of sincerity, not merely because it seems to offer a common thread, but because it functions as an explicit backdrop to Paul's argument in 2 Corinthians. A primary function of this epistle is to demonstrate the apostle's sincerity to the Corinthians. For reason of both his failed itinerary and his financial policy, his sincerity has been called into question. Synonyms for "sincerity" fill the letter, invoked to jettison any suggestions of false pretence. He has only behaved with sincerity (εἰλικρίνεια) in planning to visit the Corinthians (2 Cor.

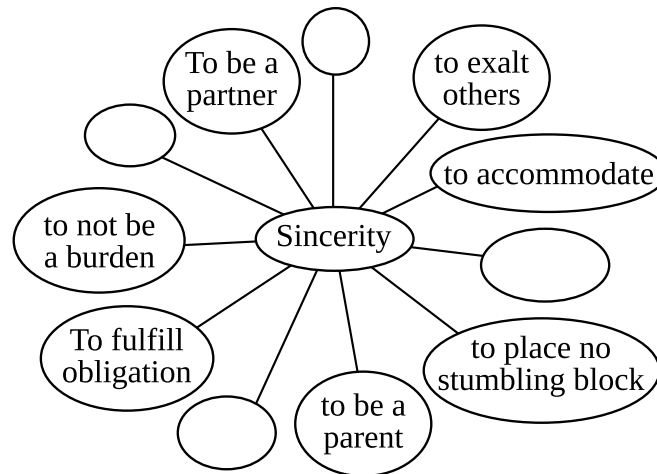


Figure 4.2: The central motivation of sincerity

1:12). His has only shown them genuine (ἀνυπόκριτος) love (2 Cor. 6:6). The Corinthians should, with eyes of faith, examine what is in Paul’s heart rather than his outward appearance (2 Cor. 5:7, 12, 16). Words mapping to “boldness,” “openness,” and “simplicity” (παρρησία, πεποίθῃσις, ἀπλότης)—to name a few—are colored with shades of sincerity in 2 Corinthians as they serve to obviate suspicions of duplicity.⁶⁴ As an apostle of God, Paul cannot be anything other than open and honest; the entire Christian faith rests upon sure promises to which one can respond with “the amen” (2 Cor. 1:20). Ultimately, Paul’s refusal of money does not stem from an insincere heart, but from a true heart (2 Cor. 11:11). The truth of Christ in him demands fidelity in word and deed (2 Cor. 11:10; cf. 2 Cor. 1:15–22). Finally, in a text that perhaps deserves status as the locus classicus of such an investigation, he contrasts his own sincere (εἰλικρίνεια) ministry with those who would peddle (καπηλεύω) God’s word (2 Cor. 2:17).

With this in mind, we may place our *principle of colabor* under the auspices of *sincere ministry*. We may define *sincere ministry* as that non-duplicitous ministry that rejects horizontal reciprocity and accepts vertical reward. The advantage of this nomenclature is that it captures the *why* of the matter, rather than merely the *what*. The subsequent chapters will largely be designed to further demonstrate the *what* of the matter, and thus we will restrict ourselves to speaking of the principle of colabor. However, as we eventually explore applications, we will reify this principle into a larger

64. As Garland argues, this defense of boldness extends through 2 Corinthians 2:14–7:16. Garland, *2 Corinthians*, 361, 420

picture of sincerity.

4.4.2 Colabor

The principle of colabor develops itself positively from a serious examination of the relevant texts (cf. 1 Cor. 9:18; 2 Cor. 11:7), but moreover, it accords with Paul's various explicit motivations. Even those more speculative motivations, in as far as they are tenable, do no harm to this principle. Paul refuses payment from those to whom he ministers on account of his ministry, but he gladly accepts material support intended to assist in the ministry.

Having concerned ourselves primarily with Paul's rejection of horizontal reciprocity, we have yet to see his acceptance of ministerial colabor. It may appear at this point that we have prematurely created an unnecessary category. We will examine Paul's acceptance of funds in subsequent chapters, but that does not mean we are without sufficient evidence already. *Colabor* is simply a functional antithesis of reciprocity. If we can accept the premises that in the context of his ministry, A) Paul sometimes accepts material support from men but B) never accepts out of a direct obligation, we are only left with colabor. Any support offered in the context of ministry must fall into one of these two categories. It is either given solely out of a desire to have some effect on the ministry itself, or it is given out of some other sense of obligation.

This act of giving and hospitality is colabor in the fullest sense. For a minister's needs to be met, either he must engage in secular work to meet his own needs or other believers must in order that they can give. If this work must be done for the sake of ministry, it supports the same spiritual work regardless of who performs it. Note that Paul frequently speaks of manual labor in the context of his many persecutions (1 Cor. 4:12; 2 Cor. 6:5; 11:23, 27).⁶⁵ As Verbrugge and Krell remark regarding Paul's description of his toil in 1 Thessalonians 2:9, "Not insignificantly, both before and after this section in 1 Thessalonians Paul refers to outright persecution."⁶⁶ Those who sacrificially perform manual labor in order to spare Paul this task suffer for the sake of the gospel hand in hand with

65. It is likely that Paul speaks of beating his body in 1 Corinthians 9:27 in relation to his manual labor. See Fee, *The First Epistle to the Corinthians*, 439.

66. Verbrugge and Krell, *Paul and Money*, 67

Paul. As the author of Hebrews declares, to help one who is persecuted is to join in that experience of persecution (Heb. 10:33).

In this light, Paul is more than willing to see other believers suffer with him for the sake of the gospel (cf. 2 Cor. 1:7). Rather than reject such offerings, he “longs for the mutual ties of giving and receiving (cf. Phil. 4.15).”⁶⁷ Any other kind of support lacks similar spiritual benefit. One who gives out of any sense of direct obligation cannot participate in shared suffering out of a vertical service to God, but only out of a horizontal duty to man. Even a “voluntary” return involves a sense of direct obligation since the giver implies there is some goodness, or some “ought,” in the transaction.

In this chapter, we have examined Paul’s stated policy and the reasons he offers behind that policy. What remains for us in the following four chapters is to examine the several apparent contradictions in his practice and to demonstrate that the principle of colabor is sufficient to account for each one.

67. Briones, *Paul’s Financial Policy*, 201

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Part II

Paul's Principle Examined

Chapter 5

Paul's Acceptance of Macedonian Funds

The most pronounced distinction in Paul's financial policy appears in the disparity between his treatment of the Philippians and his treatment of the Corinthians. While he accepts finances from Philippi, he rejects finances from Corinth. To understand Paul's ethic, we must understand what lies at the heart of this discrepancy.

While the distinction lies, as stated, between Philippi and Corinth, Paul frequently contrasts Macedonia and Achaia, the regions surrounding these cities. In this chapter, we will adopt Paul's terminology, but it should be noted that these labels are not absolute. For example, Paul did not accept support even in the form of food from Thessalonica (1 Thess. 2:9; 2 Thess. 3:8), a city in Macedonia (Acts 27:2; Phil. 4:15–16).

After examining the distinction itself, we will see how various proposals have failed to provide a completely satisfactory account for this distinction. Subsequently, we will see how the principle of *colabor* sufficiently resolves the issues at play. While the Philippians offer their gift as *colabor*, the Corinthians offer it as horizontal reciprocity. Paul accepts the former, but rejects the latter.

5.1 The apparent distinction in Paul's policy

Before examining how the principle we have adduced from Paul reconciles the distinction in his policy toward Achaia and Macedonia, we must first establish that there is, in fact, a distinction. Paul

himself places the two in explicit contrast in 2 Corinthians 11:7–11, but it is additionally helpful to view the statements and narrative examples regarding each individually.

5.1.1 Paul's policy toward Achaia

That Paul typically refuses finances from Corinth in particular, and Achaia in general, becomes apparent in 1 Corinthians 9. Paul explains that he has the right to receive funds from the Corinthians (1 Cor. 9:3–14), yet adds that he has not made use of this right (1 Cor. 9:12, 15). It is apparent that he will continue to waive that right, since to use it would deprive him of his reason for boasting (1 Cor. 9:15). Additionally, speaking of financial burdens (2 Cor. 12:13), he assures the Corinthians that he will not impose any the next time he visits. Further, he states that he will continue to refuse finances, saying “So I refrained and will refrain from burdening you in any way....And what I am doing I will continue to do” (2 Cor. 11:9, 12).

However, Briones takes the position that Paul's language in 2 Corinthians 11 “is hyperbolic and thus *contingent*.”¹ He considers “Paul's rigid statements to be purposely exaggerated in order to communicate the detriment of their situation and to evoke a behavioral response.”² Briones calls several scholars to his support,³ but among them, at least Furnish considers the matter “unclear.”⁴ Verbrugge and Krell agree that Paul does not offer an absolute injunction,⁵ but they qualify that he is only speaking about his policy on initial visits. In other words, Paul says that he would never take support on a first visit—as the false apostles have—but he may if he visits the Corinthians again. This does not seem to fit with the nature of Paul's rejection, something that is ongoing in Corinth⁶ rather than an existing policy that is already complete in Corinth.

Regardless, it certainly does appear that Paul's course of action is tied to the presence of the false apostles, especially since he says that he chooses to refuse Corinthian funds in order to undermine

1. Briones, *Paul's Financial Policy*, 209

2. *ibid.*

3. *ibid.*, 209n126, 127

4. Furnish, *II Corinthians*, 508

5. Verbrugge and Krell, *Paul and Money*, 98n62

6. Both present and future aspects of ποιέω are used.

the claim of those who oppose him (2 Cor. 11:9). This motivation deserves investigation, but Paul provides other motivations, ones that are not contingent or subject to change. For example, Paul claims that he will not be a burden (2 Cor. 11:9). If the notion of burden is unconditionally negative, it is right to see Paul's disposition as ultimately non-contingent on the presence of the false apostles.⁷ Confirming this, Paul reassures his Corinthian converts that he will not burden them because parents should not financially burden their children (2 Cor. 12:14). Notice that Paul expresses the same concern regarding the Thessalonians—that is, because they are his children, he does not burden them financially (1 Thess. 2:5–7, 9–12). The word “children” in these contexts does not indicate a lack of spiritual maturity, but the presence of a spiritual relationship between the apostle and his converts (cf. 1 Tim. 1:2). Paul's status as a parent is not a status that is subject to change as the Corinthians mature. Likewise, his other reasons remain immutable, and so his policy toward Corinth stands indefinitely. Thus, Philip E. Hughes concludes that Paul “is more determined than ever” for this “additional reason” presented by the false apostles.⁸

It is not merely the case that Paul does not request funds, but he does not even accept funds. Barnett writes that Paul refuses money from any church where he ministers the gospel “apart from unsolicited supplementation from the Macedonians once he had left them.”⁹ This seems to suggest that this transaction did not violate Paul's policy because he was absent and the money was unsolicited. However, nothing about Paul's absence seems to change the matter. Though Paul is absent from them, he writes that he will continue to refuse. Further, his statement of refusal is for all funds, not just those unsolicited funds. This is apparent from the fact that the funds in question are indeed unsolicited.

7. See Martin, *2 Corinthians*, 534.

8. Hughes, *The Second Epistle to the Corinthians*, 391

9. Paul Barnett, *The Second Epistle to the Corinthians*, NICNT (William B. Eerdmans Publishing Company, 1997), 521

5.1.2 Paul's policy toward Macedonia

To one examining Paul and his ministry funding, it quickly becomes apparent that his disposition toward Macedonia—specifically Philippi—radically differs from his disposition toward other ecclesial locales. Paul specifically compares Achaia and Macedonia, noting that he received money from Macedonia so that he did not have to receive money from the Corinthians. “I did not burden anyone, for the brothers who came from Macedonia supplied my need” (2 Cor. 11:9). Paul describes this as robbing (σουλάω) other churches (2 Cor. 11:8). In his epistle to the Philippians, he goes as far as to state that when he left Macedonia, no churches gave to him other than theirs (Phil. 4:15).

There is an apparent inconsistency here: Paul states both that he has robbed “churches” (plural), and that he has taken money from no other church. Briones resolves this by noting that there may have been multiple churches in Philippi.¹⁰ He offers several other explanations provided by scholars, but this solution is agreeable, and it sufficiently absolves Paul of the charge of inconsistency.¹¹

Several additional pieces of evidence show us the degree to which Paul accepted help from the Philippians. For one, Paul receives aid from Epaphroditus while he is in Thessalonica (Phil. 2:25; 4:16–18). Additionally, the first Macedonian convert, Lydia, provides lodging for Paul and his companions (Acts 16:15; cf. v. 40). While lodging is not strictly financial, recall that it is the support that Jesus had in mind when he sent out the disciples (Matt. 10:10), and it is to this pattern that Paul connects to his own view of ministry finances (1 Tim. 5:18). Another hint appears in Acts when Silas and Timothy join him from Macedonia. Though he had been working as a tent-maker (Acts 18:3) and reasoning from Scripture only on the Sabbath (Acts 18:4), he began to preach full-time when they arrived (Acts 18:5). The implication seems to be that Paul's companions arrive with finances from Macedonia so that he no longer needs to work.¹²

10. Briones, *Paul's Financial Policy*, 197

11. As an additional viewpoint, Fee decides it is most likely Paul has in mind other “believers” when he speaks of other “churches.” See Gordon D. Fee, *Paul's Letter to the Philippians*, NICNT (William B. Eerdmans Publishing Company, 1995), 442n17.

12. So Verbrugge and Krell, Verbrugge and Krell, *Paul and Money*, 71.

5.2 Potential resolutions

This distinction between Paul's policy toward Achaia and his policy toward Macedonia begs for reconciliation. Naturally, many solutions have been proposed. Here, we will examine several hypothesized motivations for Paul's selective treatment of the Corinthians.

5.2.1 To accommodate poverty

It has been suggested that Paul refuses Corinthian funds in particular because of the poverty in Corinth.¹³ That is, while it would be potentially oppressive for Paul to accept money from the Corinthians, there was no such danger in receiving support from Philippi.

This position is, however, untenable. First, there is nothing to suggest that the Corinthians were uniformly impoverished. Instead, we see that they were "mixed socially."¹⁴ When Paul says that not many are of noble birth (1 Cor. 1:26), he implies that some are.¹⁵ Additionally, we see that there are some who are well off (1 Cor. 11:21). The Mediterranean area as a whole economically boomed during the first century.¹⁶ On the other hand, the Philippians are said to give beyond their means (2 Cor. 8:4), and Paul goes as far as to describe it as "robbery" (σουλᾶω) to take money from them (2 Cor. 11:8). If either the church in Corinth or Philippi could be charged with penury, it was the Philippian church. More importantly, Paul seemed to have no prohibition on receiving funds from those who would find it economically difficult to give.

13. David L. Dungan makes this assessment of both the Corinthian church and Thessalonica. See Dungan, *The Sayings of Jesus in the Churches of Paul*, 30.

14. Gerd Theissen, *Fortress Introduction to the New Testament* (Fortress Press, 2003), 75

15. "If Paul says that there were not many in the Corinthian congregation who were wise, powerful, and wellborn, then this much is certain: there were some." Gerd Theissen, "Social Stratification in the Corinthian Community: A Contribution to the Sociology of Early Hellenistic Christianity," in *The Social Setting of Pauline Christianity: Essays on Corinth* (Fortress Press, 1982), 72. Theissen also notes that this argument is at least as old as Origen. See Origen, "Against Celsus," in *Ante-Nicene Fathers*, ed. Philip Schaff, vol. 4 (William B. Eerdmans Publishing Company, 1885), § 3.48.

16. See Gerd Theissen, "Legitimation and Subsistence: An Essay on the Sociology of Early Christian Missionaries," in *The Social Setting of Pauline Christianity: Essays on Corinth* (Fortress Press, 1982), 36.

5.2.2 To undermine the false apostles

As we have already noted, some prefer to limit Paul's rejection of funds to the period of time that the false apostles are present in Corinth. Indeed, he directly states that he wishes to undermine the claim of the false apostles that they work on the same terms (2 Cor. 11:12). Literally, he desires to cut off (ἐκκόπτω) their opportunity (ἀφορμή) for boasting.

The issue with the false apostles remains to be investigated further in chapter 8, but given that we have already determined Paul's policy to be non-contingent on their presence, this fails to serve as a sufficient reason to account for his selective behavior. The Philippians were free from such influence, but if this was not the only reason Paul refused financial support from the Corinthians, there must be some additional factor that accounts for his acceptance of money from the Macedonians.

5.2.3 To be a parent

We have already mentioned Paul's spiritual paternity as one motivation for refusing money from the Corinthians. At the end of 2 Corinthians, he assures the congregation that as a father, it is his job to save up for them, not them for him (2 Cor. 12:14). He refuses to burden them because a parent should not burden his children. If Paul considers the Corinthians his children, but not the Philippians, this would be sufficient to account for his selective disposition. However, there is nothing to indicate that Paul does not also consider the Philippians to be his children.

The metaphor of paternity highlights many aspects of Paul's relationship to the churches. For example, in an analysis of 1 Thessalonians 2:10–12, Trevor Burke lists the aspects of hierarchy, authority, moral instruction, imitation, and affection.¹⁷ However, chief before all of these is the source of that relationship, which is Paul's role in his children's conversion. That is, he becomes a father to his children by introducing them to the gospel. Thus, he says that he has become a father to the Corinthians in the gospel (1 Cor. 4:15), he considers his Galatian children that have been born

17. See Trevor J. Burke, *Family Matters: A Socio-Historical Study of Kinship Metaphors in 1 Thessalonians*, Library of New Testament Studies (Bloomsbury T&T Clark, 2003), 131–151. See also Trevor J. Burke, "Pauline Paternity," *Tyndale Bulletin* 51 (1 2000): 69–79.

through the formation of Christ within them (Gal. 4:19), and he coordinates Onesimus's status as spiritual offspring with his newfound usefulness in the kingdom of God (Phl 10–11). Certainly, this would accord with the New Testament's understanding of faith being the instrument of spiritual filiation (cf. Gal. 3:7).

It should be without controversy that the Philippian church fits into this mold. It was Paul who received the call that the gospel was needed in Macedonia (Acts 16:6–10), and it was Paul who first preached there. As he remembers the Philippians, he recalls when God began a good work in them (Phil. 1:3, 6). Paul also speaks to them of a shared recollection regarding “the beginning of the gospel” (Phil. 4:14). If the Philippians are converts by his ministry, then he is their spiritual father.

One might suggest that the way Paul uses the idea of father and children in 2 Corinthians 12 is different, emphasizing some other aspect of the relationship, such as their immaturity (cf. 1 Cor. 3:1). However, he does not merely speak of the Corinthians as children in 1 Corinthians 12, but of himself as their father. It is difficult, if not impossible, to disentangle church planting from the paternal analogy when Paul so frequently employs this language to appeal to his instrumentality in conversion.

While Paul desires to keep from burdening the Corinthians on account of his fatherhood, it is not only on account of his fatherhood. As we have noted in chapter 4, this metaphor simply provides color and additional motivation to that which he is already determined to do. Further, if Paul accepts money from the Philippians—those who are also his converts—then spiritual fatherhood cannot sufficiently explain his refusal of financial support. The distinction between Corinth and Philippi must be found elsewhere.

5.2.4 To reject attempts at patronage

One of the more common¹⁸ understandings of Paul's disposition is that he acts in response to a Corinthian attempt at patronage. By offering money to Paul, the Corinthians attempt to grant them-

18. See Briones, *Paul's Financial Policy*, 1, 169, 180, 207.

selves the status of patron. If successful, they would elevate themselves above Paul and make him obligated to them.

Briones identifies a host of problems with this standard patronage view. The first is the assumption that Paul seeks to avoid debt or obligation. In Briones's view, this is motivated by "modern ideals of autonomy and self-sufficiency."¹⁹ Regardless of the differing ideals of Paul's time, he does not suggest that he refuses money to give himself any sort of freedom. That freedom which he mentions in 1 Corinthians 9:19 is a freedom to accept money rather than a freedom gained by refusing it. The second problem is that it is merely an assumption that an offering of money would indicate an attempt to patronize Paul.²⁰ There are many other forms of monetary exchange and gift-giving that fall outside of the patron-client relationship. The third problem is that Paul's epistles indicate not that the Corinthians seek to have some status over Paul, but that they seek to have some status under him.²¹ The Corinthians have a "propensity to be under influential figures,"²² and it rather makes sense that they would seek to be Paul's clients rather than his patrons. Furthermore, if they seek to be patrons of Paul, then the same would have to be said of the false apostles, but the Corinthians do not lord themselves over the false apostles by means of patronage. Rather, Paul sees the Corinthians "being exploited by these perpetrators."²³

There is little in the text to indicate that Paul rejects Corinthian funds on account of inappropriate attempts at patronage. As Briones shows, there are many indicators to the contrary. Once again, there must be some other motivation for Paul's selective treatment of the churches.

5.2.5 To accommodate immaturity

As has already been suggested, some consider the distinction between Achaia and Macedonia—Corinth and Philippi—to be one of maturity. Indeed, given Paul's exhortations, Corinth does seem to lack the maturity of other churches. On multiple occasions, Paul refers to them not as his chil-

19. Briones, *Paul's Financial Policy*, 17

20. See *ibid.*

21. See *ibid.*, 17–18.

22. *ibid.*, 181

23. *ibid.*, 189

dren, but simply as children (cf. 1 Cor. 3:1; 14:20)—those who are in need of maturity. In this view, Corinthian immaturity is an issue because it leads them to give money with the wrong understanding. For example, it may lead them to give money in an attempt to patronize Paul.

Briones adopts this position as it accounts for his three-party patronage model. In this system, Corinthian funds are not rejected because they represent a patronage exchange, but because they fail to recognize their appropriate place in the patronage exchange. Recall that in Briones's three-party model, God is the patron who gives grace to the broker that is then passed on to the client. Rather than seeing God as the patron, they see Paul or themselves as the patron.

But the three-way relational framework not only determines all of Paul's decisions, he also expects his churches, who wish to support him financially, to recognise his role as a mediator of the gospel rather than its source, as a mutual mediator of grace rather than the fount of the divine commodity itself. ...this pattern of thinking reveals a spiritual immaturity on the Corinthians' part (cf. 1 Cor. 3.1–4), provoking Paul to insist on his refusal until they exhibit an appropriate degree of maturity in the faith.²⁴

While this solution offers a significant step in the right direction, providing an alternative to the standard patronage view, it still retains several weaknesses. First, it doesn't account for the other apostles in Corinth. Why did Paul condone their reception of financial support (1 Cor. 9:5–6)? In Briones's model, one solution might be to regard Paul's comments in 1 Corinthians 9 as uninformed by the events that would later transpire. In other words, it would be to consider Corinthian immaturity as having a late manifestation. However, this would not suffice since the key text used to show the Corinthians' immaturity is 1 Corinthians 3:1.²⁵

Another issue is that this view of Corinthian immaturity would likewise affect Corinthian giving among their own ministers. If the Corinthians give wrongly, or specifically in an effort to seek status as inferiors to their leaders, why should they not be prevented from giving to ministers altogether?

24. *ibid.*, 160, 191

25. See *ibid.*, 151.

5.2.6 To respond to a lack of fellowship

Another vantage point, compatible with many of those already presented, claims that the Corinthians were not permitted to give to Paul because they had not been admitted into a fellowship with Paul that would make this appropriate.²⁶ This position has been advanced by Bengt Holmberg in *Power and Paul*. “Only when (and if) the relation between the apostle and the church has developed into a full, trusting *κοινωνία* does Paul accept any money from the church.”²⁷

The particulars of Holmberg's proposal warrant hesitation. For example, Holmberg claims that Paul's refusal of funds “had the opposite effect to what he had intended ‘not to put an obstacle in the way of the gospel of Christ’ (1 Cor 9:12).”²⁸ Yet Paul himself continues to affirm that he has indeed put no obstacle in the way of the gospel (2 Cor. 6:3). Holmberg seems to view Paul's course of action as a mistake, arguing that failing to establish a financial relationship “inevitably causes any authority relation between parties to deteriorate.”²⁹

Regardless, Briones embraces the essence of Holmberg's position, arguing that this “full, trusting *κοινωνία*” is “a relationship that manifests a criterion to which Paul expects his churches to conform before supporting him financially.”³⁰ However, he notes that Holmberg does not outline the prerequisites for this “full, trusting *κοινωνία*.”³¹ Briones observes the mutual *φρόνησις* (concern) that exists between Paul and the Philippians,³² and ultimately concludes that *κοινωνία* ultimately lies in a shared *χάρις* and *πάσχειν*.³³

Although many relational dynamics have been unearthed, the essence of their *κοινωνία* can be summed up in two words: *gift* and *suffering*. Interestingly, the Corinthians

26. Notice that there are several views regarding the nature of Paul's relationship. Julien M. Ogereau lists the more notable attempts to classify the partnership between the two parties. Julien M. Ogereau, *Paul's Koinonia with the Philippians: A Socio-Historical Investigation of a Pauline Economic Partnership*, WUNT (Mohr Siebeck, 2014), 15–40. Perhaps the most frequently cited model, J. Paul Sampley envisions Paul's relationship with the Philippians as a Roman *societas*. J. Paul Sampley, *Pauline Partnership in Christ* (Fortress Press, 1980), 51–77. Briones addresses the problems with the most prevalent of these views. Briones, *Paul's Financial Policy*, 69–78.

27. Bengt Holmberg, *Paul and Power* (Wipf & Stock Publishers, 1978), 91.

28. *ibid.*, 92.

29. *ibid.*, 94.

30. Briones, *Paul's Financial Policy*, 59.

31. *ibid.*, 58–59.

32. *ibid.*, 60–63.

33. *ibid.*, 98, 130. Note that Julien M. Ogereau is

lacked both. They neither suffered for the gospel or with the apostle, nor were their gifts accepted by Paul. They had no *κοινωνία* in *gift* and *suffering*.³⁴

Since the gift refers to that financial relationship we are investigating, we must turn our attention to suffering. Between the two, Briones considers suffering primary, saying that “*suffering* led to *gift*”³⁵ and that a “full, trusting *κοινωνία*” is “primarily gauged by a mutuality of suffering with their apostle.”³⁶ Briones asserts that the Corinthians “inflict suffering with their superior attitude and competitive behavior instead of humbly entering into the suffering of another,”³⁷ and that “a fellow-sharing of suffering for the gospel neither characterised the Corinthians’ relationship with one another (cf. [1 Cor.] 12.25–26) nor with Paul (cf. [1 Cor.] 4.8, 10),”³⁸; thus, they were prevented from entering into gift exchange with the apostle.

However, one can’t help but note an element of circularity in Briones evaluation of fellow-suffering as it existed in Corinth and Philippi. Giving, itself, is a form of suffering. Paul, with his repeated speech regarding “burden” acknowledges that giving implies some level of suffering. Briones remarks that the Philippians shared in Paul’s sufferings by their giving;³⁹ They shared in Paul’s trouble through their giving (Phil. 4:14). In effect, the Corinthians are not merely prevented from mutual giving because they have not mutually suffered, but they are prevented from giving because they have not given and prevented from suffering because they have not suffered. Granted, the element of *φρόνησις* may be sufficient to break this cycle, requiring that the Corinthians participate in mutual concern before participating in mutual suffering, but if mutual suffering is to be encouraged, how could Paul prohibit the Corinthians from engaging in mutual giving?

Furthermore, it is a bold assessment to say that the Corinthians do not participate in mutual suffering. Suffering—and specifically, mutual suffering—is definitional to the Christian life. One can only be a fellow heir with Christ if he suffers with him (Rom. 8:17; cf. Phil. 3:10). Moreover, Paul positively states that the Corinthians share in suffering with him (2 Cor. 1:5–7). Briones leaves

34. *ibid.*, 130

35. *ibid.*, 217

36. *ibid.*, 160

37. *ibid.*, 159

38. *ibid.*, 160

39. See *ibid.*, 69, 115.

this passage unaddressed. Paul calls the church a body and acknowledges that “if one member suffers, all suffer together” (1 Cor. 12:26). If this is true, then it must be the case that the Corinthians suffer with Paul. Briones uses this verse to demonstrate a lack of Corinthian suffering,⁴⁰ and indeed Paul pronounces this truth in order to address a Corinthian error, but despite relative transgressions, there is an absoluteness to this truth in the body of Christ. Christian suffering is definitionally shared suffering.

The idea that the Corinthians do not participate in mutual fellowship is equally as bold. Momentarily disregarding the “full, trusting” qualifiers, *κοινωνία* is likewise definitional to Christian relations. Fellowship comes naturally through the gospel (cf. 1 John 1:3). Paul acknowledges that the Philippians are called into the fellowship of the Son (1 Cor. 1:9), and that the church enjoys communion (*κοινωνία*) together in the blood and body of Christ (1 Cor. 10:16). What deeper fellowship could exist? Certainly, there may be a practical form of fellowship that develops between some Christians and not others, but here we are speaking of legitimate saints, offering legitimate support, being rejected because they have not attained some status in their relationship with Paul on account of a lack of shared suffering. This explanation of the situation in Corinth, while innovative, is suspicious on account of the undue partiality it suggests, or rather, assumes. Moreover, it proposes—without justification—that Paul rejects one financial *κοινωνία* while simultaneously accepting their participation (*κοινωνία*) of service among the saints through the Jerusalem collection (2 Cor. 8:4; 9:13).

Despite their failings, Paul ultimately regards the Corinthians as fellows of the gospel who mutually sufferer with him. He even goes as far as to call them “coworkers” (*συνεργοί*) for joy (2 Cor. 1:24; cf. 8:23).⁴¹ Paul's reason for refusing Corinthian funds must be found elsewhere.

40. Briones, *Paul's Financial Policy*, 160

41. Harris argues, “Because 1:23 and 2:1 are couched in first person singular, *κυριεύομεν* and *ἔσμεν* in the intervening 1:24 probably refer (as epistolary plurals) to Paul alone. If this is so, the *συν-* in *συνεργοί* points not to Silvanus and Timothy (1:19) but either to God (cf. 1 Cor. 3:9) or more probably, to the Corinthians themselves.” Harris, *The Second Epistle to the Corinthians*, 214. Regardless of “epistolary plurals,” the adversative indicates that Paul wishes to contrast his perceived mastery over the Corinthians against his actual companionship with them.

5.3 The centrality of colabor

While the above proposed motivations each present their own set of weaknesses, the principle of colabor provides a fitting key in the stubborn padlock of Paul's policy. By it, we may reconcile Paul's selective acceptance of financial support. It is not that the Corinthians are too immature, or that they subjectively lack the appropriate attitude with regard to giving, but that their funding objectively does not constitute colabor. It is payment. Thus, Paul says that if he were to accept their funds, his gospel would not have been offered free of charge (δωρεάν).⁴² The Philippians, on the other hand, do offer support as colabor, hence the resounding emphasis on κοινωνία in the epistle to the Philippians. Their gift is an acceptable sacrifice (Phil. 4:18), indicating that they offer it ultimately to God. While payment would be rendered ultimately to Paul, colabor is rendered ultimately to the Master of the laborers. A right focus on this principle acknowledges the strength of other solutions, while resolving their rough spots.

5.3.1 Colabor and fellowship

The principle of colabor provides a solution to the issue of fellowship. That is, it allows us to acknowledge a disruption in fellowship between Paul and the Corinthian church without positing a second-class level of fellowship, or making some special degree of fellowship a precondition for giving.

We have already noted that Paul speaks of κοινωνία in the context of the Jerusalem collection (Rom. 15:26; 2 Cor. 8:4; 9:13). Κοινωνία frequently refers to functional partnerships rather than merely the mutual trust that corresponds to such partnerships. As Ben Witherington remarks on Acts 2, "fellowship is not a very helpful translation, for fellowship is the result of κοινωνία, of sharing in common; it is not the κοινωνία itself."⁴³ To demonstrate this common use of the term,

42. Notably, Briones agrees that "their money is a return for the initial gift of the gospel." Briones, *Paul's Financial Policy*, 201

43. Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (William B. Eerdmans Publishing Company, 1998), 160

Justo L. González points to the examples of Luke 5:10 and the Amherst Papyri.⁴⁴ In each, *κοινωνία* refers to the common business partnership between fisherman. He goes on to conclude that this should inform our view of the *κοινωνία* of Acts 2 as being more than a “failed communistic experiment”⁴⁵ or a “brief idyllic moment,”⁴⁶ but something that “was still part of the self-understanding of the church—at least the Pauline church—everywhere.”⁴⁷ Elsewhere, Gonzalez argues that this understanding of the term not only pervades the New Testament, but endures amidst the early church fathers.⁴⁸

Of additional note are the “unparalleled”⁴⁹ commercial terms used in Philippians 4:10–20. This indicates the Philippian offering as more than a gift to Paul, but rather a shared resource for achieving gospel-oriented purposes within a gospel-oriented partnership. Since this partnership is brought about by the gospel itself, it does not imply a formal arrangement, nor a *quid pro quo* relationship. Those who share the same Lord organically work together to pursue the same goals. Their colabor, built on the shared foundation of the gospel, constitutes their fellowship.

Notably, Julien M. Ogereau—in what is likely the most advanced study on the Pauline-Philippian relationship—reaches the same conclusions. Regarding the relative formality of the arrangement, Ogereau determines that rather than legal status, “*Consensus* was the binding force between the *socii*.”⁵⁰ Regarding the reciprocity of the relationship, he writes that rather than exchanging finances/goods/services, Paul and the Philippians contribute to a “common fund”⁵¹, and that in this model, the contributions “need not have been of equal amount or of similar kind.”⁵² His conclusions on the matter have been summarized as follows:

...(1) their partnership does not generate economic benefit; *καρπός* is a nonpecuniary

44. See Justo L. González, “New Testament Koinónia and Wealth,” in *Missions and Money*, ed. Jonathan J. Bonk, vol. 15, American Society of Missiology Series (Orbis Books, 2006), 216, 216n40.

45. *ibid.*, 214

46. *ibid.*, 219

47. *ibid.*

48. See Justo L. Gonzalez, *Faith and Wealth: A History of Early Christian Ideas on the Origin, Use, and Significance of Money* (Wipf & Stock Publishers, 1990), 71–130.

49. Sampley, *Pauline Partnership in Christ*, 53

50. Ogereau, *Paul's Koinonia with the Philippians*, 335–336

51. *ibid.*, 289, 311

52. *ibid.*, 336

term and describes the advancement of the gospel and expansion of the church; (2) they created a common fund into which money was deposited (λήμψεις) and withdrawn (δόσεις); (3) the Philippians invest funds, while Paul supplies the labor (missionary efforts, time, energy, skill, etc.); (4) what Paul acknowledges in 4:16 and 4:18 is not a friendly gift but “their investment to the capital of the *societas*,” which he then uses to pay for operational or logistical costs in his missionary efforts; (5) when Paul declares that he “received [ἀπέχω] full payment,” he is not saying that “accounts are to be settled, outstanding debts paid and profits shared. Rather, it simply expresses that whatever is owed has been fully received.”⁵³

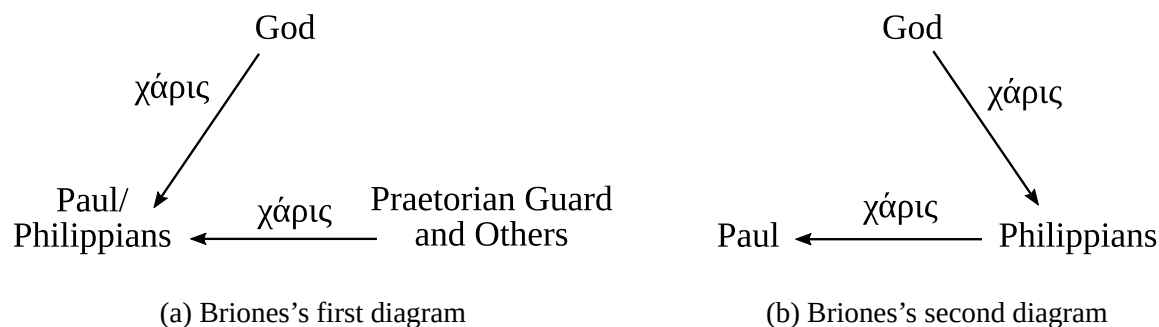
If *colabor* essentially constitutes fellowship, then *κοινωνία* cannot be held out as a prerequisite for giving. To say that the Corinthians were forbidden from supporting Paul on account of some lack of fellowship is to circularly declare that they were forbidden from fellowship with Paul on account of some lack of fellowship. However, we *can* say that there is a disruption in Paul’s fellowship with the Corinthians because their attempt to render direct payment to Paul negates the partnership they *do* have.

Divorcing financial support and fellowship unnecessarily constructs a classist view of the Pauline churches, only admitting full fellowship to those who are more mature. However, seeing mutual support (i.e., *colabor*) as the essence of partnership (*κοινωνία*), we may regard the Corinthian gift as an antithetical offering.

5.3.2 Colabor and patronage

The principle of *colabor* offers a simplified approach to Briones’s three-party patronage model. While this model is commendable, it suffers from a major weaknesses: obscurity. That is, it is difficult to discern this model from the pages of Scripture. This weakness exhibits itself in both its obscurity to the modern interpreter and its obscurity to Paul’s contemporaries. Concerning the

53. David E. Briones, “Review of Julien M. Ogereau Paul’s Koinonia with the Philippians: A Socio-Historical Investigation of a Pauline Economic Partnership,” *Review of Biblical Literature*, October 2016, 4, referencing Ogereau, *Paul’s Koinonia with the Philippians*, 341–344

Figure 5.1: Briones's diagrams of Philippians 1:18d-26⁵⁶

modern interpreter, the fact that Briones's model is so recent is a clear demonstration of this obscurity. He relies heavily on Seneca, suggesting that this model would not be accessible outside of this source. As we have asserted previously,⁵⁴ this would be acceptable if Paul's policy were merely a personal *modus operandi*, but if he intends to communicate an absolute ethic to his readers, substantial reliance on historical sources threatens *sola scriptura*. If Scripture is sufficient for all faith and practice, more should not be required. Additionally, it is not even clear that this proposed requirement is accessible to Paul's contemporaries. Briones argues that Paul requires his churches to understand the three-way relational framework,⁵⁵ but nowhere in the Pauline epistles is that three-way relational framework offered to the Corinthians as a remedy for their situation.

The overall obscurity of the solution does not give us reason to doubt Briones proposed principle altogether, but it does give us reason to doubt it as the most direct way of considering the matter, despite Briones's claims to the contrary.⁵⁷ Instead, the principle of *colabor* directly addresses the two-party issue while still implying a third-party (the employer of the *colaborers*). Rather than the modern interpreter being expected to understand ancient systems of patronage and the contemporary church being required to understand Paul's application of this model, the principle of *colabor* offers a straightforward approach from which one can arrive at a more sophisticated model such as Briones's. Like the client-broker-patron model, this approach requires the Corinthians to under-

54. See subsection 2.2.5.

55. See Briones, *Paul's Financial Policy*, 160.

56. *ibid.*, 86, 88

57. "Since every relationship in the divine economy includes God as the crucial third party, two-way relationships—and thus two-way rules of exchange—no longer apply *directly*." *ibid.*, 130

stand God's role in their giving, but lands in more objective territory since the gift itself may be earmarked as payment (horizontal reciprocity) or a sacrifice to the Lord (colabor).

Interestingly, Briones himself observes the potential for the pattern of colabor in his model. At one point, he identifies God as working through Paul and the Philippians together (Figure 5.1a), but at another he identifies God as working through the Philippians to Paul's aid in the same passage (Figure 5.1b).

While it is certainly the case that God worked through the Philippians to Paul's aid, to ignore the ultimate purpose of this giving—the advancement of the gospel (cf. Phil. 1:5)—is to miss the key principle that explains Paul's behavior. Without it, we are forced into unnecessary conclusions, and worse, misguided conclusions. Consider, for example, how Briones labels as “paradoxical” Paul's description of his relationship with the Philippians as being one of “equality” (ἰσότης).⁵⁸ If the model of giving is primarily to be seen as “oscillating”⁵⁹ between Paul as the broker and Paul as the client, “equality” is indeed a paradoxical description. If the model of giving is primarily to be seen as a form of colabor, the glory of God the unwavering *telos* of each transaction, it is perfectly fitting. Neither sits above the other as giver or receiver, but both sit side-by-side as fellow workers.

Consider also Briones's discussion of Paul's “thankless thanks.”⁶⁰ Briones writes that the client-broker-patron model “helps disclose the Pauline agenda”⁶¹ in Philippians. Indeed, the three-way relationship explains Paul's demeanor because “the Philippians are mediators of God's commodity, not the source.”⁶² While this is an acceptable conclusion, Paul's particular commendation of the Philippians is further illuminated by the principle of colabor. Not only are the Philippians not the ultimate source of grace, but neither is Paul the ultimate object of grace. The Philippians partner with him in the gospel for a greater purpose than his own well-being.

The principle of colabor is apparent in Philippians, not only because of the repeated statements regarding partnership and colabor, but because the Philippian gift cannot be regarded as payment.

58. *ibid.*

59. *ibid.*

60. *ibid.*, 122–128; cf. David E. Briones, “Paul's Intentional ‘Thankless Thanks’ in Philippians 4.10–20,” *Journal for the Study of the New Testament* 34 (1 2011): 47–69

61. Briones, *Paul's Financial Policy*, 104

62. *ibid.*, 126

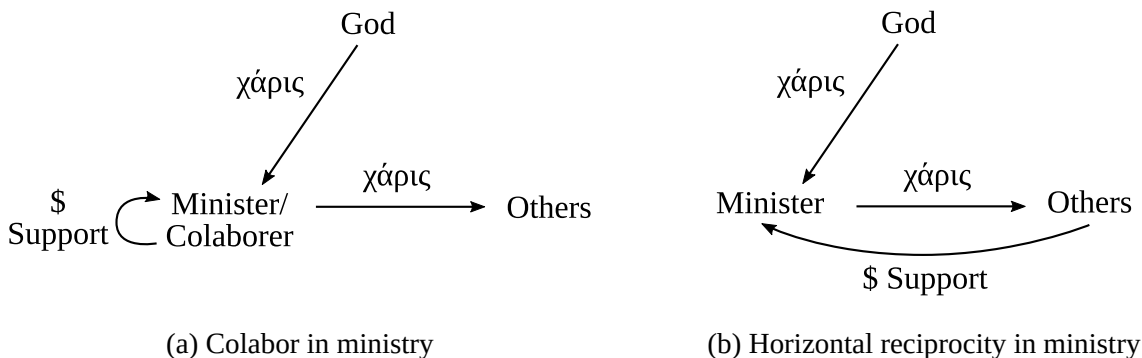


Figure 5.2: Colabor vs horizontal reciprocity

It fulfills what is lacking (Phil. 2:30) and is a sacrifice to God (Phil. 4:18). On the other hand, the Corinthian gift is an attempt at horizontal reciprocity. It is compared to that which is offered to the false apostles—i.e., payment (cf. 2 Cor. 2:17)—and Paul's repeated emphasis on his free-of-charge preaching (ἰδιόπαινος, 1 Cor. 9:18; δωρεάν, 2 Cor. 8:4) implies that the matter in 1 and 2 Corinthians involves payment for preaching.

If we were to construct our own version of Briones's three-party model, it would not look terribly different than his first diagram of the Philippians. Generalizing the situation in Philippi, we would see God working through the mutual suffering and colabor of a minister and his supporter(s) (Figure 5.2a). What Paul rejects is not a triangle absent God, but a triangle with horizontal reciprocity (Figure 5.2b). Even if the recipient of ministry recognizes God as the source of all good things, payment for ministry suggests that some debt has been paid (cf. Rom. 4:4), when in fact, this debt to God can never be repaid. On the other hand, when one renders service to God—i.e., laboring for the gospel—he does so as a slave, acknowledging a debt that cannot be fulfilled.

5.3.3 Colabor and reluctance

Many have extrapolated from Paul's refusal of Corinthian funds that he only reluctantly accepts Philippian funds. For example, Witherington remarks that it could be said that "Paul was never fully comfortable accepting such gifts."⁶³ C. H. Dodd goes further: "He can scarcely bring himself

63. Ben Witherington III, *Friendship and Finances in Philippi: The Letter of Paul to the Philippians* (Trinity Press International, 1994), 127

to acknowledge that the money was welcome to him, and covers up his embarrassment by piling up technical terms of trade, as if to give the transaction a severely ‘business’ aspect.”⁶⁴

These characterisations are speculative at best, and ultimately stem from a misunderstanding of Paul’s financial policy. If Paul accepts or rejects money on the principle of *colabor*, then such characterizations are unnecessary. When he rejects money from the Corinthians, he does so absolutely without a desire to receive from them (1 Cor. 9:15). When he accepts money from the Philippians, the nature of his enthusiasm is shaped by a sense of missional success in partnership with them rather than by a sense of personal benefit (cf. Phil. 4:17).

5.3.4 *Colabor and obligation*

The principle of *colabor* additionally resolves the issue of Corinthian obligation to the apostle. It would seem that if he refuses Corinthian funds, then the Corinthians must not be obligated to support the apostle, otherwise he would be preventing them from fulfilling their obligation (cf. Rom. 13:7). However, the idea that the Corinthians do not owe anything seems to stand at odds with the general New Testament ethic on giving and ministry.

Indeed, we assert that the Corinthians are obligated to give to Paul. In order to see this, we must first consider the Philippian obligation. Paul ⁶⁵ notes that prior to the Philippian gift, there was something lacking in their giving (Phil. 2:30).⁶⁶ The common interpretation of this passage appeals to the usage of ὑστέρημα 1 Corinthians 16:17, and asserts that the lack is the absence of physical presence.⁶⁷ However, Briones argues that though Paul’s comment is not intended as a rebuke, it must be accepted as an indicator of obligation. He rightly notes that “a more suitable parallel is the use of terms in the financial contexts of 2 Cor. 8.14, 9.12, and 11.9, where ἀναπληρώω and ὑστέρημα refer to a filling up of *material* lack, not an absence of *physical* presence.”⁶⁸

64. C. H. Dodd, *New Testament Studies* (Manchester University Press, 1953), 71–72

65. See Briones, *Paul’s Financial Policy*, 64, 102–103.

66. Theissen notes that this lack is paradoxical given that there is a sense in which both Paul and the Philippians have some lack. Theissen, “Social Stratification in the Corinthian Community,” 88

67. For example, see Fee, *Paul’s Letter to the Philippians*, 283–284.

68. Briones, *Paul’s Financial Policy*, 103

The nature of this obligation, however, is not to Paul, but to God. Briones navigates a middle road between an overbearing obligation from Paul and a lack of obligation through his three party model.⁶⁹ In this model, the Philippian obligation is ultimately to God. Markus Bockmuehl notes that because the Philippians give to Paul in order to support a public cause (the advance of the gospel), “the implications of this transaction are no longer primarily a matter of human obligation but of what is pleasing to God.”⁷⁰

If this obligation is ultimately to God, then it is not, as Briones supposes, an elevated *κοινωνία* that gives rise to this obligation.⁷¹ Nor is the obligation, as Verbrugge and Krell suppose, simply Paul's expectation for “well established” churches.⁷² Instead, giving is commanded for all who receive good from spiritual teachers (Gal. 6:6; cf. Rom. 15:27; 1 Cor. 9:11). Thus, it is reasonable to assert that the Corinthians are obligated as well.

How then can Paul refuse their attempt to fulfill that obligation? The answer must be that it is *not* an attempt to fulfill that obligation. If the Corinthians attempt to colabor alongside of Paul by financially supporting him, Paul would have no right to refuse that which is right for them to give. We must conclude that the Corinthians do not seek to colabor, but instead offer payment. Payment, unlike colabor, may be refused, since the obligation involved is purely horizontal. A refusal would not interfere with any vertical obligation to God.

5.3.5 Colabor and collective identity

The principle of colabor additionally resolves the apparent injustice present in Paul's rejection of Corinthian funds. If we are to consider his rejection as based on a lack of maturity or a lack of fellowship, surely it is not the case that all of Corinth suffers from this ailment. Stephanas, at the very least, does not fall into this category (1 Cor. 16:15–16). Moreover, it is unlikely the case that every one of the Philippians has a maturity or fellowship with Paul that warrants special treatment.

69. Briones, *Paul's Financial Policy*, 116–120

70. Markus Bockmuehl, *The Epistle to the Philippians*, Black's New Testament Commentaries (A & C Black, 1997), 257

71. See Briones, *Paul's Financial Policy*, 103, 115.

72. Verbrugge and Krell, *Paul and Money*, 99

Theories of Paul's financial policy that attribute his actions to these congregational traits leave us to assume that all in the church are rejected or accepted on the basis of Paul's evaluation of them as a whole. On what would such a measurement be based? The average maturity of the congregants? The median maturity? While we hesitate to label this unjust, it certainly raises suspicions.

However, the principle of *colabor* offers something more attractive. If Paul rejects the Corinthian gift as payment, then his rejection is not based on the quality of the congregation as a whole, but on the quality of the gift. The congregation may have a mixed composition, but the particulars of the gift do not. It is either properly offered as *colabor*, or improperly offered as payment. Paul's decision does not stem from a rough estimate of the congregation, but from a clear evaluation of the gift.

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Chapter 6

Paul's Acceptance of Προπέμπω Support

Another distinction in Paul's policy arises amidst the Corinthians themselves. While Paul states his permanent refusal to accept the support they have offered (2 Cor. 11:9, 12), he additionally claims that he intends to come to Corinth in order to be "sent" (προπέμπω) by them to Macedonia (1 Cor. 16:6; 2 Cor. 1:16).

Προπέμπω "is generally acknowledged to be a technical missionary term,"¹ and in most New Testament occurrences has financial overtones, meaning "to assist someone in making a journey, send on one's way with food, money, by arranging for companions, means of travel, etc."² Note that when Titus is commanded to προπέμπω Zenos and Apollos, this command is qualified by the degree to which they are to be supported, "seeing that they lack nothing" (Titus 3:13).

If Paul permanently refuses Corinthian support, yet also plans to accept it, there is an apparent contradiction. However, this discrepancy is resolved by recognizing that while Paul permanently refuses the horizontal reciprocity of Corinthian payment, προπέμπω support more naturally falls under the rubric of colabor. After examining Paul's intentions with the Corinthians, we will look at various attempts to resolve this issue and finally see that the notion of colabor offers substantial clarity.

1. Briones, *Paul's Financial Policy*, 197

2. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition, ed. Frederick William Danker (The University of Chicago Press, 2000), 837

6.1 Corinthian προπέμπω support

Paul states his intentions to the Corinthians directly in 1 Corinthians 16:5–6 and 2 Corinthians 1:16.

I will visit you after passing through Macedonia, for I intend to pass through Macedonia, and perhaps I will stay with you or even spend the winter, so that you may help [προπέμψητε] me on my journey, wherever I go. (1 Cor. 16:5–6)

I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me [προπεμφθῆναι] on my way to Judea. (2 Cor. 1:16)

In each of these verses, Paul makes it clear that he intends to have the Corinthians support him in his missionary travels. Fee argues that the “second experience of grace” in 2 Corinthians 1:15 refers to the Corinthians’ opportunity to support Paul.³ This fits with Paul’s use of χάρις to refer to generosity and service (1 Cor. 16:3; 2 Cor. 8:4, 6–7, 19), and also with the dynamic of the extended stay anticipated in 1 Corinthians 16:6–7.⁴ There, Paul focuses on the Corinthians helping him rather than the reverse.

Paul additionally connects his intention to receive support to his proclamation of the gospel. He correlates the increase of the Corinthian faith (2 Cor. 10:15) to his advancement of the gospel (2 Cor. 10:16), indicating the Corinthian participation in this work.⁵

Beyond these statements of anticipated support, we also see Paul receive what is effectively προπέμπω support while in Corinth. First, he stays with Aquila and Priscilla in Corinth (Acts 18:2). Second, he stays with Titius Justus soon after (Acts 18:2). Later, Paul speaks of the hospitality he receives from Gaius, who is “almost certainly”⁶ the Gaius of Corinth. Phoebe’s status as a patron (προστάτις)⁷ (Rom. 16:2) indicates that she should be listed among those supporting Paul

3. Gordon D. Fee, “Χάρις in II Corinthians I.15: Apostolic Parousia and Paul-Corinth Chronology,” *New Testament Studies* 24 (4 1978): 533–538

4. See Garland, *2 Corinthians*, 97–98.

5. Harris sees Paul suggesting financial support in 2 Corinthians 10:16, even apart from the technical term προπέμπω. See Harris, *The Second Epistle to the Corinthians*, 723.

6. Douglas J. Moo, *The Epistle to the Romans*, NICNT (William B. Eerdmans Publishing Company, 1996), 935

7. For a defense of this translation, see J. D. D. Dunn, *Romans*, vol. 38B, WBC (Zondervan, 1988), 888–889.

in Corinth, given that Cenchreae is a port of Corinth, and at least to be identified with Achaia. Moreover, Paul ultimately does end up spending a winter in Corinth (Acts 20:3, 6)⁸ as he had initially proposed cf. 1 Cor. 16:6). In each of these, the hospitality provided aids Paul on his journey, in part, ensuring he is sent out prepared.

We additionally see Paul's acceptance of προπέμνω support in 1 Corinthians 16:11 where he requests that Timothy be helped on his way (προπέμψατε). While this is not Paul himself accepting support, recall that Paul attaches his policy to all his associates (1 Cor. 16:11; 2 Cor. 12:17–18). Timothy comes to Corinth as a representative of Paul. His acceptance of support is the apostle's acceptance of support.

6.2 Potential resolutions

How is it that Paul may simultaneously state his refusal and acceptance of Corinthian funds? How may he accept support, write in anticipation of support, and yet also claim that he will never accept their money? Several attempts at resolving this discrepancy in Paul's financial policy have been offered, but many fail to satisfy. We will examine several of those here.

6.2.1 Rejection of financial implications of προπέμνω

The first, and perhaps most obvious, resolution rejects the financial implications of προπέμνω in the context of the Corinthians.⁹ While the term often has financial overtones, it may refer to other sorts of resources. Additionally, it may merely indicate the act of escorting (cf. Acts 20:38; 21:5).¹⁰

8. F.F. Bruce, *The Book of the Acts*, NICNT (William B. Eerdmans Publishing Company, 1988), 381–382. Given the passage in Acts, “it seems that Paul probably left Corinth about a month before the ‘days of unleavened bread’ or the Passover (so as to allow time to touch at Thessalonica and Berea, from which cities two of his companions were; as we read he did at Philippi); so that thus the three months at Corinth would be December, January, and February.” Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical, Practical, and Explanatory, on the Old and New Testaments* (Fleming H. Revell, 1880), 3.787

9. For example, see Robertson Archibald and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, The International Critical Commentary (T&T Clark, 1914), 388. Charles Hodge also seems to suggest that this is all that was required. See Hodge, *I & II Corinthians*, 366.

10. See Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition, 837.

As Briones notes, “the difficulty lies in which definition applies to 1 Cor. 16.6 and 2 Cor. 1.16 specifically.”¹¹

One example of such a denial is to be found in Paul Barnett's commentary on 2 Corinthians, where he asserts that financial undertones in Paul's use of προπέμπω should be doubted on the basis of his reluctance to accept financial support from the Corinthians.¹² But for our purposes, such an argument would be circular, simply assuming this text cannot offer a distinction in Paul's policy.

While he concedes the majority opinion that προπέμπω refers to support rather than escort, Briones maintains that the textual arguments for this position are “unconvincing.”¹³ Granted, it is more often assumed than proven, but the context certainly seems to indicate that Paul plans on receiving support. Paul's primary reason for staying the winter (cf. Titus 3:12) is the difficulty in sea travel (cf. Matt. 24:20; Acts 27:12),¹⁴ and even in a mild winter, a time of being relatively landlocked implies limited access to supplies and increased difficulty sustaining oneself. Furthermore, if παραχειμάσω (I will spend the winter) is to be included in the phrase that introduces the ἵνα clause in 1 Corinthians 16:6, then the act of Paul staying during the winter facilitates the Corinthian ability to send Paul out. In other words, the Corinthians hosting Paul is itself an act of προπέμπω support. This implies more than an escort, but actual provision.

But regardless of Paul's intentions in 1 Corinthians 16:6 and 2 Corinthians 1:16, we have already established that Paul does accept hospitality from the Corinthians. Of course, each one of these may be objected to. For example, Verbrugge and Krell argue that Aquila and Priscilla probably let Paul stay with them as part of his pay for leatherworking.¹⁵ One may doubt that the narrative in Acts indicates an actual hosting arrangement with Titius Justice. One could argue that being in Achaia and a port city of Corinth is not sufficient to identify Phoebe with the Corinthian situation. The identity of Gaius could be doubted. But the weight of all these together makes their collective denial excessively tenuous. Paul *does* receive hospitality from the Corinthians.

11. Briones, *Paul's Financial Policy*, 197

12. See Barnett, *The Second Epistle to the Corinthians*, 101n10.

13. Briones, *Paul's Financial Policy*, 198

14. See Caroline A. J. Skeel, *Travel in the First Century After Christ: With Special Reference to Asia Minor* (Cambridge University Press, 1901), 92–94. See also Witherington III, *Conflict & Community in Corinth*, 316.

15. See Verbrugge and Krell, *Paul and Money*, 90n34.

It does not matter whether this hospitality is at any point explicitly financial. As long as there is some material provision such as lodging, it fits within the rubric of *support* which Paul only selectively accepts. Recall that in Thessalonica, Paul did not take anyone's bread without paying for it (2 Thess. 3:8). Recall also that the Pauline command for ministerial support comes from the dominical command for ministerial support (1 Tim. 5:18; cf. Matt. 10:10), and there, the primary form of support is food and lodging.

We must conclude that a rejection of the financial implications of προπέμπω is “almost certainly not correct.”¹⁶

6.2.2 A contingent relationship deterred by the false apostles

Another option argues that Paul's intent to receive προπέμπω support was limited to a time when there was no threat of the false apostles. While the false apostles are present, Paul must continue to refuse support offered by the Corinthians so that he may continue his boast (cf. 2 Cor. 11:10, 12). Thus, while he previously planned on receiving support from the Corinthians, he can no longer, at least for the time being.¹⁷ This view does not rely on assigning special definitions to Paul's use of the word προπέμπω, but instead may see it as no different than the financial support the apostle mentions elsewhere. Paul willingly accepts either, but both are rejected in the context of tumultuous Corinth.

However, this does not match what we see in 1 Corinthians, where Paul maintains such plans to visit Corinth. He says that he wishes to come receive προπέμπω support (1 Cor. 16:6), yet he also says that he does not write to receive a provision for his preaching (1 Cor. 9:15). The distinction remains within 1 Corinthians itself, not just between the two Corinthian epistles.

Additionally, we see the same distinction maintained within the pages of 2 Corinthians. Paul says that he will continue to refuse Corinthian finances (2 Cor. 11:12), yet he also implies that he desires to receive Corinthian support by saying that as the faith of the Corinthians increases, his

16. Briones, *Paul's Financial Policy*, 198

17. So Hughes, *The Second Epistle to the Corinthians*, 389.

ministry in the area will expand (2 Cor. 10:15–16). As Harris says, “In the present case this increase in faith would doubtless be shown in the Corinthian support of Paul’s westward evangelistic endeavors (v. 16), certainly by prayer (cf. 1:11) and possibly also by the provision of supplies (cf. the use of προπέμπω in 1:16).”¹⁸

Furthermore, we have already seen the problem with regarding Paul’s continuing policy to refuse Corinthian funds as contingent (see subsection 5.1.1). Though Paul gives some reasons that are subject to change, he offers additional reasons that are not subject to change, including his spiritual fatherhood. To see προπέμπω as conditional in the same vein encounters the same problems. Paul’s disposition toward Corinth is unwavering.

6.2.3 A proximity-based policy

One of the most commonly asserted—or perhaps, assumed—understandings of Paul’s policy is that it is geographically contingent. That is, Paul only accepts finances from churches while he is not geographically present with them. In the words of Philip E. Hughes, “it was Paul’s custom, when preaching or teaching in a place, to accept no gifts at the hands of the local people.”¹⁹ For example, Garland emphasizes that Paul accepted money from the Philippians “ ‘*after he went out from Macedonia,*’ ” (Phil. 4:15) and that Paul received support that “*was sent.*”²⁰ Briones takes roughly the same position.²¹ This seems to justify Paul’s acceptance of προπέμπω support, since the funds are used while he is away from Corinth, rather than while his is in Corinth.

On the text of 2 Corinthians 11:10, Margaret E. Thrall writes,

Perhaps we should take more notice of the limiting phrase (v. 10) ‘in the regions of Achaia.’ What does it limit? Does it limit the congregations *from whom* Paul is willing to receive financial assistance? Or does it limit the area *within which* money provided

18. Harris, *The Second Epistle to the Corinthians*, 720

19. Hughes, *The Second Epistle to the Corinthians*, 385

20. Garland, *2 Corinthians*, 479

21. “Thus, only when Paul leaves a newly founded congregation does he allow them to help financially in the advance of the gospel towards others.” Briones, *Paul’s Financial Policy*, 220

by the Corinthians for further evangelism might be used?²²

She takes the latter position, partially on account of the fact that the former maintains an absolute disparity between Corinth and Philippi, and partially because using such funds in Achaia would fail to maintain a distinction between him and his opponents. Notably, Briones affirms Thrall's distinction between the two limitations, but rejects her conclusion, contending that the presence of Paul's opponents are merely symptomatic of the core differences between Corinth and Philippi.²³ However, Thrall's distinction introduces a false dichotomy. A third option is rather that "in the regions of Achaia" limits the region where Paul's boasting is in jeopardy. There is no reason to assert that Paul could not say the same for any of the regions surrounding his church plants. In fact, this is the plainest sense of the verse, and to attempt to impose regional limits on Paul's policy from this passage is to read "in the regions of Achaia" into the previous sentence, which speaks of refraining from burdening.

Thrall and Briones's reasoning introduces a second false dichotomy here between Achaia as a congregation (or set of congregations) and Achaia as a mission field. They demand one of these two factors supply the reasoning behind Paul's policy. Thrall is correct that there should not be an absolute disparity between the congregations of Corinth and Philippi, so the issue cannot be Achaia as a congregation. Briones is correct that the matter does not ultimately revolve around the presence of Paul's opponents, so the issue cannot be Achaia as a mission field. Only a third option can resolve these difficulties. Rather than the place where they *originate* or the place where they *are to be used*, Paul objects to the *type* of finances that are offered.

As we encounter the examples of hospitality that Paul accepted, it quickly becomes apparent that a proximity-based policy cannot stand without some qualification. How is it that Paul could accept the hospitality of Lydia or Philemon, for example? Witherington argues that "Temporary hospitality was also fine,"²⁴ though he provides no particular justification for this. Presumably, Witherington considers temporary hospitality to be a kind of support that offers "no danger of anyone interpreting

22. M. E. Thrall, *2 Corinthians 8–13*, vol. 2, ICC (T & T Clark International, 2000), 707

23. Briones, *Paul's Financial Policy*, 210

24. Witherington III, *Jesus and Money*, 120

the payment as a patronage relationship,”²⁵ but then we must appeal to an additional framework to understand why Paul so frequently *refused* hospitality, such as in Thessalonica. It is certainly the case that Paul provides multiple motivations for his hospitality-related decisions, but it is a bolder hypothesis to propose that each of his decisions ultimately hinge on a different framework. It is our contention that the burden of proof has not been satisfied.

6.2.4 *Amiticia patronage*

While Verbrugge and Krell find themselves affirming the idea that Paul's reception of support is geographically contingent, they acknowledge that this is insufficient to account for the occasions when Paul does accept support while present with a church.

We have spent an entire chapter pointing out how independent Paul wants to be of any financial assistance from those among whom he is living and working, and now we read that he, indirectly at least, is asking the Corinthians, of all people, in this very same letter to support him financially when he leaves from there, perhaps the following spring....Does Paul feel free to ask for money for his necessary expenses or not?²⁶

Of course, we would disagree that independence is a key concern for Paul, but the issue remains. Verbrugge and Krell attempt to reconcile that issue by making a distinction between “public or political patronage” and “personal patronage.”²⁷ The latter, which they label *amiticia patronage*,²⁸ distinguishes itself from other forms of patronage in that it occurs between *amici*, friends. Rather than implying inequality between parties and existing out of convenience, *amiticia* patronage may occur between equals and is founded on mutual affection. Ultimately, their solution is to say that while Paul did not accept other forms of patronage, he was willing to accept, and even expected,²⁹ his churches to return favors as friends.

25. Witherington III, *Jesus and Money*, 120

26. Verbrugge and Krell, *Paul and Money*, 82

27. *ibid.*

28. *ibid.*, 85

29. *ibid.*, 99

In other words, Paul seems to have had no difficulty accepting the hospitality of those to whom he had preached Christ and who had become believers, either under the basis that they were now family members or, perhaps more so, that it was the reciprocal element in the *amiticia* friendship of someone who had become a believer.³⁰

While this solution seems to fit—and indeed, is not too far from our own solution—its major failing is that its posited reciprocity is not sufficiently substantiated. Verbrugge and Krell offer several pieces of evidence to make their case, but they fail to convince. First, they note that Paul is willing to repay Philemon for his cooperation with Onesimus (Philem. 19).³¹ But rather than *quid pro quo* reciprocity, this passage indicates the opposite. Paul will pay even though it is Philemon who is in “debt far outweighing in kind and in value any debt that Onesimus might owe”³² (“you owing me even your own self”).

Likewise, Verbrugge and Krell make appeals to *amiticia* reciprocity in the narratives of Lydia and Phoebe. They assert that Lydia returns Paul’s preaching with hospitality as *amiticia* patronage,³³ but this does not seem to progress past the realm of speculation. They identify Paul’s instruction to help Phoebe (16:2) as reciprocity for her hospitality,³⁴ but there is no evidence that this instruction should be viewed as a sort of repayment rather than an exhortation toward proper honor of a fellow servant. Referencing Joan Cecelia Campbell, Verbrugge and Krell makes an analogy to the Roman centurion and Jesus, but this proves too much.³⁵ While the centurion *had* done much for the temple (Luke 7:4–5), and the elders did identify this man as worthy, it is theologically untenable to see Jesus as indebted to him in any way.

While the concept of *amiticia* patronage proffers an interesting solution to the problem of Paul’s reception of προπέμπω support, it ultimately fails to satisfy. Preferable would be a solution that does not rely on a framework of reciprocity.

30. *ibid.*, 94

31. *ibid.*, 88–89

32. F.F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNT (William B. Eerdmans Publishing Company, 1984), 218

33. Verbrugge and Krell, *Paul and Money*, 93

34. *ibid.*, 96–98

35. *ibid.*, 97–98

6.2.5 A different category of support

While the previous solution sought to cast προπέμπω support as a typical form of support which becomes acceptable to Paul in the context of friendship, Briones considers it an altogether different category of support. In his own words, he affirms “a categorical distinction between financial support and an undefined, one-off, variable expense for travel necessities.”³⁶

Our initial response to this is that it does not comport with the depth of Paul's rejection of support in other contexts. He went as far as to refuse food from the Thessalonians. Perhaps Briones would argue that such extreme forms of rejection were restricted to Paul's initial arrival in a city. He proposes two stages of relationship: one for initial arrivals where all support is refused, and one for after initial departure where support is accepted.³⁷ While “the Philippians progressed from stage 1 to stage 2...the Corinthians never progressed beyond stage 1.”³⁸ Briones speaks of two stages, yet he unwittingly creates a third, because it is at some intermediate stage that Paul is willing to accept προπέμπω support from the Corinthians. The more unvoiced distinctions are identified, the less tenable this solution becomes, pressing against the blade of Occam's razor.

Briones proposes “a monetary demarcation which must have been clear to Paul and the Corinthians, but is now lost to us.”³⁹ He considers the fact that Paul does not bother to outline that distinction as evidence that it would have been well recognized; otherwise, the false apostles would have been eager to jump on the apparent inconsistency. He admits that this is “built primarily from the silence of the text,”⁴⁰ but arrives at that conclusion to avoid the alternative of Pauline inconsistency.

Briones makes a valid observation that the distinction between the refused finances and accepted προπέμπω support must have been available to Paul and the Corinthians, otherwise he would open himself to accusations of inconsistency. We assert that this distinction is not lost, but available in the principle of colabor.

36. Briones, *Paul's Financial Policy*, 198

37. See *ibid.*, 219.

38. *ibid.*, 220

39. *ibid.*, 199

40. *ibid.*

6.3 Προπέμπω as colabor

The solution to this apparent inconsistency in Paul's financial policy is readily available in the principle of colabor. Paul rejects Corinthian finances in one context, but accepts Corinthian προπέμπω support. It seems fitting to assert that the former is horizontal reciprocity and the latter is colabor. Thus, Paul can say that he is not writing to receive "any such provision" (i.e., direct payment) in 1 Corinthians 9:15, while also writing to receive some provision as he is sent out on his way (i.e., colabor). This also accounts for Briones's argument from silence. Paul does not worry about the apparent inconsistency because the distinction is available to him and the Corinthians. He has explicitly rejected horizontal reciprocity, not funds altogether.

A revisitation of the Corinthian gift as horizontal reciprocity is unnecessary, but we should pause at this point to establish προπέμπω support as colabor. Indeed, it is definitionally so. By sending Paul on his way, the Corinthians would assist him in proclaiming the gospel in Macedonia or any other destination.

The biblical uses of προπέμπω echo tones of colabor. Paul and Barnabas are sent by the church in Antioch to the Jerusalem council in order to deal with the threat of the Judaizers (Acts 15:3). That is, the Antiochians colabored with Paul and Barnabas to defend the gospel. Paul asks to be sent to Spain by the Roman church (Rom. 15:24), presumably for the purpose of evangelism. The same applies to Paul's request to the Corinthians as he goes to Macedonia (1 Cor. 16:6; 2 Cor. 1:16). After having requested this for himself, he then requests hospitality and προπέμπω support for Timothy (1 Cor. 16:11) on the grounds that "he is doing the work of the Lord, as I am" (1 Cor. 16:10). The Corinthians are to assist Timothy in this work. While Zenas is otherwise unknown, Apollos undoubtedly performs some ministerial work that Titus—and presumably, his congregation—is to help with by sending them on their way (Titus 3:13). John argues that Gaius should grant noble missionaries προπέμπω support "that we may be fellow workers for the truth" (3 John 8).

If Paul accepts προπέμπω support as colabor, then we may easily account for the instances of hospitality he receives in Corinth. Aquila and Priscilla are followers of Christ who use their home to further the work of the Lord (Acts 18:2; Rom. 16:3, 5). Titius Justus is explicitly identified as

one who already worships the Lord (Acts 18:2). There is no reason Gaius and Phoebe should be viewed any differently.

Not only does recognizing προτέμπω support as colabor provide us with the distinction needed to resolve the apparent inconsistency in Paul's policy, it also avoids the pitfalls encountered by other solutions. Let us examine some of these.

6.3.1 Colabor and the grace of giving

Earlier we noted that Fee argues that the “second experience of grace” in 2 Corinthians 1:15 refers to the Corinthians' opportunity to support Paul.⁴¹ This introduces a problem for the view that sees the possibility of προτέμπω support as contingent upon the situation in Corinth. In this view, while Paul's refusal of funds may be for the good of the Corinthians, it also denies them an experience of grace. While this can be held consistently, if Paul is a colaborer for their joy (2 Cor. 1:24), we should be surprised that he would deny the Corinthians any good thing.

However, if Paul never refuses assistance—that is, he never refuses colabor—there is no cause for concern. While he denies them the opportunity for grace by his change in travel plans, disregarding limitations on his physical presence, he would never forbid them an experience of grace where the opportunity exists.

6.3.2 Colabor and geographic proximity

From the vantage point of the principle of colabor, the correlation between Paul's acceptance of support and his presence with a congregation makes perfect sense. When Paul first arrives in a city, there typically *is no* congregation from which to accept support. He does not even accept smaller forms of hospitality from those to whom he has beginning to minister. We see exceptions to this rule when Paul is present with those who are already equipped to colabor. These are always either a pre-existent congregation, or some individual familiar with the Jewish faith who has readily accepted the Christian message.

41. See Fee, “Χάρις in II Corinthians I.15.”

Paul so frequently receives support that is sent because such support is, by its nature, rarely horizontal reciprocity. Any who feel a direct obligation to offer payment to Paul for his ministry would attempt to fulfill that burden while he is present and would be less inclined while he is away. Sent finances are typically provided to support Paul's mission—i.e., to *colabor* with him in his mission. In the case of προπέμπω support, this is even more apparent.

6.3.3 Colabor and friendship

We noted that the proposal of *amiticia* patronage is not too far from our own solution. That is, *colabor* implies the existence of *amici*, or at least συνεργοί, a concept analogous to *amici*. In either the case of friends or *colaborers*, the relationship formed is symmetric—recall that asymmetry was the primary concern of Verbrugge and Krell with the notion of patronage.

In addition to forming a symmetric relationship, the principle of *colabor* goes beyond *amiticia* patronage in that it rejects *quid pro quo* reciprocity. We saw that reciprocity among *amici* did not sufficiently account for the examples provided. Unlike *amiticia* patronage, *colabor* has a symmetric relationship that does not imply symmetric giving. In the model of *colabor*, equal parties make unequal contributions toward a common goal. Rather than being established in mutual indebtedness to each other, it is established in a mutual indebtedness to Christ.

6.3.4 Colabor and burdens

Another issue to be examined here, though it is not one we have drawn attention to explicitly, is προπέμπω support and the concept of burdens. Paul asserts that he will not be a burden on the Corinthians (2 Cor. 12:14). As we have repeatedly noted, Paul considers hospitality, even the sharing of food, to be potentially burdensome (2 Thess. 3:8). Many of the proposed solutions to Paul's apparent inconsistency do not account for how he may accept προπέμπω support without contradicting his determination not to be a burden.

The principle of *colabor* resolves this problem nicely, contrasting imposed reciprocity with voluntary assistance. If they are directly obligated to remunerate Paul, then the Corinthians find

themselves indebted to him, burdened. As the Proverbs say, the debtor is slave to the lender (Prov. 22:7). However, if Paul anticipates—or even expects—their colabor, he does not burden them. Instead, any burden they have is placed on them by Christ, one whose burden is light (11:30).

As Briones puts it,

[Paul] refrains from imposing a financial burden by not *charging* fees for his teaching rather than by not *depending* on their finances.⁴²

However, Briones does not incorporate this observation into his analysis of προτέμπω support, and thus arrives at a form of προπέμπω support that is indefinably detached from other forms of financial support.

42. Briones, *Paul's Financial Policy*, 200

Chapter 7

Paul's Implicit Condonation of the Other Apostles

Paul's attitude toward the other apostles of Christ forms the third of the apparent inconsistencies that we must address. If Paul feels so strongly about his own rejection of Corinthian funds, considering this a necessary course of action, why does he seem to have no qualms about the other apostles receiving the support that he has foregone?

We will examine Paul's attitude toward his associates and then look at attempts to resolve the apparent inconsistency. Subsequently, we will demonstrate that the principle of colabor accounts for Paul's own behavior and his condonation of the other emissaries of the gospel.

7.1 Paul's attitude toward his associates

First, we must consider Paul's attitude toward the other apostles and how this compares to his expectations of his ministry companions.

7.1.1 Paul's attitude toward independent apostles

Unfortunately for our investigation, Paul does not speak explicitly about his standards for other apostles and their fundraising ethics. Furthermore, the relevant data is largely isolated to a single text.

Do we not have the right to eat and drink? Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas? (1 Cor. 9:4–5)

Here, Paul compares himself to other apostles. Specifically, he speaks of “the brothers of the Lord” and Cephas. The specific identity of “the brothers of the Lord” is largely irrelevant, since it is sufficient to note that they are an actual group of individuals with apostolic status. Note that James is called a brother of the Lord and placed on par with the apostles (Gal. 1:19; 1 Cor. 15:7). Witherington expresses doubts that the brothers of the Lord should be considered *apostoloi*,¹ but if we are to extend this doubt to James, we must also doubt Peter's inclusion in the twelve, given the parallel statement in 1 Corinthians 15:5.

In this passage, Paul addresses the right to financial support. When he speaks of eating and drinking, he implies “the right to live at the expense of the church,”² or a right to “room and board.”³ While Paul has previously spoken about eating meat, he does not speak of his right to consume food sacrificed to idols.⁴ While the notion of idol meat fits within the larger context of chapters 8 and 10, it does not fit with the immediate context of chapter 9. Furthermore, since the freedom to eat meat sacrificed to idols was a matter of dispute, “it would not evoke the strong affirmative answer to an introductory rhetorical question.”⁵

The same reasoning lies behind Paul's mention of a wife. Even considering the contention in chapter 7 regarding marriages to unbelievers, the right to marry in general was not a matter of

1. See Witherington III, *Conflict & Community in Corinth*, 207.

2. Héring, *The First Epistle of Saint Paul to the Corinthians*, 76

3. Witherington III, *Conflict & Community in Corinth*, 207

4. Contra Grosheide. See Grosheide, *The First Epistle to the Corinthians*, 203.

5. Gordon H. Clark, *1 Corinthians* (The Trinity Foundation, 1975), 142

controversy. Further, the comparison made between Paul and the other apostles necessitates that the right he addresses is one “peculiar to apostles and not common to all Christians.”⁶ Marriage is, of course, a right common to all Christians (1 Cor. 7:28). Instead, the use of *περιάγω* (to lead about) indicates a marital companionship that would extend to apostolic journeys,⁷ “at the church’s expense.”⁸ Garland suggests that Andronicus and Junia (Rom. 16:7), Paul’s fellow prisoners, may have formed one such “husband-and-wife apostle team.”⁹ Regardless of this particular example, a wife would be subject to the hardships experienced by an apostle, and undoubtedly would generate financial need additional to that already incurred by her husband.

In 1 Corinthians 9:12, Paul mentions that there are “others” (*ἄλλοι*) who share this rightful claim to material support (cf. 1 Cor. 9:11). Given that he has already mentioned an apostolic group whom the Corinthians know receive support, these “others” must share some overlap. There have been several who have watered “watered” in Corinth (cf. 1 Cor. 3:5) and accepted finances from the Corinthians. These “most likely”¹⁰ include Apollos and Peter.

These “others” cannot be Paul’s opponents because, as Grosheide notes, “Paul seems to find no fault with what these ‘others’ did.”¹¹ Rather, he implicitly condones their reception of Corinthian support. In the words of Verbrugge and Krell, “There is no indication that Paul felt critical of the other apostles for not choosing suffering as he did; in fact, he endorsed their right to earn their living from the gospel.”¹²

To attach particular evidence to our identification of Peter as one who received support in Corinth, recall that Paul directs his readers’ attention to this prominent apostle (1 Cor. 9:5). While this may simply be due to Peter’s reputation as one who is married (cf. Matt. 8:14), in context, Paul seems to indicate that Peter has taken along his wife to Corinth and required additional support on her behalf. Yet, there is no rebuke of Peter as one who has violated any of the Lord’s commands.

6. Barrett, *The First Epistle to the Corinthians*, 202

7. See Thiselton, *The First Epistle to the Corinthians*, 680–681.

8. Morris, *1 Corinthians*, 131

9. Garland, *1 Corinthians*, 408

10. Fee, *The First Epistle to the Corinthians*, 409–410. Cf. Witherington III, *Conflict & Community in Corinth*, 208.

11. Grosheide, *The First Epistle to the Corinthians*, 203

12. Verbrugge and Krell, *Paul and Money*, 73

The other apostles are only held up as those who have acted within the parameters granted by the Lord's commands (1 Cor. 9:8–10).

7.1.2 Paul's attitude toward his companions

While this chapter is primarily concerned with Paul's attitude toward other apostles, it is important to note that his own policy is extended to his companions in ministry. Paul expects these companions to refrain from taking support in the same way that he has refrained from taking support.

In the 1 Corinthians 9, that Paul's policy extends to his companions is evident in his repeated use of the first person plural (1 Cor. 9:11–12). Moreover, he explicitly names Barnabas as one who has joined in performing secular work (1 Cor. 9:6). Presumably, Barnabas has likewise refused Corinthian support.¹³

This extension of Paul's policy is also evident in 2 Corinthians. In speaking of his past and future rejection of Corinthian funds, he says that he will not be a burden on the Corinthians (2 Cor. 12:14–16). Subsequently, he remarks that he has not even been a burden through those whom he has sent (2 Cor. 12:17), specifically asserting that Titus has not taken advantage of the Corinthians (2 Cor. 12:18). In this matter, Paul stakes his own innocence on the behavior of his companions.

The times when Paul's ministry companions do receive money, he clearly categorizes their activities as permissible. Even though Titus collects money from the Corinthians for the poor in Jerusalem (2 Cor. 8:6), he does not collect funds for himself. Similarly, Paul tells the Corinthians to support Timothy as he travels (1 Cor. 16:11), but we have already established in the previous chapter that Paul found it acceptable for both himself and his companions to accept such προπέμπω support.

13. Thiselton finds evidence that Barnabas paid his own way in "his introduction of Paul to missionary staff of the churches" (Acts 11:22–26), but it is unclear how this indicates anything regarding Barnabas's financial practice. See Thiselton, *The First Epistle to the Corinthians*, 679.

7.2 Potential resolutions

As we have already noted, if Paul's financial policy is an absolute ethic, then his attitude toward the other apostles constitutes an apparent contradiction with the restrictions he places on himself and his companions. The standard approach simply assumes Paul's restrictions as nothing more than a personal code, in which case, there is nothing to resolve. For example, Verbrugge and Krell write, "Just because Paul personally did not avail himself of this right to receive financial support did not mean he expected others to imitate him in this respect."¹⁴

However, there are four particular solutions we will examine here. The first two are most consistent with the idea that Paul's conduct constitutes a personal policy: he rejects financial support for either pragmatic or psychological reasons. The last two are most consistent with viewing Paul's conduct as stemming from an absolute ethic: restricting Paul's rejections to his church plants or to initial visits.

7.2.1 A pragmatic policy

Given the number of statements Paul makes regarding the desired outcome of his policy, it may be easy to conclude that he rejects financial support on purely pragmatic grounds. He does not accept money if doing so will cause people to stumble (1 Cor. 9:12). He does not accept money if a rejection of funds will distinguish him from false teachers (2 Cor. 11:12). He does not accept money if doing so will communicate to others a message they need to hear regarding labor (2 Thess. 3:9). Possibly, he does not accept money because he does not want anything to stand in the way of the Jerusalem collection.¹⁵ In each one of these situations, Paul finds a new, contextual reason for his rejection of funds.

With such a conclusion, it is not difficult to see why some have labeled Paul's policy a mistake. For example, Holmberg concludes that Paul's actions "had the opposite effect to what he had in-

14. Verbrugge and Krell, *Paul and Money*, 281

15. See Datiri, "Finances in the Pauline Churches," 163–164.

tended.”¹⁶ While Dungan remarks that “his policy was a success,” he adds several qualifications, not the least of which being his judgment that “In the case of [the Corinthian church], however, matters were different.”¹⁷

Unfortunately, such assessments also challenge the inspiration of the text. While the apostles themselves were certainly fallible, their inscripturated instructions are not. Paul's policy takes on the nature of instruction in 1 Corinthians 9 and 2 Corinthians 11. We cannot agree with these interpretations without compromising the infallibility of Scripture. Of course, even apart from such assessments, the fact that Paul's policy takes on the nature of instruction in the aforementioned chapters suggests Paul has in mind something more than pragmatism. In chapter 4, we examined how these practical motivations are secondary, derived from his primary motivation to sincerely serve the Lord as one who is bound to preach the gospel.

7.2.2 A psychological policy

From the position that Paul's policy is nothing more than a mere personal code, attempts to explain his self-imposed restrictions find the most success in a psychological approach. If Paul's decision were merely pragmatic, we would expect more of a reflection of this policy in the other apostles who certainly have had similar goals in mind. Instead, some find it more appealing to distinguish between Paul and the other apostles at a psychological level.

For example, C. H. Dodd considers Paul to be averse to taking money because of his pride, essentially identifying him as snobbish. In his own words,

This was a man who had chosen poverty as his lot for ideal ends, but could never feel himself one of the ‘poor’, to whom alms might be offered without suspicion of offense.

He was indeed no aristocrat, but he had the feelings of a well-to-do *bourgeois*.¹⁸

16. Holmberg, *Paul and Power*, 92

17. Dungan, *The Sayings of Jesus in the Churches of Paul*, 36

18. Dodd, *New Testament Studies*, 72. On this assessment, Dodd enlists the support of W. M. Ramsay. See *ibid.*, 72n2. Briones identifies F. W. Beare, R. P. Martin, and J.-F. Collange as having followed him. See Briones, *Paul's Financial Policy*, 3.

While Dodd draws from 1 Corinthians 9:15–18 that Paul “hated”¹⁹ taking money, Briones remarks that “Nowhere does this chapter disclose an intrinsic loathing of money.”²⁰

Some have suggested that Paul struggled with money because of its associations with his former life.²¹ Verbrugge and Krell tentatively arrive at a similar conclusion. In their view, Paul may make the “(theoretically unnecessary) decision” to reject money as a way of coping with his “guilt complex.”²² From 1 Corinthians 9:16b, they infer that suffering by preaching the gospel free of charge is Paul’s only alternative to the personal agony he would bear on account of his former persecutions of the church.²³ In this assessment, it is difficult to see how Paul’s policy would amount to anything more than seeking poverty as a form of penance. While attempting to maintain that Paul “rejoiced in the grace of God,” Verbrugge and Krell ultimately relegate Paul’s full acknowledgement of God’s forgiveness to “his better moments.”²⁴

This proposed guilt complex should be rejected for a variety of reasons. As we have already noted, any conclusion that makes Paul’s decision merely personal, fails to recognize the instructive nature of his passages, and therefore compromises the inspiration of Scripture. Additionally, the notion of a guilt complex does not sufficiently account for Paul’s expectations of his companions. If he is only concerned over his own suffering, why does he foist this policy onto Barnabas (1 Cor. 9:6) and Titus (2 Cor. 12:18)? Additionally, it is difficult to see how this fits with Verbrugge and Krell’s own conclusions about Paul’s eagerness to receive *amiticia* support.

In the end, the psychological approach, as a whole, must be rejected. In extending his policy to his companions, and in outlining his policy in an instructive fashion, Paul signifies that he does not operate out of a mere internal struggle. Furthermore, a psychological approach can only produce tenuous results, and we hope for something more at this juncture. As Verbrugge and Krell themselves remark, “it is difficult to interpret the inner workings of any person’s mind, let alone Paul’s

19. Dodd, *New Testament Studies*, 71

20. Briones, *Paul’s Financial Policy*, 3

21. See Datiri, “Finances in the Pauline Churches,” 163.

22. Verbrugge and Krell, *Paul and Money*, 79

23. *ibid.*, 79–80

24. *ibid.*, 80

mind from specific passages.”²⁵

7.2.3 An initial visits policy

It is frequently asserted that Paul did not accept support on initial visits, and it was against his policy to do so. For example, Briones²⁶, as well as Verbrugge and Krell,²⁷ take this position.²⁸ At first, this would seem to be sufficient to explain why Paul is satisfied for other apostles to accept Corinthian funds.

However, we run into issues when we notice that Paul intends to continue indefinitely with this policy toward the Corinthians (2 Cor. 11:12). Most notably, Paul's initial encounter with Lydia places itself at odds with this conjecture. While Acts 16:15 suggests some hesitancy, Paul permits Lydia to provide for him and his companions (cf. Phil. 1:5). Given the common view of Paul's disposition on initial visits, some have identified the inconsistency at this point. For example, Verbrugge and Krell remark that while Paul would not accept assistance during an initial visit, Lydia is a “clear exception.”²⁹ We have already outlined their category of *amiticia* support as a response to this exception, but clearly, they do not consider Paul's rejection of support on an initial visit to be a hard and fast rule.

On the other hand, Briones goes even farther and says that Paul “always” worked a job and rejected finances upon entering a new city.³⁰ However, it is not clear that Paul worked upon entering Macedonia. Furthermore, how could Briones say that Paul always refuses finances when Lydia provides for him? Though he does not address the situation with Lydia directly, perhaps he would say that such hospitality is a another class of support, distinct from explicit financial support.³¹ In this view, Paul does have a hard and fast rule of rejecting financial support on an initial visit, though he is willing to occasionally accept support through means that may ultimately involve some

25. Verbrugge and Krell, *Paul and Money*, 75

26. Briones, *Paul's Financial Policy*, 2, 6, 165–166, 177, 200–201, 208

27. Verbrugge and Krell, *Paul and Money*, 99, 103

28. So also Holmberg. See Holmberg, *Paul and Power*, 91.

29. Verbrugge and Krell, *Paul and Money*, 99

30. Briones, *Paul's Financial Policy*, 2, 219

31. Cf. *ibid.*, 200.

financial expenditure. While this solution is attractive, and close to our own, divorcing hospitality from explicit financial support adds a layer of complexity. Further, it does not fit with Paul's rejection of hospitality in other circumstances (cf. 2 Thess. 3:9).

7.2.4 A church plants policy

Similar to the previous solution, one may suggest that Paul refuses to accept support from any of his church plants. As a way of signifying his parental relationship, he never accepts money from a church he has founded. This would circumvent the issue regarding the continuing nature of Paul's rejection of Corinthian funds. It additionally circumvents the issue of Lydia, and any other individual that Paul may receive support from, since their gifts were personal rather than corporate.

However, Philippi, the church that supports Paul the most, clearly falls within the category of Pauline church plants. While this proposal of a policy restriction to church plants offers some resolution to the issues it hand, it ultimately fails to account for one of Paul's most significant financial relationships. Further, in the more didactic sections exposing Paul's policy, there is no indicator of any such delineation. In the words of Barrett, "The reasons given in 1 Cor. ix. 16ff. would apply equally in all mission fields."³²

7.3 Colabor

Once again, the principle of colabor provides a fitting solution to the apparent inconsistency in Paul's policy. In the context of Corinth, our concern revolves around Paul's refusal of money on his first visit, and his continued refusal of those same finances. Given that he rejected all help on his first visit, any offering corresponding to that time frame should be seen as payment for the gospel (cf. 1 Cor. 9:18), horizontal reciprocity. Paul never receives money from those he is converting.³³

The other apostles, arriving at an established church would have not received the same offer.

32. C. K. Barrett, *The Second Epistle to the Corinthians*, Black's New Testament Commentaries (Hendrickson Publishers, 1973), 281

33. See Hock, "The Working Apostle," 127n40, 133, 137–138.

The finances given to them must have been offered in another context. In short, Paul condones other apostles accepting money from the Corinthians because this money would have been given as *colabor*. In contrast to the reciprocal offering of a grateful convert, it would be the assistance of an established collaborer, aiding an apostle of Christ as he takes part in the work of proclaiming the gospel in the region. The former considers oneself directly obligated, the latter acknowledges an obligation mediated by God.

7.3.1 Colabor and initial visits

It should be apparent why so many have identified Paul's policy as revolving around initial visits. There is a correlation between his first arrivals and conversions that render financial exchange inappropriate. However, if the core of the issue is found in the presence of *colabor*, Paul's rejection of financial support does not lie in some special policy to deal with initial visits, but the application of a general policy in the context of an initial visit. He only receives support from collaborers, and when he arrives in an unevangelized area, there are rarely collaborers to be found.

This provides us with an explanation for Paul's disposition toward Lydia. Rather than Verbrugge and Krell's approach of taking an initial visit rule and adding exceptions, Paul may be characterized as having a hard and fast rule that pertains to *colabor*. There is, further, no need to label Paul as one who "perhaps grudgingly"³⁴ received support from Lydia. Rather than Briones's somewhat arbitrary distinction between explicit financial support and support via hospitality, all that is needed is a distinction between *colabor* and horizontal reciprocity. Briones rightly identifies Paul's concern that he not receive finances as payment, but this is sufficiently accounted for by acknowledging that Paul rejects payment for his ministry. There is no need to argue that Paul rejects all finances on initial visits so as not to give the impression that they constitute payments—this is a significantly more contrived construction.

If Paul's concern revolves around *colabor*, then it is clear why there may be some hesitancy with Lydia: Her support must not be offered as payment, but as *colabor*. Additionally, if Paul's concern

34. Verbrugge and Krell, *Paul and Money*, 99

revolves around colabor, then it is clear why he is willing to accept her support. As Verbrugge and Krell remark, she has been accepted into the *κοινωνία* of God.³⁵ In fact, as a Jew, or at least as a worshipper of God who frequents a place of prayer on the Sabbath (Acts 16:13–14), she already has some provisional status within that *κοινωνία*. Similarly, the disciples accepted support from Jews who were only on the cusp of hearing and accepting the gospel (Luke 10:6). Lydia’s assistance is not conditioned on the timing of Paul’s visit or on the currency of her support. She, understanding Paul’s concerns, plainly states what the conditions are: “If you have judged me to be faithful” (Acts 16:15). The legitimacy of her support of God’s apostle is contingent on her faithfulness to God.

7.3.2 Colabor and Pauline focus

Some solutions focus on Paul, either his personal psychology or particular pragmatism. As Briones laments, Paul is frequently charged with decisions that are “basically *ad hoc* and *inconsistent*.”³⁶ We have already noted that such solutions compromise a robust doctrine of Scripture in light of the instructive nature of Paul’s presentation of his policy.

The principle of colabor offers something much cleaner than the divining rods of pragmatism or psychology. Further, it does not implicitly challenge the integrity of Scripture. With it, we can clearly see why Paul makes the choices he makes in the contexts he makes them. Moreover, the principle of colabor gives us a position from which we can apply the same ethic to every apostle and minister.

7.4 Colabor and obligation

Interestingly, Briones argues that in the context of 1 Corinthians 9, Cephas et al. “reside within a pay economy, where work is rewarded with remuneration.”³⁷ Certainly, Paul speaks of them receiving due wages, but it would be premature to identify this as a horizontal duty, one directly

35. See *ibid.*, 93.

36. Briones, *Paul’s Financial Policy*, 1

37. *ibid.*, 169

owed by one to another in exchange for that ministry that was given. In the various metaphors of the chapter, the one who gives is not the employer who contractually pays, but simply the source of material provision used to supply the laborer.

Laborer	Source of Provision	Employer
Soldier	Citizen	King
Vinedresser	Vine	Owner
Shepherd	Livestock	Owner
Priest	Worshipper	God
Ox	Grain	Owner

The vine does not supply out of obligation to the vinedresser, and the citizen does not supply out of obligation to the soldier. The former supplies out of obligation to the owner and the latter out of obligation to the king. It is the owner and the king that are ultimately rewarding the laborer by assorted means of provision.

The employers in these metaphors reference the Lord, the one who commissions the minister. Perhaps the most interesting of these is the example of the priest, that which most directly parallels the task of a New Testament minister and does not hide the employer behind a similitude. We will explore this connection further in subsection 10.2.1.

To say that the Jerusalem apostles “reside within a pay economy” paints a misconception. In Paul’s metaphors, the apostles are not paid by those to whom they minister, even if they are paid at the hands of those to whom they minister. Their just reward is granted by God, through human means.

Chapter 8

Paul's Explicit Condemnation of the False Apostles

The final apparent inconsistency arrives in 2 Corinthians in Paul's disposition toward the false apostles in Corinth. In the previous chapter, we have argued that Paul condones the Jerusalem apostles' reception of material support from Corinth, yet he makes explicit condemnation of the same practice when undertaken by the false apostles.

In this chapter, we will explore the shape of Paul's particular objections to the false apostles and see how this leads to the rejection of their financial practices. Rather than simply being a result of his disagreement with their message, the principle of *colabor* illuminates Paul's issue with their financial practices.

8.1 The identity of Paul's opponents

Paul never explicitly identifies his opponents in 2 Corinthians. Regardless, several aspects of their identity are apparent from the text.

8.1.1 Jewish heritage

Most of what we know about the origin of Paul's opponents is available to us from 2 Corinthians 11:22. By his rhetorical questions, Paul announces that they are "Hebrews," "Israelites," and "offspring of Abraham." Certainly, we should imagine Jews, possibly even Jews from Jerusalem. However, at this point, we have arrived at the boundaries of our ability to speculate.

For many commentators, it is all too tempting to mirror read this text to produce opponents similar to those in Galatia, Judaizing missionaries.¹ Undoubtedly, they see themselves as having some sort of superiority by their heritage, but there is scant reason to see that self-exaltation as simultaneously entangling itself in the stark legalism of Galatia.² In fact, there is good reason to reject that claim.

Specifically, Paul's silence on such teachings sound the death knell to such a theory. Considering the depth of his concern that such a gospel should enter Galatia, it is hardly fitting that he should not speak to the matter or only produce correction by dealing with tangential issues. He warns the Galatians that if they seek to be justified by law, they are severed from grace (Gal. 5:4). The Corinthians do not receive such a rebuke. Granted, Paul tells them they must be reconciled to God (2 Cor. 5:20), but this concern differs in degree and type. Furthermore, when Paul continues to address the issue that keeps them from being reconciled, it is not a matter of legalism, but license; they have engaged in idolatrous practices (2 Cor. 6:14–7:1; cf. 2 Cor. 12:21).³

8.1.2 The super-apostles

Paul's opponents in Corinth should also be identified as the "super-apostles" (ὕπερλίαν ἀποστόλων) of 2 Corinthians 11:5. They exalt themselves over Paul as an apostle, challenging his skill in

1. For example, see Harris, *The Second Epistle to the Corinthians*, 85–87. See Moisés Silva on responsible mirror reading, Moisés Silva, *Interpreting Galatians* (Baker Academic, 2001), 104–108.

2. "It is clear that these opponents were Jews who were proud of their Jewish heritage (ch. 11). But there is a danger in reading 2 Corinthians in the light of Galatians, where the opponents were Judaizers, that is, those who sought to impose sabbath rules, circumcision, and food laws on Gentile converts. Paul makes little or nothing of these sorts of issues in 2 Corinthians." Witherington III, *Conflict & Community in Corinth*, 346

3. A set of text-critical theories suggests that 2 Corinthians 6:14–7:1 is not original to the epistle, but these hypotheses fail to sufficiently account for its insertion. See Garland, *2 Corinthians*, 315–327.

speaking (2 Cor. 11:6). It is not clear whether the opponents themselves used this name, or the Corinthians gave it to them, or Paul invented it in order to highlight their arrogance. Regardless, it clearly indicates that they not only consider themselves apostles of Christ, but greater apostles than Paul.

However, it is frequently asserted the super-apostles (or “most eminent apostles”) are instead the actual apostles of Christ in Jerusalem, or at least James, Peter, and John. In this interpretation, Paul’s opponents in Corinth denigrate him by comparing him to those “greater” apostles. To this end, Harris argues that if his point of reference were the false apostles, Paul would not stop at declaring “in no way inferior,” and he would not even use the term “apostle” to describe them.⁴

A fair assessment of irony rebuts this argument. Simply put, if Paul speaks of the false apostles as “super-apostles,” he does so with sarcasm. It does not matter if the term originated as a sincere accolade or whether Paul coins it afresh, there is no reason his usage of the title constitutes a tacit acknowledgement its legitimacy. Likewise, it is just as natural to read Paul’s denial of the descriptor as understatement rather than an assertion of equality (2 Cor. 11:5; 12:11). In chapter 11, such an understatement intentionally delays the assertion of his own superiority as he prepares the Corinthians for his “foolish boast” (2 Cor. 11:21b-29). In chapter 12, it forms an *inclusio* with an ironic flourish that highlights Paul’s status a true apostle and the baseless claims of the false apostles.

Additionally, this passage cannot bear the weight of the mirror reading this interpretation requires. The transition from the opponents to the super-apostles in 2 Corinthians 11:4–5 is sufficiently abrupt that, absent explicit notice to the contrary, we should assume the two share an identity. Witherington writes, “we hear nothing about Peter or Apollos, and this must prove fatal to the idea of a *direct* endorsement of the false apostles’ agenda by them.”⁵ Even if Paul’s opponents did not claim any direct endorsements but only used the Jerusalem apostles as standards of comparison, the argument still holds. We should expect substantial evidence to attend such a passage if the Jerusalem apostles were actually invoked as a standard. On the contrary, Paul asserts that his

4. Harris, *The Second Epistle to the Corinthians*, 74–77; 746–748

5. Witherington III, *Conflict & Community in Corinth*, 346

opponents regard themselves as the standard (2 Cor. 10:12).

Further, 2 Corinthians 11:6 implies the super-apostles are well-trained and gifted in speaking, but the testimony of the gospels and Acts resist this assessment.⁶

In the end, we should regard the regard the “super-apostles” as Paul’s opponents in Corinth. This will provide reinforcement to our conclusions regarding their use of money.

8.2 The opponents’ acceptance of money

Among most modern commentators, it is not a matter of debate that Paul’s opponents in 2 Corinthians accepted money from the Corinthians. However, the exact interpretations of the relevant verses do not rally such unanimity. Furthermore it is in these verses that we begin to see the nature of Paul’s objection to the practice of his opponents. While there are several relevant passages, we will focus on two key texts: 2 Corinthians 2:17 and 2 Corinthians 11:7.

8.2.1 Paul’s defense of his δωρεάν preaching

The primary indicator that Paul’s opponents accept material support from the Corinthians appears in 1 Corinthians 11:7.

Or did I commit a sin in humbling myself so that you might be exalted, because I preached God’s gospel to you free of charge? (2 Cor. 11:7)

Several commentators,⁷ following Betz,⁸ identify this rhetorical question as an exaggeration. If no one has actually charged Paul with sin, then he may just be reacting to a general attitude of the Corinthians rather than a particular accusation. However, the majority of commentators recognize Paul’s question as a direct response to a concrete criticism from his opponents. For example,

6. So Garland, *2 Corinthians*, 468. Verbrugge and Krell mistakenly identify Garland as distinguishing between the opponents and the super-apostles. See Verbrugge and Krell, *Paul and Money*, 159n32, cf. 162n42.

7. For example, Furnish, *II Corinthians*, 506.

8. See Hans Dieter Betz, *Der Apostel Paulus und die sokratische Tradition: eine exegetische Untersuchung zu seiner Apologie 2 Korinther 10–13*, vol. 45, Beiträge zur historischen Theologie (Mohr Siebeck, 1972), 100–101.

Hughes observes that a rejection of payment would imply a worthless teaching and concludes, “What we have here, then, is the echo of another and most despicable accusation fabricated by the false teachers who had trespassed on his territory in Corinth....”⁹ Thrall additionally takes this position on the basis that refusal of support would constitute an insult warranting explicit objection.¹⁰

Whether an attitude or a concrete allegation, Paul responds to *something* in 2 Corinthians 11:7. Further, whether the notion arises from the Corinthians or the false apostles in their midst, the context indicates that the issue is not Paul’s policy in isolation, but in comparison to the “super-apostles” (cf. 2 Cor. 11:5). If we have correctly shown that the super-apostles are the false apostles, then we may only conclude that they have taken the opposite policy, preaching for payment.¹¹ No suggestion of Corinthian offense appears in 1 Corinthians 9, yet after the advent of these super-apostles, a disparity makes itself available as the grounds for strife.

8.2.2 The meaning of κατηλεύω

2 Corinthians 2:17 offers the first indication in the epistle that the false apostles wrongly accepted money from the Corinthians.

For we are not, like so many, peddlers of God’s word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ. (2 Cor. 2:17)

The “many” (οἱ πολλοὶ) of this verse may be a broad reference to the general practice of false teachers, even beyond the particular false teachers of Corinth. However, the same entity reappears in the next verse as “some” (τινες), indicating that a particular group is in mind. This parallelism “suggests that ‘the many’ is rhetorical (and disparaging) rather than numerical.”¹² Certainly, Paul intends to specifically implicate his opponents.

9. Hughes, *The Second Epistle to the Corinthians*, 383

10. See Thrall, *2 Corinthians 8–13*, 683.

11. As an illustration of the logic behind this chain of reasoning, consider that Dungan identifies the super-apostles as Peter et al, then concludes that they likely visited Corinth and expressed surprise that Paul, unlike themselves, has not accepted payment. See Dungan, *The Sayings of Jesus in the Churches of Paul*, 37.

12. Barnett, *The Second Epistle to the Corinthians*, 156n47

However, the primary source of interest in this verse is the word translated by the ESV as “peddlers” (καπηλεύω). Commentators and translations divide over recognizing this word as indicating an adulteration or commercialization of the gospel. While some older translations opt for variations on “adulterate,”¹³ Scott J. Hafemann traces the modern preference for this term to an observation made by Hans Windisch in 1924.¹⁴ Its usage by Plato in conflict with the Sophists along with the LXX translation of Isaiah 1:22 and several other bits of evidence seem to suggest a corruptive rather than commercial meaning. While Windisch left “adulterate” as a secondary meaning, many accepted it as primary.¹⁵ However, Hafemann provides a thorough refutation of this conclusion;¹⁶ in each of the provided examples, the concept of corruption is added in addition to (and contrary to) the normal practice of commerce indicated by καπηλεύω. For example, in Isaiah 1:22, the LXX uses the noun κάπηλοι simply to identify those merchants who mix (μίσγουσι) their wine with water, not as a verb indicating the act of polluting wares. Hafemann summarizes, “there is no evidence that this word-group ever directly signified the idea of ‘watering down’, ‘adulterating’, or ‘falsifying’ or that these ideas were ever present as part of the wider semantic field of the verb.”¹⁷ Certainly, Paul balances the the adulteration of the word of God is in his consideration of his opponents (cf. 2 Cor. 4:2), but this particular verse does not address that concern.

Another substantial piece of evidence lies in the parallel discourse of 1 Thessalonians 2:3–10. Hafeman provides the following chart:¹⁸

13. For example, the Latin Vulgate renders it “adulterantes verbum Dei.” Informed by the LXX translation of Isaiah 1:22, Gregory of Nanzianzus concluded that both ideas of peddling and adulterating were present. See Gregory of Nanzianzus, *Oration*, § 2.46.

14. See Scott J. Hafemann, *Suffering & Ministry in the Spirit: Paul's Defense of His Ministry in II Corinthians 2:14–3:3* (William B. Eerdmans Publishing Company, 1990), 101–102.

15. See *ibid.*, 103.

16. See *ibid.*, 101–125.

17. *ibid.*, 123

18. *ibid.*, 176

2 Cor. 2:17

For we are not as the majority

selling as in a marketplace the Word of God

but we are speaking as from sincerity

but way are speaking as from God

we are speaking before God in Christ

1 Thess. 2:3–10

For we did not come...but we became gentle...(2:5, 7–10)

in a word of flattery...nor in a covering of greed...nor seeking glory from men (2:5f.)

For our exhortation was not from evil, nor from uncleanness, nor in deceit (2:3)

but just as we have been approved by God to be entrusted with the gospel, thus we are speaking (2:4a)

(we are speaking), not as pleasing men, but God, who tests our hearts (2:4b)

The key issue in 1 Thessalonians is greed, a pretence for financial gain. If the similarity of the discourse indicates a unity in concern, then we must interpret 2 Corinthians 2:17 as addressing commercialization of the gospel over the corruption of the gospel.

An additional insight arises in the phrase “in the sight of God we speak in Christ,” which reappears (albeit in a different verbal form) in 2 Corinthians 12:19. In that verse, it is clear that Paul asserts his impunity in the human realms provided his satisfaction of the divine; he is not on trial before the Corinthians, but only seeks to please the Lord. While this accords with the idea of “corruption”—men finding his truthful message displeasing, preferring an adulterated one—the contents of the letter do not sufficiently account for it this interpretation. Even if the false apostles tamper with God’s word to offer something more attractive (cf. 2 Cor. 4:2), at what point do we see evidence that the Corinthians entertain denigrations of Paul due to the contents of his gospel? Instead, we see that they do so on account of his preaching free of charge (2 Cor. 5–7). The commercial interpretation of 2 Corinthians 2:17 not only offers an apostolic self-defense, but acknowledges the contextual need to respond to a past offense.

Paul’s directness in this verse constitutes another demonstration that his opponents accept hor-

horizontal reciprocity. Paul Barnett asks “How is Paul able confidently to attribute such negative motives to these men, while expecting his own claim ‘of sincerity’ to be accepted?”¹⁹ If it is the false apostles’ particular use of Scripture, then the matter is subjective and the accusation too quickly bypasses the formal dispute, presumptuously arriving at a verdict. Rather, Barnett offers an objective answer: the evidence has already been presented; his opponents have accepted payment whereas Paul has refused.²⁰

8.3 Paul’s objections to his opponents

The apostle’s objections to his opponents are several, and for our purposes, an investigation is warranted. It is only by identifying these particular criticisms that we will find a foundation from which to make a proper analysis of Paul’s objections to his opponents’ reception of financial support.

8.3.1 A false gospel

First, Paul’s opponents come with a false gospel. In English renderings, this is not always apparent. Paul speaks of the dangers of “another Jesus,” “a different spirit,” and “a different gospel,” but does so in a conditional clause (2 Cor. 11:4). “For if someone comes” leads us to the question “has someone come?” However, the present tense ἀνέχεσθε (“you put up with it”) along with the μὲν γὰρ (“for indeed”) describes a present reality.²¹ In addition, 2 Corinthians 4:2 hints that Paul’s opponents tamper with God’s word.

Yet if the gospel of Paul’s opponents differs from his own, we must ask how it differs. Garland describes the difficulty in this pursuit:

Paul’s summary of their preaching, “another Jesus,” “another gospel,” “another Spirit,” provides nothing concrete to identify the opponents, though that has not stopped interpreters from trying. The disparate reconstructions of their views merely confirm

19. Barnett, *The Second Epistle to the Corinthians*, 157

20. See *ibid.*

21. See Guthrie, *2 Corinthians*, 510; Harris, *The Second Epistle to the Corinthians*, 742–743.

the ambiguity of these terms. The only thing about which we can be sure is that their gospel differed from Paul's, and we can only infer how it differed from what Paul emphasizes in response.²²

While we cannot offer any positive conclusions, an apophatic approach may still render fruitful observations. As we have concluded earlier, Paul's opponents are not judaizers in the Galatian sense, nor do they seem to bring a gospel of legalism. In fact, given that the Corinthians' main barrier in their reconciliation with God is their idolatry and impurity (2 Cor. 5:20; 6:14–7:1; 13:21), it may be the case that the false apostles are enablers of licentiousness.

Beyond this hypothesis, the idea of some concrete doctrine spreading in Corinth, constituting a false gospel, flies in the face of Paul's pattern and agenda. A false doctrine must be countered, and given his response to Galatia, a false gospel is so detrimental that it requires more advanced action. It seems best to say that the issue lies elsewhere in something more subtle. It could be that they represent a false Christ simply by falsely claiming they have been sent by Christ. Likewise, their false gospel may be the mere idea that external appearances are of more value than inner truth. In this case, Paul does address their false gospel, head on.

Rather than imagining some overt heresy that remains unspoken in the course of this epistle, we are better off recognizing as primary those problems which are explicitly addressed. The false gospel of Paul's opponents is certainly an issue, but it is best considered as summary description of the problems apparent in the epistle. It should not be numbered among his more concrete objections.

8.3.2 External boasts

Given that Paul finds himself compelled to boast in competition with his opponents—intentionally engaging in a foolish comparison—it seems clear that the false apostles themselves are ones who boast (2 Cor. 11:18). If Paul's response is any indication, they consider themselves well-spoken and knowledgeable (2 Cor. 10:10; 11:6). Perhaps they even boast in their charismatic gifts or prophetic

22. Garland, *2 Corinthians*, 646

experiences (cf. 2 Cor. 12:1–5). Clearly, they consider themselves greater than Paul on account of having received money from Corinth (2 Cor. 11:7).

Paul considers this all foolishness (ἄφροσύνη) because God looks at what is in the heart rather than outward appearances (2 Cor. 5:12). In a classic exemplification of Proverbs 26:5 (“answer the fool according to his folly”), he matches his opponents’ external boasts, but then goes on to object that such boasts do not matter; true commendation comes from the Lord (2 Cor. 10:18), his strength working in weakness (2 Cor. 12:10).

While the Corinthians entertain these impressive leaders, the introductory chapter of 1 Corinthians indicates that this attitude of pride is not newly introduced by the false apostles. Instead, it is more appropriate to see them as “exacerbating tendencies that already existed in Corinth toward pride, preening, factiousness, a critical view of Paul, and a fascination with Sophistic rhetoric and spiritual gifts and experiences.”²³

8.3.3 Abusive practices

Along with self-exaltation comes oppression of others. Indeed, Paul’s opponents engage in abusive practices, which he largely documents in 2 Corinthians 11:20: “For you bear it if someone makes slaves of you, or devours you, or takes advantage of you, or puts on airs, or strikes you in the face.” It is not certain to what degree these descriptions are meant to be taken literally, but it is clear that the false apostles assert themselves to the harm of the Corinthians. In fact, it is likely that “devour” (κατεσθίω) is a subtle reference to the false apostles’ acceptance of payment for their preaching (cf. Matt. 12:40).²⁴ On the other hand, Paul was too “weak” for such abuse practices (2 Cor. 11:21).

8.3.4 False apostleship

Paul labels his opponents “false apostles” (ψευδαπόστολοι), specifically saying that they consider themselves “apostles of Christ” (ἀπόστολοι Χριστοῦ) (2 Cor. 11:13). Implicitly, they claim to

23. Witherington III, *Conflict & Community in Corinth*, 345

24. See Harris, *The Second Epistle to the Corinthians*, 785.

come by the power of the Spirit (2 Cor. 10:2). In 2 Corinthians 10:7, Paul speaks to those who “are Christ’s” (Χριστοῦ εἶναι), which is generally agreed upon to be a slogan of Paul’s opponents. Given that this must be something more than a claim to be a true Christian, it seems to constitute another claim to apostleship.²⁵ It cannot be certain whether they claim to have any established relationship with the risen Christ (cf. 2 Pet. 1:16), but the point is that they regard themselves as special servants of Christ, in competition with Paul.

While it is commonplace to regard them as challenging the legitimacy of Paul’s apostleship,²⁶ his status as an apostle does not seem to be in question. Instead, the false apostles acknowledge the legitimacy of his status, considering their own as superior. Thus, Paul calls them “super-apostles.” Proof of their acknowledgment of Paul’s apostleship, they regard themselves as operating on the same terms that he does (2 Cor. 11:12). Further, they are aware that he has accepted money from Macedonia (2 Cor. 11:9), so Paul’s rejection of Corinthian funds cannot be seen as something which demonstrates demonstrates a lack of apostleship and apostolic right.

Regardless, Paul clearly takes issue with the self-proclaimed apostolicity of his opponents. They are not true apostles, but false apostles.

8.3.5 A false claim on Corinth

In 2 Corinthians 10:13–16, it becomes apparent that Paul’s opponents make a special claim on Corinth, declaring the church to be especially under their influence. Put bluntly, they have taken Paul’s church planting status—his spiritual fatherhood—upon themselves.

After observing that his opponents judge themselves by self-referential standards (2 Cor. 10:12), Paul goes on to assert that he will “not boast beyond limits” (2 Cor. 10:13) and ends his argument by denouncing self-commendation (2 Cor. 10:18). Given the bookend references to the practice of the false apostles, it is clear that he has them in mind when he speaks of boasting beyond limits.

25. See Harris’s argument, *ibid.*, 688–700.

26. For example, see Barrett, *The Second Epistle to the Corinthians*, 189; C. K. Barrett, “Paul’s Opponents in II Corinthians,” *New Testament Studies* 17 (3 1971): 245–246.

Some have speculated that Paul responds to a charge made by his opponents,²⁷ but the comparison he makes with his opponents is direct, following on the heels of his previous charge. This is not their charge against Paul, but Paul's against them.²⁸

That boast of the false apostles is a proclamation about the regional scope of their influence. Terms such as "limits," "area," "overextending," "reach," etc. indicate some concept of extent, and it is only right to see that extent as geographic in nature. Spatial intent seems apparent when Paul speaks of preaching the gospel beyond the Corinthians (2 Cor. 10:16). This is only reinforced when Paul later speaks of his boast as resounding "in the regions of Achaia" (ἐν τοῖς κλίμασιν τῆς Ἀχαΐας) (2 Cor. 11:10). Examining contemporary use of the word κανών ("area"), Harris argues that the contextual use of the term "refers to the territorial commitment God had measured out for him."²⁹ He settles on the English rendering "domain," marrying the concepts of "territory" and "administration."³⁰

In other words, Paul's concern revolves around missional comity. We see this elsewhere in his epistle to the Romans when he explains, "I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation" (Rom. 15:20). On the other hand, his opponents are eager to operate as missionaries who lay claim to another's work. In fact, as Garland observes, the term "workers" in 2 Corinthians 10:13 may be a term for missionaries (cf. Matt. 9:37; Luke 10:2, 7; 1 Tim. 5:18; 2 Tim. 2:15; Did. 13:2).³¹ As the one who has planted the church, Paul is invested in the Corinthians, tying his gospel influence to the maturity of their faith (2 Cor. 10:15). While he is satisfied to see the Corinthians as his letter of commendation (2 Cor. 3:1–2), his opponents are the "some" of 2 Corinthians 3:1 who seek "to establish some kind of network of support."³²

This contention for a claim on Corinth becomes apparent on at least two more occasions as the epistle comes to a close. First, Paul employs the paternal metaphor of spiritual children in direct

27. For example, see Martin, *2 Corinthians*, 506.

28. See Harris, *The Second Epistle to the Corinthians*, 719.

29. *ibid.*, 713

30. *ibid.*, 711–713

31. Garland, *2 Corinthians*, 484

32. Barnett, *The Second Epistle to the Corinthians*, 163

opposition to the false apostles (2 Cor. 12:14). His behavior is different because he is their father (cf. 1 Cor. 4:15; 2 Cor. 6:13). Second, Paul's final warnings assert that his own status as an apostle is inseparable from the Corinthians' status as a church. He instructs them to test themselves, not because he places their standing in doubt, but because they have placed his standing in doubt. This investigation does not finally conclude in the approbation of the Corinthians, but in the vindication of Paul and his associates (2 Cor. 13:6–7). As he says at the beginning of the letter, unlike some (i.e., his opponents), the Corinthians are his letter of commendation (2 Cor. 3:1). The inseparable link between apostle and church is forged in fires of Paul's church planting ministry.

Interestingly, these observations are absent in several analyses of Paul's opponents. Notably, Dieter Georgi's work on the false apostles altogether omits any investigation 2 Corinthians 10:13–16. This most likely stems from his subscription to the Bauer thesis,³³ seeing the apostolate as fluidly defined, at best. If there is no singular apostolate, Paul's opponents cannot be guilty of appropriating an exclusive status.

Works that do not dismiss the idea of a concrete apostolate tend to identify the primary transgression of the opponents as the exercise of a faux-apostolic authority over Corinth. However, the issue is not merely one of authority. Though his mission field has been divinely appointed (2 Cor. 10:13), Paul has no concern regarding apostolic turf wars. Peter's commission lies in a mutually exclusive territory (Gal. 2:9), yet he has been to Corinth and caused Paul no anxiety (cf. 1 Cor. 9:5). Undoubtedly, Peter has even spoken with apostolic authority. Additionally, even if it is not the path God has chosen for him, Paul has no issue with one building on another's foundation (1 Cor. 3:6, 12–13).

Rather, the issue is one of status—hence the focus on boasting. Perhaps it is too incredible to suggest that false apostles have explicitly claimed to have planted the church or have explicitly labeled themselves the spiritual fathers of Corinth,³⁴ but Paul's charge is that they have at least done so implicitly. They overextend themselves because they were *not* the first to reach the Corinthi-

33. See Dieter Georgi, *The Opponents of Paul in Second Corinthians* (Fortress Press, 1986), 33.

34. However, it has been conjectured that this passage regards the apostles in Jerusalem whom others had begun recognizing as the true fathers of Corinth. For example, see Martin, *2 Corinthians*, 506–507.

ans (cf. 2 Cor. 10:14). They boast beyond limit in the labors of others (cf. 2 Cor. 10:15). They have boasted in work already done (cf. 2 Cor. 10:16). What is that work, other than the work of church planting? If nothing else, we may say Paul's opponents encroach on the achievements of his ministry, taking evangelical credit for the spiritual prosperity of Corinth.

This claim sets the capstone of intruders' transgressions. First, it is the greatest manifestation of their boasting: It does not merely misidentify external appearances as being worthy of honor, but goes beyond even that which is true. As a peacock's feathers extend glamorously above its head, their boasts reach far beyond limit. Second, this is the greatest manifestation of their false apostleship. They do not merely claim to have some special authority, but have even claimed to do the exact work Christ commissioned Paul to do.

8.4 Potential resolutions

Having explored the relevant background issues in 2 Corinthians, we may examine several potential solutions to the disparity in Paul's attitude toward the financial policy of the Jerusalem apostles and the financial policy of his opponents.

8.4.1 False apostleship

In modern analyses, interest in Paul's opposition to the false apostles in general largely subsumes any interest in his specific opposition to their fundraising. Scholars such as Verbrugge and Krell, Briones, and others who have attempted to address the apparent inconsistencies in Paul's policy have widely bypassed the notes of discord between Paul's attitude toward the Jerusalem apostles and his attitude toward his opponents in Corinth. Presumably, these treatments assume that he opposes their reception of financial support on the basis of their status as false apostles. Anyone wrongly claiming a position does not have a right to the benefits of said position.

However, as we have seen, Paul's objections lie elsewhere. Identifying his opponents as peddlers of God's word and calling their reception of material support burdensome, even an act of

devouring (2 Cor. 11:21), he labels their activity as abusive. He does not leave room for a true apostle to engage in the same behavior. Certainly false apostles should not receive support due to a true minister, but Paul objects to the practice in its own right.

8.4.2 Motivation of greed

Motivation provides another fairly obvious concern. The issue might seem straightforward enough to say that the problem with the false apostles' reception of material support is not so much the practice itself but the greed that drives. Indeed, in the context of false teachers, Paul declares that "the love of money is the root of all kinds of evil" (1 Tim. 6:10). Garland adds a dimension of hostility to their reception of support, going as far as to say that the false apostles "have set out to gain the support of the Corinthians at the expense of Paul."³⁵ They are "parasites...self-absorbed careerists serving their own private ends."³⁶

Certainly, no one could read 2 Corinthians and deny that Paul considers his opponents to be motivated by greed. However, that does not mean he would excuse them if they only possessed financially selfless intentions. The charge of "peddling" (καπηλεύω) is not one that necessarily implies greed, but any level of commercial transaction. Furthermore, Paul holds his opponents to the same standards as himself because they claim to operate on the same terms as (καθώς) he does (11:12). The standard is not good intentions, but honorable conduct that would at all cost refuse material support from Corinth (11:8).

8.4.3 Excessive burden

Rather than the subjective concern of motivation, some have proposed that the issue is the objective concern of financial oppression. For example, Datiri speculates that Paul may not have been willing to take money while his opponents were already burdening the Corinthians.³⁷ The Jerusalem

35. Garland, *2 Corinthians*, 483.

36. *ibid.*, 484

37. See Datiri, "Finances in the Pauline Churches," 162.

apostles arrived at a time when such factors did not exist, and would have been free to accept money without worrying about the excessive strain this would place on the church in Corinth.

However, Datiri himself concludes that economic burden does not provide a sufficient explanation for Paul's rejection of funds.³⁸ Paul did not express any inhibition in soliciting funds for the Jerusalem collection. More importantly, Paul's rejection of Corinthian funds began prior to the advent of his opponents. If he rejected money on these grounds, we could only conclude that the visit from Cephas or others entailed similarly reprehensible burdens, yet Paul offers no rebuke of the Jerusalem apostles.

8.4.4 Need for disassociation

Paul states that he will continue to refuse payment in order to undermine the claim of his opponents that they work as he does. Looking at this, we might come to the conclusion that Paul's primary objective is to disassociate his method from that of the false apostles.³⁹ The other apostles would not have a need for such disassociation and would be free to accept financial support. Others have speculated that Paul's opponents have attempted to induce him into receiving funds.⁴⁰ If other apostles did not face the same provocation, they would have no reason to staunchly refuse support.

In subsection 4.3.2, we noted the insufficiency of dissociation to account for Paul's financial policy. Regardless, an added difficulty arises here because this theory fails to account for Paul's disapproval of the false apostles' reception of money; it only accounts for his condonation of the true apostles.

8.4.5 Need for parity

Contrary to the former hypothesis, commentators of previous generations have frequently asserted that the false apostles boast in their refusal of payment, and Paul is unwilling to receive on the

38. See Datiri, "Finances in the Pauline Churches," 162.

39. For example, both Datiri and Briones touch on this motivation. See *ibid.*, 163; Briones, *Paul's Financial Policy*, 166.

40. See Hughes, *The Second Epistle to the Corinthians*, 390; Harris, *The Second Epistle to the Corinthians*, 770.

account that he must demonstrate inferiority to his opponents.⁴¹ If this reading is correct, once again, Paul's policy revolves around a personal competition rather than anything that concerns the other apostles. Looking at 2 Corinthians 11:12, Hodge articulates the grammatical impetus behind this interpretation:

In this view the second clause with ἵνα is co-ordinate with the first, and ἐν ᾧ in the last clause refers to their special ground of boasting, and the sense of the whole is, 'I will do as I have done in order that these false teachers shall have no occasion to exalt themselves over me; that is, in order that they be found, when they boast of their disinterestedness, to be no better than I am.'⁴²

As we have already concluded, Paul's opponents do accept money. Regardless, if he rejects payment as a response to the false apostles in Corinth, then we must place their advent prior to 1 Corinthians and see their presence in the reasoning of 1 Corinthians 9. Such a task is fraught with difficulty.

8.5 Colabor

Once again, the principle of colabor provides ample solution to Paul's disposition. He approves of the true apostles receiving support because they do so in the context of colabor. The false apostles do so in the context of horizontal reciprocity.

8.5.1 Colabor and church planting

As we have seen, the false apostles' meridian offense lies in their claim on Corinth. Whether or not they explicitly set themselves up as church planters or the fathers of the Corinthian church, Paul identifies them as at least implicitly making this claim. In such a relationship, financial support

41. So Calvin and Chrysostom, John Calvin, *Calvin's Commentaries* (Baker Book House, 1984), 20.349–350; Chrysostom, *Homilies on Second Corinthians*, § 23.6. To this list, Hughes adds Grotius and Theophylact, Hughes, *The Second Epistle to the Corinthians*, 391.

42. Hodge, *I & II Corinthians*, 638

constitutes payment in return for ministry. The recipient of ministry is placed under a burden, an obligation of compensation implied by the transaction. The Corinthians do not offer money as fellow laborers, but as converts exchanging money for their conversion.

Unlike the false apostles, the Jerusalem apostles made no special claim on Corinth and held no such relationship. Their presence was as one that came alongside an existent church to work together in the promotion of the gospel. Likewise, their reception of financial support would not have functioned as horizontal reciprocity, but as aid in their ministry of proclamation.

An important connection between church planting and Paul's financial policy appears in 2 Corinthians 11:10. By refusing to accept financial support, his boasting will not be silenced in the regions of Achaia. This phrase, "regions of Achaia" (κλίμασιν τῆς Ἀχαΐας), recalls the geographic concerns of chapter 10. Paul does not boast outside his limits, but is free to boast within Achaia because he acts as a true church planter ought, refusing payment. Rather than being a sign of apostleship as his opponents suggest, acceptance of horizontal reciprocity is a disqualifying mark.

Paul's opponents claim to work on the same terms as he does (2 Cor. 11:12). The issue is not merely that they act as apostles, but that they act as church planting missionaries who claim spiritual fatherhood over Corinth. True fathers do not place financial burdens on their children (2 Cor. 12:14), so the intruders cannot be true fathers.

8.5.2 Colabor and wisdom

Several frame Paul's financial policy as a tactic he employed to some end, but later regretted. For example, Holmberg observes that it become an obstacle to the gospel of Christ, and so Paul's "abstention thus had the opposite effect to what he had intended."⁴³ If his approach does not stem from principle, than we may agree that he either did not exercise good judgment or at least that his judgment did not profit him on this occasion.

However, if Paul's policy finds itself rooted in the principle of colabor, he does not find himself outdone or outwitted by the advent of the false apostles. Instead, whatever obstacles have arisen

43. Holmberg, *Paul and Power*, 92

through his actions are necessary obstacles, as necessary as the obstacle of Christ crucified (cf. 1 Cor. 1:23).

8.5.3 Colabor and sincerity

Paul's contention reveals the intimate connection between the concepts of sincerity and colabor. Repeatedly, notions of earnestness and veracity appear in regard to Paul's identity and activities in contrast to those of the false apostles. He does not peddle God's word because he is a man of sincerity (2 Cor. 2:17). Rather than having ulterior motives (e.g., greed), speaking for men's approval, he speaks in the sight of God (2 Cor. 2:17; 12:19). Paul refuses payment for the gospel because his mission is sincere (2 Cor. 11:7–11), but his opponents are false apostles (2 Cor. 11:13). As a true father, he does not impose burdens (2 Cor. 12:14).

Paul puts forward his sincerity in the context of colabor at the very outset of the epistle when he expresses his eagerness to experience suffering for the comfort of the Corinthians (2 Cor. 1:5–7). His concern is for their good, but it is also for their joint partnership in the pursuit of the gospel: “as you share in our sufferings, you will also share in our comfort.” While these opening remarks do not directly regard money, they concur with his philosophy of ministry. In Paul's mind, proper support of a minister is nothing other than shared suffering (cf. 1 Cor. 4:12; 2 Cor. 6:5; 11:23, 27). One experiences self-imposed hardship (e.g. financial loss) in order to bolster the efforts of another who voluntarily experiences hardship directly in the mission field. They suffer together, receiving comfort through the gospel together.

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Part III

Other Theological Concerns

Chapter 9

Other New Testament Concerns

At this point, we have restrained our exploration to the specific issue of Paul's rejection of funds in several churches. Examining his practice, we have demonstrated that a principle of colabor substantially accords with his policy and resolves the apparent contradictions that arise. However, beyond this singular issue, there exist a host of additional New Testament considerations.

In this chapter, we aim to consider the relevant texts that have not come to bear in our previous investigations. Beyond some additional Pauline concerns, we the writings of some non-Pauline apostles as well as the words of Jesus will provide our most significant avenues of inquiry.

9.1 The dominical charge

As Paul himself states, he receives his ethic directly from Christ (1 Cor. 9:18; 1 Tim. 5:18). However, many overlook the degree of coherence between Christ and Paul.

9.1.1 Wages as colabor

Most relevant among the teachings of Christ for our present investigation, he commands the following as he sends out the twelve disciples:

Acquire no gold or silver or copper for your belts, no bag for your journey, or two

tunics or sandals or a staff, for the laborer deserves his food. (Matt. 10:9–10)

The phrase “the laborer deserves his food” is a traditional proverb,¹ but Jesus incorporates it here to establish the nature of ministerial work. Luke records a similar imperative when Jesus sends out the seventy (Luke 10:7), speaking of “wages” (μισθός) rather than “food” (τροφή). The importance of this command may be seen in Paul’s use of it as the foundation behind his own ethic (1 Cor. 9:14; 1 Tim. 5:18).²

If a laborer deserving his wages motivates the lack of preparation, the implication of this passage is that the disciples are to rely on the support of those people who live in the areas to which they are sent (cf. Luke 10:4; Mark 6:8). Furthermore, reliance on others may be seen in the word κτάομαι (acquire), which “does not naturally refer to what they are to carry but rather to fund-raising and acquiring special equipment for the journey.”³

This pattern of support should be regarded as an instance of colabor on at least three counts. First, the one who supports the disciples is one firmly established among God’s people. While calling them a member of God’s kingdom might be slightly anachronistic (cf. Matt. 10:7; Luke 10:9), the idea is there. The disciples are restricted from going to the territories of the Gentiles or the Samaritans (Matt. 10:5). The expectation upon this population to be supportive is evidenced in the especially strong response to rejection; in a pronouncement of condemnation, the disciples are to shake the dust off their feet. Thus, Jesus can say it will be worse for Sodom and Gomorrah on the day of judgment (Matt. 10:15). In Matthew, an appropriate host is termed “worthy” (ἄξιος) (Matt. 10:11–12), and in Luke, “a son of peace” (υἱὸς εἰρήνης) (Luke 10:6). In other words, this individual is qualified to work for the good of the coming kingdom. Similarly, in unevangelized territories, we see that Paul stays only with those identified as “worshippers of God” (Acts 16:14; Acts 18:7).

Second, the disciples are not to receive money from all who benefit from their ministry, but to restrict themselves to the hospitality of one in each city (Matt. 10:11; Luke 10:7). If they were

1. Passim. A. E. Harvey, “The Workman is Worthy of His Hire: Fortunes of a Proverb in the Early Church,” *Novum Testamentum* 24 (3 1982): 209–221.

2. Notably, Paul uses the formula recorded by Luke rather than that recorded by Matthew.

3. R. T. France, *The Gospel of Matthew*, NICNT (William B. Eerdmans Publishing Company, 2007), 384

to gather support more broadly, we might imagine a pattern of horizontal reciprocity. All those recipients of ministry would be counted as owing the disciples, and at least the willing ones would be called to compensate them with their resources.

Third, the concept of a “laborer” (ἐργάτης) suggests an alternative source of payment. This term is not newly introduced at this point by either Matthew or Luke; instead, it appeals back to the words of Christ in the preceding passages where he calls for laborers to enter the harvest (Matt. 9:37–38; Luke 10:2). Since support is given by someone along the way, it is tempting to see this individual as the employer or client who pays the wages. However, as already noted, this is only one recipient of the disciples’ ministry, and a potential one at that. In context, it is not “son of peace” who is the employer commissioning the disciples, but God. In this context, God is the Lord of the harvest, sending out laborers. These passages in the synoptic gospels focus on the disciples’ reliance on God to provide. John Nolland writes that “the provision of food...is not thought of as coming from those benefiting from the ministry, which they identify as a worthy ministry; the provision is thought of as being arranged by God (wherever it might come from at a practical level).”⁴

9.1.2 Rejection of payment

Essential to our investigation, the disciples are instructed to refuse pay in verse 8. The importance of this verse cannot be overstated because it provides the necessary context to understand the worker’s wages/food.

Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. (Matt. 10:8)

While Christ specifically mentions miraculous deliverances, this restriction on payment is not

4. John Nolland, *The Gospel of Matthew*, NIGTC (William B. Eerdmans Publishing Company, 2005), 418. Nolland adds that this is “unlike the case in Lk. 10:7[...].” However, it is not so clear what he sees as different. In his commentary on Luke, he is willing to speculate that the limited traveling supplies may reflect a reliance on God, and further that this provision is “God’s payment to his harvest worker.” See John Nolland, *Luke 1–9:20*, vol. 35A, Word Biblical Commentary (Nelson, 1989), 427; John Nolland, *Luke 9:21–18:34*, vol. 35B, Word Biblical Commentary (Zondervan, 1993), 553.

limited to wonder working. These apostolic signs are to directly accompany the proclamation of the gospel (cf. Matt. 10:7), which must bear this same restriction. Besides, it is not miracles that the disciples have freely received, but the good news. At least, if the disciples had universally been the recipients of miraculous deliverances, such incidents never receives focus in the gospel narratives.

Additionally, while some translations use the word “freely,” we should not understand the dominical injunction to specify that the disciples are to give bountifully, but without pay, δωρεάν (cf. 2 Cor. 11:7). In a context most decidedly about money, this is the same word Paul uses to describe his preaching of the gospel to the Corinthians (2 Cor. 11:7).

Furthermore, Christ does not merely forbid requesting money in return for ministry, but even the accepting of it. To receive money as horizontal reciprocity, even if it had not been requested, would be to give for pay. Providing a clarifying lens on the matter, Paul additionally understands a δωρεάν proclamation to necessitate the refusal of any offered remuneration that implies a burden, a direct obligation.

Moreover, it is not merely money, but all forms of horizontal reciprocity that should be rejected. R. T. France errs when he writes that the disciples have restrictions on their ministry similar to Paul, although “unlike Paul they are to accept board and lodging [...]”⁵ On one hand, this fails to acknowledge the frequent times Paul *does* receive the hospitality of others. Secondly, it creates an unwarranted distinction between financial wages and other forms of material support. We must first discover whether there exists another resolution of which to avail ourselves.

Of course, it is difficult to see how ministering δωρεάν comports with accepting τροφή/μισθός. D. A. Carson states the quandary plainly, “Why this tension between what appear to be competing or even mutually contradictory principles?”⁶ Typically, commentators offer some ethic of moderation. For example, Donald A. Hagner writes, “The disciples are not to profit from the gospel, but their basic needs are to be met.”⁷ Such mediating approaches fail to satisfy either pole of inquiry. Regarding the command not to receive pay, they allow pay. Regarding the statement that a minister

5. France, *The Gospel of Matthew*, 384

6. Carson, *When Jesus Confronts the World*, 140

7. Donald A. Hagner, *The Second Epistle to the Corinthians*, vol. 33A, WBC (Zondervan, 2000), 272

is worthy of his wages, they implicitly deny he is worth anything more than bare sustenance.

As we have noted, an investigation into the nature of the “wages” yields clarity. The people are not to pay. God is the employer who pays through calling his people to support his ministers.

9.1.3 Hostile territory

Often neglected in studies of the Pauline usage of the dominical command, Jesus offers a parallel command in Luke 22:

He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.” (Luke 22:36–37)

Before, the disciples were told that they should take no moneybag because a laborer is worthy his wages. Now, they are told that they should take one. Certainly, the laborer has not become less worthy. Rather, in the midst of hostile territory, there can be no expectation of support.

The issue is not simply that one cannot predictively expect support, but that one cannot morally expect support. Naturally, the enemies of Christ will not assist his disciples. More importantly, however, their support should not be taken. In this context, Jesus warns the disciples of the coming persecution at the hands of Jews, but his words apply equally well to the Gentiles. A people not for Christ is a people against him (Matt. 12:30; Luke 11:23). Even apart from express hostility, in a setting absent the converted, the disciples find a land potentially ripe for horizontal reciprocity, but a barren land for colabor.

9.1.4 The connection to Paul

What we see in these passages is not an obligation to give in return for ministry, but the Judean obligation to God to support his ministers. Those honorable Jews give to God by giving to the

disciples, and the disciples receive provisions from God by receiving the hospitality of the honorable Jews. They do not receive payment from their countrymen, and, in fact, refuse such payment. However, they readily receive wages from the Lord at the hands of their countrymen.

This is exactly the attitude we have seen exercised by Paul, who encourages the Philippians as ones who have given to God by supporting him in his imprisonment, not thanking them as ones who have given directly to him. Similar to our own model, Briones explains the effect of this economy well:

Recipients merely pass on the commodity of another as mediators or mutual brokers. In this way, both mediating parties equally share a vertical tie of obligation to God, which partly (though not completely) disentangles the horizontal ties of obligation to each other. Put simply, because of the divine third party, obligation ceases to be primarily between Paul and the Philippians.⁸

As we look to Paul's use of Christ's words, the apostle adopts his policy not *in spite* of the dominical injunction, but *because* of it. In refusing horizontal reciprocity while accepting (and encouraging) *colabor*, Paul does precisely what Christ commanded of his disciples.⁹

9.2 Instances of *colabor*

One source for our exploration lies in the examples of *colabor* that we see in the New Testament. While these do not always offer a didactic precept, several do give us insight into the operations of the apostles and set an exemplary pattern of ministry.

9.2.1 The women and Jesus

Many followed Jesus and his disciples, supporting them materially. This included several women.

8. Briones, *Paul's Financial Policy*, 120

9. Carson concurs, "This particular arrangement continues, I would be prepared to argue, in the letters of Paul [...]." Carson, *When Jesus Confronts the World*, 142.

Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means. (Luke 8:1–3)

The word for “provide” (διακονέω) in Luke 8:3 may refer to waiting on tables or service, but contextually speaks of material supply.¹⁰ Additionally it is not clear whether the three named women were responsible for supplying resources, or just the others.¹¹ Although, the many others are certainly women, both by reason of the gendered language as well as the parallel account in Mark (cf. Mark 15:40–41).

These women colabor with the disciples. While they may occasionally assist directly in ministry, they colabor most significantly through their giving. While they are grateful for the healing they have received, it would be wrong to label this expression of gratitude as a repayment—i.e., horizontal reciprocity. The disciples were strictly instructed not to accept pay in return for healing (Matt. 10:8).

9.2.2 Paul and his hosts

We have already discussed hospitality as being a kind of support, and we have further discussed Paul's willingness to accept support in the context of colabor. However, it may be useful to revisit the list of believers he received hospitality from, especially in order to demonstrate that these people were already identified as being members of the kingdom of God prior to offering hospitality.

First, at least in relation to his ministry, Paul never receives hospitality from non-Christians. Second, Paul never receives hospitality from new entrants to the kingdom of God. For example, in Thessalonica and Ephesus, he refuses to have any of his necessities met by others (Acts 20:34;

10. See Darrell L. Bock, *Luke 1:1–9:50*, BECNT (Baker Academic, 1994), 714.

11. So Nolland, *Luke 1–9:20*, 367.

2 Thess. 3:8). These are churches he established, and to receive hospitality from them during this conversion work would compromise his policy.

His hosts are universally composed of those who have been established as Christians within the church or those who have been established as true believers outside the church. Many could be added to the former list, such as Phoebe, Gaius, and Aquila and Priscilla. In the latter list, Lydia is a new convert to Christianity, yet prior to her conversion is styled a “worshipper of God” (Acts 16:14). Titius Justus receives the same label, and his proximity to the synagogue suggests a similar background (Acts 18:7). Since Paul is frequently credited with founding the church in Corinth, it stands to reason that Titius Justus is one of his own converts to Christianity. However, as one who is of the people of God even prior to his introduction to Paul, he is a legitimate collaborator.

9.2.3 The Jerusalem collection

Perhaps the most notable instance of collaborator, the Jerusalem collection makes appearances in Acts and runs through many of Paul’s epistles. It may not be immediately apparent how we can apply this label, but consideration of the relationships involved reveals its true nature as an instance of collaborator. First, the Gentile churches work together in order to minister to the church in Jerusalem. Second, they work together with Paul in order to accomplish the task. However, our primary focus lies in the collection being assistance to the church in Jerusalem.

Here, it may appear that we have traded our conception of *ministerial collaborator* for something more generalized, since a contribution of alms to the needy hardly seems like it should live in the same category as funds intended to support missionary endeavors. However, the relationship between the church in Jerusalem and the Gentile churches demands this connection. Paul presents the Jews as the original possessors of the blessings of the kingdom (Rom. 9:4–5), those who were entrusted with these gifts, stewarding them until the time of the Gentiles (Rom. 3:2). Given that the Gentiles inherit these blessings from the Jews (Rom. 11:17), Paul asserts that the collection is something due to the Jerusalem church (Rom. 15:27). In other words, the Jerusalem church is styled as a ministerial entity deserving of honor, especially in their time of need. Their relief from

famine-induced poverty should be seen as analogous to the Philippian gift Paul received in prison. In either case, the one receiving support is worthy of honor due to spiritual blessings they have stewarded and bestowed. In either case, the one who gives support desires that proper honor be bestowed for the advancement of the kingdom.

However, given that the Gentiles are identified as debtors (ὀφειλέται) in Romans 15:27, it may appear that the category of *horizontal reciprocity* would be more fitting. While there is certainly a sense of mutual exchange, it must be recognized that this transaction is set in a context of fairness in regard to needs and abundance (2 Cor. 8:13). In other words, the amount of giving is not determined by the degree of spiritual blessing, but by the present disparity in resources. At a later time, this giving may even work in reverse (2 Cor. 8:14),¹² even though the Gentiles will never hold the status of being similarly unique stewards of God's blessings. Even then, the purpose of giving is not for the anticipation of reciprocity (cf. Luke 6:35), but in order that the provisions of God might be shared among his children. In other words, the obligation to fellow believer is indirect, mediated through the vertical obligation to God.

Recognizing the Jerusalem collection as an act of worship may further elucidate this notion of debt. David J. Downs argues strongly for this identification, largely on the basis of the cultic vocabulary invoked in the relevant passages.¹³ For example, Paul speaks of the collection as a priestly service (λειτουργία) in 2 Corinthians 9:12 (cf. Rom. 15:27). This determination is further justified by other features of Paul's instructions. It is not without cause that Paul calls for the gathering of these resources on the first day of the week (1 Cor. 16:2). In fact, the primary motivation offered in 2 Corinthians for participation in the collection is not anything owed to others, but the pattern established by the Father's gift of the Son and the Son's willing sacrifice of his life (2 Cor. 8:9; cf. 9:13, 15). If the collection is an act of worship, then ultimately it is "a religious offering conse-

12. While it is sometimes supposed that this reverse exchange will occur through prayer offered for the Gentiles (cf. 2 Cor. 9:14), the immediate context and the analogy of the manna suggest material provisions. Furthermore, there would be no reason to speak of a distinction between now and then, hypothesizing some future situation of abundance when the ability to pray is already present. See Harris, *The Second Epistle to the Corinthians*, 592

13. See David J. Downs, *The Offering of the Gentiles: Paul's Collection for Jerusalem in Its Chronological, Cultural, and Cultic Contexts* (Mohr Siebeck, 2008), 120–160.

crated to God.”¹⁴ It is rendered to God rather than to the Jews, just as it generates thanks to God rather than to the Gentiles (2 Cor. 9:11–12).

In other words, while the obligations involved take a horizontal shape (Gentiles being indebted to Jews), they are ultimately vertical (God’s people being indebted to him).¹⁵ The vertical regulates the horizontal as God determines how resources should be directed, declaring that a history of ministry warrants a privileged position in the distribution of resources. This arrangement distinguishes itself from strict reciprocity since there is no absolute or immediate obligation between human parties, only a divine obligation that manifests itself in prioritized giving. Notice the degree to which the details of the exchange are divinely governed. While the Gentile churches are to give, they are not to give haphazardly to any or all Jews, even any or all Christian Jews, but specifically to the poor Christian Jews in Jerusalem. If the obligation were of an immediate nature between the two parties, we would expect to see a broader imposition, or even a recurring tribute. Instead, we see the disparity in relationship between Jew and Gentile acted out in a “symbolic demonstration”¹⁶ of indebtedness, a concerted act of colabor. Outside of this situationally-oriented, divinely-inspired direction, we can safely say that it would be improper for the receiving party to appeal to the notion of spiritual debt in order to demand, request, or even accept, financial support. To be clear, there is nothing inappropriate in the poor accepting relief; the error would be using the auspices of spiritual stewardship as a sufficient (i.e., isolated) justification for such an exchange. In effect, the recipient would declare himself a free agent rather than a servant of God (cf. 1 Cor. 9:16–17). The Lord decides how his servants are to be rightly rewarded rather than the servants themselves.

Furthermore, regarding Paul’s mention of the debt owed by the Gentiles, “this note of obligation needs to be balanced by Paul’s rather consistent emphasis on the voluntary nature of the gift

14. Downs, *The Offering of the Gentiles*, 27

15. “Paul’s use of the word-group containing the idea of ‘debt, owe’ is restricted to (1) a statement concerning a person’s obligation to God: Rom. 1.14 (of his own ministry); 8.12; 13.7 (of taxes to the State as God’s servant); or, (2) of the responsible relationship of Christians to each other: Rom. 13.8f, (the opposite of trusting in the love of Christ is to trust in the Law whereby one is then obligated to the Law, Gal. 5.3); Rom. 11.7, 10 (in regard to orderly worship); 15.1; I Cor. 7.3, 36; 9.10 (cf. Rom. 4.4; II Cor. 12.14); II Cor. 12.11. Only in Philemon 18 is it directly related to money.” Keith F. Nickle, *The Collection: A Study in Paul’s Strategy* (Wipf & Stock Publishers, 2009), 120n175

16. John R. W. Stott, *The Message of Romans*, The Bible Speaks Today (IVP Academic, 1994), 387

elsewhere in his letters (2 Cor. 8:3, 8, 10, 17; 9:5, 7; Rom. 15:26: εὐδόκησαν).¹⁷ If this indebtedness were so absolute, the collection would not be characterized as a freewill offering, yet Paul employs “carefully constructed rhetoric”¹⁸ that does just that. Almost entirely avoiding imperative mood in 2 Corinthians 8–9,¹⁹ he makes it clear that—unlike with other matters he addresses (cf. 2 Cor. 13:2)—there will be no apostolic penalties imposed if the Corinthians do not wholeheartedly prepare themselves for the completion of the collection. The tension between the obligatory and voluntary nature of the matter is only partially resolved by distinguishing between “moral” and “legal” obligations.²⁰ What is rather needed is a recognition that the obligation between human parties is not direct, but indirect, determined by their mutual obligation to God. In this light, we may reasonably say that the Gentile churches ought to give since they are indeed obligated to God who determines they should give to their needy brothers, especially those who have ministered to them. However, only God can determine the sufficiency of the amount given, even if nothing is offered, since it is he rather than the church in Jerusalem that is properly a creditor over the Gentile churches.

The Jerusalem collection further evidences itself as an instance of colabor in its implied goal of church unification. While it should be readily understood that the collection facilitates church unity in drawing together Gentiles and Jews, it is often missed that this is a primary goal of the collection, possibly exceeding even the goal of relief. Hints of this may be seen in Paul’s use of κοινωνία to describe the collection,²¹ but perhaps the most significant evidence for this assertion lies in Romans 15:31, where Paul intimates some level of apprehension regarding its reception.²² Against

17. Downs, *The Offering of the Gentiles*, 11

18. *ibid.*, 137

19. “There is nothing more forceful than a simple imperative, and by this time in our study of 2 Cor. 8 and 9 we must conclude that Paul avoids, as much as possible, the direct imperative form of a verb for alternate methods of motivating the Corinthians to give; he tones down any sense of command or obligation for the Corinthians to participate in the collection.” Verbrugge and Krell, *Paul and Money*, 157 Verbrugge and Krell see this as a radical change from 1 Corinthians. Regardless, despite any change in tone, there is no indication that Paul ever understood participation in the collection to be anything other than voluntary.

20. So Colin G. Kruse, *Paul’s Letter to the Romans*, PNTC (William B. Eerdmans Publishing Company, 2012), 548; Moo, *The Epistle to the Romans*, 904.

21. See Julien M. Ogereau, “The Jerusalem Collection as Κοινωνία: Paul’s Global Politics of Socio-Economic Equality and Solidarity,” *New Testament Studies* 58 (3 2012): 360–378; Nickle, *The Collection*, 122–125.

22. See Garland, *2 Corinthians*, 388–389.

the majority of commentators, Downs convincingly argues that “Gentiles” in Romans 15:16 (“the offering of the Gentiles”; προσφορὰ τῶν ἐθνῶν) is a subjective genitive,²³ in which case a parallel is established between Paul’s efforts to make the offering acceptable to God and his efforts to make it acceptable to the saints in Jerusalem. If the Jerusalem church accepts the offering, it will be a recognition, not only of the legitimacy of the Gentile churches, but of their holiness. Paul does not conduct any similar endeavors for other financially destitute churches, but the special need for unity between Jew and Gentile makes this one particularly apropos.

Though there is giving and receiving between the Jews and Gentiles, it must not be seen as horizontal reciprocity, but as colabor. The reciprocity that exists is indirect, not a payment for services rendered, but a mutual facilitation of kingdom sustenance. In the words of Keith F. Nickle, Paul speaks of Gentile indebtedness “as an expression for the responsibility of voluntary reciprocal sharing which to him was the essence of the communal relationship in the Christian fellowship.”²⁴

9.2.4 Paul’s request of Philemon

A substantial example of colabor exists in the epistle to Philemon. We have already addressed this to some degree earlier,²⁵ yet several points deserve special mention. First, the anticipated hospitality (Philem. 22) in this short epistle matches Paul’s policy as we have set it forward. He accepts, and even expects, hospitality from those who are established in the kingdom of God, since such support works toward the advancement of God’s kingdom. Apart from recognizing the harmony between this interaction and Paul’s rejection of support elsewhere, one might be forced to conclude that Paul is altering his views in his old age.²⁶

Rather than seeing this hospitality as an act of colabor, Verbrugge and Krell speculate that Paul instructs Philemon to prepare a guest room (Philem. 22) in order to offer him a way of returning

23. Downs, *The Offering of the Gentiles*, 147–156

24. Nickle, *The Collection*, 120

25. See subsection 6.2.4.

26. While they do not land on this position, Verbrugge and Krell provide it as a valid option. See Verbrugge and Krell, *Paul and Money*, 90.

the favor for returning Onesimus.²⁷ Specifically, they assert that “Philemon now ‘owes one’ to Paul.”²⁸ However, at no point in the letter is Paul’s sending of Onesimus viewed as a special favor, but only as what is right. Also, it hardly seems appropriate for such a favor to be in need of any reciprocity given that Paul expects Philemon to reject this gesture. Rather than an exchange, we see anticipation of what would constitute a double payment, returning Onesimus (Philem. 21) and preparing a guest room (Philem. 22). Additionally, Paul’s request for a guest room is not set in the context of a returned favor, but in contrast to his present imprisonment.²⁹ He anticipates such a stay to be a gift (χαρισθήσομαι) to Philemon, not a gift to himself.

Philemon’s anticipated return of Onesimus is likewise framed as an act of colabor. If Onesimus is identified now as a brother (Philem. 16), and as one capable of assisting in ministry (Philem. 13), then his release is ultimately for the sake of Christ rather than for the sake of Onesimus or Paul. However, Paul’s appeal to personal debt (Philem. 19) may seem to suggest Philemon’s anticipated return of Onesimus as a transaction indicative of horizontal reciprocity. Our conclusions regarding the Jerusalem collection apply here: the appeal to personal obligation (Philemon to Paul) must be seriously qualified, just as the appeal to ethnic obligation (Gentiles to Jews).³⁰ The obligation to Paul is not an immediate one, but one that is mediated through mutual obligation to Christ. In Christ, Philemon must comply (Philem. 8), and it is this relationship that demands he honor Paul with his life. Paul certainly did not die for Philemon, but because Christ died for him, he must respect the minister through whom he heard the gospel (cf. Heb. 13:7). Once again, the vertical obligation regulates the horizontal obligation. Additionally, Paul places an emphasis on the voluntary nature of the requested participation (Philem. 8–9, 14). As with the Jerusalem collection (cf. 2 Cor. 9:7), this indicates that the obligation to man is not direct or absolute in a way that may be enforced. Instead the ultimate obligation is to God, to whom Philemon will give an account.

Additionally, the language Paul uses in addressing Philemon is noteworthy. He calls him a

27. See *ibid.*, 90–91.

28. *ibid.*, 90

29. Note the adversative use of “at the same time” (ἅμα). See Douglas J. Moo, *The Letters to the Colossians and to Philemon*, PNTC (William B. Eerdmans Publishing Company, 2008), 436–437.

30. Hendrickson asks whether this appeal is made with “a sense of benign, fatherly humor.” William Hendriksen, *Philippians, Colossians and Philemon*, NTC (Baker Book House, 1979), 223

fellow worker (συνεργός) in v. 1 and a partner (κοινωνός) in v. 17. Beyond these simple labels, the context indicates the same business κοινωνία Paul exhibits with the Philippians. He orders Philemon to charge anything owed to him to his own account (Philem. 18). This is not a client/patron transaction, but a partner/partner negotiation. They both work for the same master and have the same goals, though perhaps with some difference of opinion on how to accomplish those goals. Regardless, their potential exchange falls under the category of κοινωνία rather than anything modeled by an asymmetric relationship.

9.2.5 John's charge to Gaius

Outside of the Pauline epistles, John offers an example of colabor when he instructs Gaius to support those missionaries who are worthy of support.

Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God. For they have gone out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support people like these, that we may be fellow workers for the truth. (3 John 5–8)

The word for “send them on their journey” is προπέμπω, that same term we have seen Paul use in the context of financial support. Beyond those examples from the Corinthian epistles, similar to the present correspondence, Paul encourages Titus to send (προπέμπω) a missionary pair on their way (Titus 3:13).³¹ Here in 3 John, the elder identifies the act of giving to such men as colabor, establishing a relationship between “fellow workers” (συνεργοί). In second 2 John, this elder issues an opposing warning, that to even greet a false teacher is to partake (κοινωνέω) in his wicked works (2 John 11).

However, perhaps more significant to our investigation, John explains what it is that makes these missionaries honorable: “they have gone out for the same of the name [ὕπὲρ γὰρ τοῦ ὀνόματος],

31. On Titus, “Paul obviously (see 3:14) has in mind replenishing their material supplies, including money, food, and other practical provisions needed for traveling.” Philip H. Towner, *The Letters to Timothy and Titus*, NICNT (William B. Eerdmans Publishing Company, 2006), 802

accepting nothing from the Gentiles [ἐθνικῶν].” Frequently, going out for the sake of the name and accepting nothing from the Gentiles are treated as two independent accolades,³² yet no conjunction exists to so distinguish the two; they must be recognized as linked.³³ “Accepting nothing from the Gentiles” functions as an adverbial phrase, modifying “they have gone out for the sake of the name.” This phrase may modify the main clause to specify *an example, the extent, or the sum proof* of their dedication to the name of Christ. In this particular context, the latter is most fitting since the former two suggestions would typically be attended with an appropriate marker/conjunction. The appositional placement of the adverbial phrase suggests that it is instead to be viewed as a roughly equivalent statement, the sum proof that these men have gone out for the sake of the name. That is, the fact that they do not take money demonstrates their sincerity, a lack of ulterior motives.

The resemblance to Paul’s ethic is unmistakable. Accepting nothing from among the Gentiles is exactly the same behavior we see from Paul as he refuses assistance from those to whom he is sent. The term “Gentiles” (ἐθνικοὶ) does not terminate in ethnicity, but in a status outside the kingdom of God.³⁴ John commends the financial support of missionaries from the church in an act of colabor, but implicitly condemns as duplicitous the horizontal reciprocity that would necessarily characterize a financial gift from unbelievers.

9.2.6 The generosity of Malta

In Malta, while a prisoner, Paul is hosted for three days by Publius, “the chief man of the island” (Acts 28:7). When Luke writes that he “received us and entertained us,” the extent of the word “us” remains ambiguous. Perhaps Publius only entertained Paul and his companions in response to his miraculous survival of the viper. However, it is possible that Publius’s hospitality extended to other prisoners or guards, perhaps even all 276 seafarers. Additionally, Publius’s motives are

32. Kruse calls the latter a “second reason” Colin G. Kruse, *The Letters of John*, PNTC (William B. Eerdmans Publishing Company, 2000), 224, and Yarbrough terms it a “second pointer” to their “praiseworthy theocentricity.” Robert W. Yarbrough, *1–3 John*, BECNT (Baker Academic, 2008), 373

33. So Marshall, I. Howard Marshall, *The Epistles of John*, NICNT (William B. Eerdmans Publishing Company, 1978), 86.

34. So Smalley, Stephen S. Smalley, *1,2,3 John*, vol. 51, WBC (Word Books, 1984), 351.

unclear. In the words of Witherington, Publius was “Perhaps looking for some fresh company and an interesting diversion.”³⁵ Additionally, it may simply be the case that he is a relatively congenial procurator, his Roman name hinting that it may be his job to watch the prisoners.³⁶ With all these variables, it seems unlikely that we could regard this hospitality as either an act of horizontal reciprocity or an act of colabor. Publius’s interactions with the apostle at this point seem largely confined to Paul as prisoner rather than Paul as minister.

However, these interactions change after Paul heals Publius’s father and many other island residents. At this point, the Maltese grant the apostolic crew great honor and give them whatever they need for their travels (Acts 28:10). It is likely “honor” (τιμή) here is used financially (cf. Acts 4:34; 5:2–3; 7:16; 19:19), indicating the kind of colabor we have seen commanded in the New Testament. While the passage contains no explicit mention of the gospel, the narrative is obviously truncated. For example, we have no record that Paul rejected the title of “god” (Acts 28:6), yet it can be certain he did not accept it. Everywhere else in the gospels and Acts, miraculous healings are accompanied with gospel proclamation, and here we have no reason to anticipate anything different. Therefore, we should almost certainly regard the bulk of the Maltese as converts, and especially given the timing of their aid, we may regard their gifts as προπέμπω support.

9.3 Commands to support ministers

Many Pauline passages, including those we have already touched upon, imply an individual’s duty to support worthy ministers. However, this implied directive becomes an explicit injunction in 1 Timothy 5:17, Galatians 6:6, and 1 Corinthians 9:14.

9.3.1 1 Timothy 5:17

At first glance, the text of 1 Timothy 5:17 does not seem to address the material support of ministers.

35. Witherington III, *The Acts of the Apostles*, 780.

36. See Bock, *Acts*, 744.

Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. (1 Tim. 5:17)

However, the context clearly indicates that financial support is implied in the concept of “double honor.”³⁷ First, the subsequent verse quotes Deuteronomy 25:4, which mentions muzzling the ox. Paul quoted this same text in 1 Corinthians 9:9 in the context of material support. Additionally, 1 Timothy 5:18 also cites the words of Christ, “The laborer deserves his wages” (Matt. 10:10; Luke 10:7). Moreover, this command comes at the tail end of other instructions regarding money, specifically provisions for widows (1 Tim. 5:3–16). The word “honor” (τιμή) frequently denotes “price” or “value” (cf. Matt. 27:6–9; Acts 4:34; 5:2–3), as in English, where we speak of “honoraria.” In fact, the word has already received similar usage in this chapter since widows are to be “honored” (τιμάω) through material support.³⁸

Initially, this may appear to negate the principle of *colabor* we have set forth. If there is some material support given in return for religious instruction, then this is an example of *horizontal reciprocity* rather than *ministerial colabor*. However, recall our definition of *ministerial colabor*: “Support (material or otherwise) given to honor or aid another in the proclamation of the gospel.” The command of 1 Timothy 5:17 easily fits into this definition; given with the purpose of honor, financial support may be viewed as *colabor*.

While this distinction may appear arbitrary, two considerations should keep us from identifying it as such. First, our definition of *colabor* should not be so time-bound as to be unable to address past ministry. In other words, whereas ministerial *colabor* is often given in order to enable future endeavors, honor (τιμή) is given as a way of accounting or adjusting for previous endeavors. Apart from such honor, one who gives their time to ministry rather than secular pursuits is left with a material deficit, that which constitutes shame (cf. 1 Cor. 4:10–11). The one who prevents this shame by giving beforehand *colabors* just as much as the one who gives *post facto*.

37. See Verbrugge and Krell, *Paul and Money*, 44–66; William D. Mounce, *Pastoral Epistles*, vol. 46, WBC (Zondervan, 2000), 309–310.

38. For a fuller discussion of this issue, see Samuel E. Waldron, “A Careful Exposition of 1 Timothy 5:17,” in *In Defense of Parity: A Presentation of the Parity or Equality of Elders in the New Testament* (Truth for Eternity Ministries, 1997), 76–84.

Second, this distinction between money as honor and money as payment is not arbitrary since the latter is offered out of a direct obligation to man and the former is offered out of an obligation to God to recognize his servants. This critical observation prevents us from identifying monetary honor a “burden,” that label Paul has employed to categorize the horizontal obligations implied by direct reciprocity in distinction to the vertical obligations implied by ministerial colabor.³⁹ Recall this relationship between horizontal reciprocity and burden arises in 2 Corinthians 12:14, where Paul says he would never burden his children by accepting some material repayment from them. Yet in the very same epistle, he does demand repayment from his children: “In return (I speak as to children) widen your hearts also.” (2 Cor. 6:13). While Paul does not burden his children by accepting payment for his ministry, he demands the repayment (ἀντιμισθία), of love and honor. It is not unthinkable that such honor for a spiritual parent may entail finances, as it often does in the old age of literal parents.

The suitability of this parental metaphor in communicating the relationship between finances and honor is made apparent through the instruction regarding widows in the context of 1 Timothy 5. It is generally understood that a church offering financial support to the aged is not strictly an exchange for service. While it should be the case that a widow *has* served the church and that this support *is* coordinate with the service rendered (1 Tim. 5:10), this does not indicate that finances offered constitute a payment or a direct exchange. In many cases, the entity (i.e., the local church) providing for the widow may even be disjoint from the collection of individuals who primarily benefited from her service. If it is understood that such provisions do not constitute a transaction exchanging service for material, then the honor spoken of later in the same chapter should be viewed no differently.

While the word “wages” (μισθός) in 1 Timothy 5:18 may give pause to our trajectory, it should not be taken to indicate anything other than the fact that the one receiving honor is worthy of that honor (cf. Rom. 4:4). It does not necessitate a horizontal transaction, man being obligated directly to man, over a vertical transaction, man being obligated to God to recognize another man with

39. See subsection 4.2.7; subsection 6.3.4.

appropriate honor. Wages may come from the hands of men, but ultimately from the Lord of the harvest (Luke 10:2, 7). Paul uses this word *μισθός* in 1 Corinthians 9:17–18 to describe his reward of good stewardship, something he is rightly honored with having been a good steward, but not something that is offered to him from one who owes him. Moreover, if we are to further connect 1 Timothy 5 to 1 Corinthians 9 by their shared quotation of Deuteronomy 25:4 (1 Tim. 5:18; 1 Cor. 9:8), then it should be noted that the principle of worthiness in 1 Corinthians 9 does not place an obligation on the Corinthian people to ensure repayment to Paul. Instead, this idea is rejected through Paul’s refusal to engage in such a transaction (1 Cor. 9:15). He offers them no rebuke for their failure to provide, and subsequent attempts are rejected as inappropriate.

9.3.2 Galatians 6:6

Galatians 6:6 and its subsequent verses teach the importance of ministerial support.

Let the one who is taught the word share all good things with the one who teaches.

(Gal. 6:6)

Similar to the passage in 1 Timothy, we need to consider how this relates to horizontal reciprocity as we have defined it. While it obviously argues that ministers should be supported and that those who benefit from those ministers should support them,⁴⁰ it is not clear that this support could rightly be identified as “payment”—i.e., a direct exchange of material goods for spiritual services.

First, the subsequent statement regarding sowing and reaping indicates that some economy larger than a two-party system is at play. If the one who is taught gives to the one who teaches, that which is given is considered ultimately sown to the Spirit, even though the teacher is judged worthy of the support. That is, in this economy, the direct and ultimate obligation is to God.⁴¹ Once again, there is no burden imposed between brothers by a concept of horizontal debt; obligation remains wholly vertical.

40. See Luke 12:18–19 for the use of *ἀγαθός* in reference to material wealth.

41. Note, “the Spirit” in Galatians 6:8 is best taken as referring to the third person of the Trinity rather than the immaterial constituent of man or other alternatives (cf. Gal. 5:1–25; Rom. 8:13).

Next, and most importantly, this passage in Galatians is set in a context of *colabor*. The connection between verses 1–5 and 6–10 are not immediately obvious, but the connective *δέ* provides a ligature to the preceding passage. Given that it not a strong adversative, rather than providing a contrast to that which it follows, it indicates a specific instance of what has already been described: burden bearing.⁴² These consecutive sets of verses are linked by their mutual concern for brotherly assistance. In fact, the connection may run much deeper as it is possible that even vv. 2–5 center around financial burdens. John G. Strelan argues for this thesis,⁴³ and further concludes that “law of Christ” mentioned in verse 2 refers specifically to the dominical command recorded in Luke 10:7 and Matthew 10:10.⁴⁴ Regardless, the unity of Galatians 1:1–10 should be maintained, and as such, proper ministerial support should be seen as an extension of bearing one another’s burdens (Gal. 6:2). In this light, the giving described in Galatians 6:6 is clearly styled as *colabor*.

9.3.3 1 Corinthians 9:14

While Paul emphasizes a minister’s *right* to accept money in 1 Corinthians 9, he also includes a command.

In the same way, the Lord commanded [*διέταξεν*] that those who proclaim the gospel should get their living by the gospel. (1 Cor. 9:14)

Some have supposed that Paul, by refusing support, intentionally disobeys this command,⁴⁵ but a sober assessment recognizes that this instruction forms a prescription for the church as a whole. Ministers should recognize the use of being supported, and others should see themselves as charged with task of supporting worthy ministers. There is nothing in this verse itself that indicates

42. See Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (William B. Eerdmans Publishing Company, 1988), 292.

43. See John G. Strelan, “Burden-Bearing and the Law of Christ: A Re-Examination of Galatians 6:2,” *Journal of Biblical Literature* 94 (2 1975): 266–276. Cf. Witherington III, *Jesus and Money*, 109ff.

44. See Strelan, “Burden-Bearing and the Law of Christ,” 276.

45. So Dungan, *The Sayings of Jesus in the Churches of Paul*, 30–36. Héring argues that Paul is out of step with the command because he is unfamiliar with it in its Matthean form. See Héring, *The First Epistle of Saint Paul to the Corinthians*, 76–77.

a model of ministerial colabor or horizontal reciprocity, but several aspects of this passage should be considered.

Several features form a significant parallel between Galatians 6 and 1 Corinthians 9.⁴⁶ Perhaps most prominently, the metaphor of sowing and reaping ties the two passages together, although its usage in 1 Corinthians 9 is reversed. Rather than the one being taught sowing and reaping, it is the teacher who sows and reaps. Regardless, this connection to Galatians implies colabor, a context of bearing each other's burdens.

Sowing and reaping additionally connects ministerial giving to the Jerusalem collection in 2 Corinthians 9, where Paul uses the imagery of sowing to express the concept of generous giving. This connection is further maintained in Romans 15:27. While Paul makes no explicit agricultural reference in Romans, the idea behind this verse and the sowing and reaping of 1 Corinthians 9:11 are near identical.

For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. (Rom. 15:27b)

If we have sown spiritual things among you, is it too much if we reap material things from you? (1 Cor. 9:11)

If the Jerusalem collection should be regarded as an act of colabor, then so should the prescribed charity of 1 Corinthians 9. The two parties share in their blessings, whether material or spiritual, for mutual benefit. Just as the Gentiles' offering to the Jews should not be seen as horizontal reciprocity, but an expression of indirect obligation through their shared master, the Christian's support of a minister should be likewise qualified. As has been stated before, the relationship established between horizontal parties may have the shape or feel of a direct obligation, but ultimately the obligation remains wholly vertical. God shapes obligation toward him and redirects it toward select people of his kingdom that he deems worthy of honor.

This idea of a vertical obligation expressed in horizontal assistance appears most clearly in Paul's appeal to the Old Testament pattern of temple maintenance (1 Cor. 9:13). He argues that

46. Strelan offers a full list of commonalities. See Strelan, "Burdern-Bearing and the Law of Christ," 273–274.

the Levites got their food from the temple; that is, they took from the sacrifices (cf. Deut. 18:1–5). Not only did the Levites take their food from the sacrifices, they took their money from the tithe (Num. 18:21–24). Sacrifices and tithes were not offered to the Levites, but to God. Regardless, God determines that they should receive in return for their labor and redirects that which is given to him to them. Following Paul’s analogy, so it is with New Testament ministers. Those who give to ministers offer out of their obligation to God, and those offerings are redirected to particular servants. The obligation between minister and layman exists, but only through indirection. Ultimately, we see two parties laboring together under a single master who requires the redistribution of both spiritual and material resources under his direction.

9.4 Warnings about false teachers

New Testament comments regarding false teachers provide an additional source of insight into the ethics of ministry fundraising. As we have seen, Paul’s principle of colabor extends from his concern for sincerity. Sincere ministry is diametrically opposed to false teachers. While technically, one might consider a false teacher simply to be someone who offers false teaching, the concern of the New Testament centers on intent, sometimes to the exclusion of the strict requirement of erroneous doctrine. That is, the New Testament is primarily focused on the heart of the false teacher rather than the content of his teaching.

In these addresses regarding false teachers, we find a frequent rebuke of greed. Greed may be played down as merely a frequent feature of false teachers, but the implicit pitch of the New Testament places greed at the heart of all false teaching. For a broad definition of greed, this is not surprising, since it is essentially an affirmation that one engages in sinful behavior in order to obtain some benefit for himself. Definitionally, if one does not serve Christ, he must have in mind his own gain (cf. Matt. 6:24). Even the false teacher of asceticism operates for the sake of some gain, though that gain may merely be a personal sense of glory. However, this heart of darkness comes to the fore when material wealth is view, the improper accrual of such things unveiling one

as a false teacher by virtue of evidenced insincerity. With these rebukes, true teaching is placed in stark contrast to ministry offered with an eye toward imposing direct obligations and securing direct remuneration.

9.4.1 The scribes and Pharisees

Notably, the scribes Pharisees fall directly into this category. While some of their expansive rules and allowances for moral transgressions are at odds with a proper understanding of God's law, the Pharisees are largely regarded as that New Testament era sect of Judaism with the highest doctrinal fidelity (cf. Acts 23:6; Phil. 3:5). Yet all the same, they are recognized as false teachers (Matt. 23:15), largely on account of their greed (Matt. 23:25).

Consider Jesus's warning regarding the scribes:

Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation. (Luke 20:46–47)

In each these criticisms, covetousness plays a major role. The scribes desire honor in the form of recognition and material gain. We are not to think of this greed as merely an arbitrary vice that attends the evil actions of the scribes, but as something central that drives their evil actions.

Notice also the pattern by which a heart of covetousness is exposed in this passage. It is not long robes or greetings that are wrong, but the love of prestige that is. Long prayers are not problematic, but pretense is abhorrent. However, this pattern is interrupted for the sole item of widow's houses. Here, it is not merely a heart issue at play, but the action itself is described in such a way that it could not be redeemed by pure motives. To devour another's property is to maliciously harm them. Even if that harm is not malicious, it is still harm. It is at this point, when material wealth is in view, that the heart issue present in each of the other criticisms becomes most directly manifest.

This notion is echoed again in John 10, where Jesus alludes to the Pharisees of the previous chapter by speaking of hired hands.

He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them.

He flees because he is a hired hand and cares nothing for the sheep. (John 10:12–13)

Note here that that there is no accusation of excess; the ulterior motive of gain is sufficiently incriminating. Even in the pages of the gospels, the New Testament is preparing us to identify greed—the pursuit of ministry for the sake of earthly recompense—as the key fault in false teachers.

9.4.2 Simon the magician

Regarding the catastrophic encounter between money and ministry, the narrative of Simon the magician in Acts 8 stands out among its peers. Having believed, Simon goes on to offer money in exchange for the laying on of hands and the gift of the Holy Spirit. While Simon’s understanding that grace could be purchased is clearly problematic, another dimension to this story is revealed in contemplating Simon’s desire for this gift. Since he had already established himself in a place of prominence by means of magic, it is reasonable to conclude that he intended to use this gift to continue his self-exaltation, especially by means of profit. In the words of Calvin, “undoubtedly he hunted after riches, and sought to purchase praise in the sight of the world;...”⁴⁷

Regardless of whether this suspicion is correct, Simon’s deed is reprehensible not only because he thought the gift of God could be obtained by money (Acts 8:20), but implicitly because he thought the gift of God ought to be given for money. He treats Peter as a minister for profit, and potentially sets himself up to be one as well.

By virtue of its narrative form, this passage centers around the particulars of one individual. However, the prominence of this event in the nascent church signifies the divine delivery of a generalized principle. Not only is it *impossible* to facilitate the distribution of the gift of the Holy Spirit

47. Calvin, *Calvin’s Commentaries*, 18.342. C.f. C. K. Barrett, *Acts 1–14*, vol. 1, ICC (T & T Clark International, 2006), 413

by means of financial exchange, but to make any such attempt would be *dishonorable*. Broadly speaking, ministry—even apart from the charismatic feats seen in this pericope—constitutes such an attempt to impart the blessing of the Holy Spirit. In this light, the passage condemns horizontal reciprocity. In the words of Carson, “Those who charge for spiritual ministry are dabbling in simony.”⁴⁸

9.4.3 Requirements for elders

In the New Testament, established requirements for elders function as guards against false teachers assuming the office. It is not without significance, therefore, that such listings of qualifications invariably proscribe greed. While it is true that “elders are not to be leaders for lucre or ministers for mammon,”⁴⁹ the contrapositive must also be affirmed. This portrayal of greed broadly applies to false teachers at large.

Among those passages that list requirements for elders, this connection between greed and false teaching is perhaps most apparent in Titus, where the description of a true teacher (Titus 1:5–9) is placed in immediate contrast with the description of a false teacher (Titus 1:10–16). In particular, an elder is not to be greedy for shameful gain (αἰσχροκερδής) (Titus 1:7) because there are many false teachers who teach for the sake of shameful gain (αἰσχροῦ κέρδους) (Titus 1:11).

1 Timothy 3:3 plainly requires an elder not to be a lover of money (ἀφιλάργυρος). The role of an elder involves the administration of resources (Acts 4:35, 37; 5:2; 2 Cor. 8:20), and certainly it may be the case that Paul lists this requirement to protect against abuses of this position, as he does with deacons (1 Tim. 3:8). However, the requirement for hospitality (1 Tim. 3:2) indicates that more than money management is in view when an elder’s disposition toward material wealth is concerned. Further, later in this epistle, the love of money (φιλαργυρία) is condemned in the context of false teaching (1 Tim. 6:10). It is not merely forbidden as something that may negatively effect a ministry, but as that which is a hallmark of false ministry, a root of all kinds of evil.

48. Carson, *When Jesus Confronts the World*, 141

49. John H. Elliott, *I Peter*, The Anchor Yale Bible Commentaries (Doubleday & Company, Inc, 2000), 829

1 Peter does not directly address false teaching, but its prohibition against greed stands in line with the previous passages. 1 Peter 5:2 requires that elders not minister for shameful gain (αἰσχροκερδῶς), but eagerly (προθύμως). While the contrast is not immediately apparent, these two are offered within a list of opposites. An elder is not to minister under compulsion, but willingly; he is not to be domineering, but an example. In this light, eagerness stands opposite the desire for shameful gain. Those who desire money from ministry have a competing motive. Commentators are quick to reduce this competing motive as problematic only when it is central to the minister,⁵⁰ but it is not clear that such qualifications are warranted by the text. Any competing motivation compromises the sincerity of a minister. In the words of Blomberg, “At the very least, this [passage] implies that Christian leaders should not be motivated to minister by the thought of remuneration or any particular level of payment.”⁵¹

9.4.4 The money lovers

Whether they represent a single party or not, the false teachers of the pastoral epistles are all depicted as lovers of money (φιλάργυροι). Though their origin and many of their beliefs are uncertain, “What is clear from Paul’s words in the Pastoral Epistles is the motivation of false teachers. It is ‘greed.’”⁵²

In 1 Timothy 6:3–10, Paul warns against false teachers, listing various qualities of a false teacher. Finally, he settles on the idea that false teachers consider godliness to be a means of gain (1 Tim. 6:5). After discussing the related importance of contentment, Paul returns to a prohibition against the pursuit of wealth (φιλαργυρία). It is possible to read this passage arriving at the understanding that the false teachers instruct others to see divinely supplied financial reward as the end of upright behavior (a la the modern prosperity gospel). However, the context demands we understand the false teachers to see their own standing as ministers to be a practical means of

50. J. Ramsey Michaels argues that the motivation of money must not become “a necessary inducement” (J. Ramsey Michaels, *1 Peter*, vol. 49, WBC (Word Books, 1988), 285), and Peter H. Davids says that an elder should not “be concerned mainly” with making money (Peter H. Davids, *The First Epistle of Peter*, NICNT (William B. Eerdmans Publishing Company, 1990), 180).

51. Blomberg, *Neither Poverty nor Riches*, 230

52. Verbrugge and Krell, *Paul and Money*, 247

reaping wealth.⁵³ This passage comes on the tail of a discussion of godliness and honor (1 Tim. 5:3, 17; 6:1), that had included the right reward of a minister (1 Tim. 5:17–18). Further, the mention of wandering from the faith in pursuit of wealth (1 Tim. 6:9–10) suggests that Paul speaks of those false teachers who have done so.

Notably, Paul phrases his rebuke to address all false teachers, speaking of any (τις) who teach falsely. This is a first-class condition that assumes the truth of the matter, so Paul has in mind particular false teachers, but that does not limit the scope of his application, which is put forward as a general principle.⁵⁴ Paul's profile of a false teacher includes the invariable element of greed, that fundamental component which compromises sincere ministry.

In 2 Timothy 3:2 Paul addresses those who are lovers of money (φιλάργυροι). The apostle hints that he has in mind false teachers when he recalls the superficial use of godliness mentioned in 1 Timothy 6 (2 Tim. 3:5), and makes it evident when he mentions Jannes and Jambres, those who attempted to lead people astray by opposing Moses (2 Tim. 3:8). The details of this Jewish tradition are not without significance. Jannes and Jambres were considered to be magicians in the employ of Pharaoh, apprentices of the prophet Balaam.⁵⁵ Not only does service to Pharaoh indicate the pursuit of riches (cf. Heb. 11:25), but as we will explore further in the next section, in Jewish tradition, Balaam's name is synonymous with greed-driven prophecy (cf. 2 Pet 2:15; Jude 11). This issue of false teachers and the love of money is none other than the same warning that was issued in the previous epistle (1 Tim. 6:10). Once again, Paul casts this as a standard trait of false teachers; these people will be lovers of money.

We have already noted that Titus contrasts true teaching with false teaching. This passage forms a connection to 2 Timothy when Paul contrasts their appearance of godliness in their words (Titus 1:16; 2 Tim. 3:5). In this passage, greed is not offered merely as a potential trait of false teachers, but as something that universally characterizes those of the "circumcision party" (Titus 1:10–11). Moreover, in the New Testament, this "circumcision party" is presented as a prototypical

53. So Mounce, Mounce, *Pastoral Epistles*, 340.

54. So Knight George W. Knight III, *The Pastoral Epistles*, NIGTC (William B. Eerdmans Publishing Company, 1992), 249. C.f. Mounce, *Pastoral Epistles*, 341.

55. See Louis Ginzberg, *The Legends of the Jews* (The Jewish Publication Society of America, 1913), 2.335.

enclave of false teachers (cf. Gal. 2:12; Acts 11:2). When Scripture limits itself on the details of their beliefs but paints a robust picture of their motivations, it offers a generalized teaching in a particularized context. The core accusations applied to this sect—of which greed is one—are not wrongly understood when applied broadly to false teachers of any sect.

9.4.5 The Balaamites

Parallels between 2 Peter and Jude are manifold, but the joint mention of Balaam proves particularly relevant to our investigation. In each writing, the author compares false teachers at large to Balaam, who was willing to prophesy ill for a price.⁵⁶ After two explicit mentions of greed (2 Pet. 2:3, 14), Peter speaks broadly of the false teachers who will arise, that they will follow “the way of Balaam, the son of Beor, who loved gain from wrongdoing,” (2 Pet. 2:15). Jude speaks of such teachers as having “abandoned themselves for the sake of gain to Balaam’s error” (Jude 11).

While it is already evident on the face of these texts, it is worthwhile to examine Balaam’s identification with greed-driven prophecy. Jewish sources identify Balaam as one who was motivated by greed and the reward of Balak.⁵⁷ The Mishnah Sanhedrin records one Rabbi’s application of Numbers 24:23 to be a woe unto any like Balaam who indulgently makes a livelihood by speaking in the name of God.⁵⁸ However, the key biblical text that inspires this evaluation of Balaam is in Numbers 24:13. Louis Ginzberg summarizes,

Balaam’s answer was as follows: “If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God.” These words characterize the man, who had three bad qualities: a jealous eye, a haughty spirit, and a greedy soul.⁵⁹

By evoking the name of Balaam, Peter and Jude describe false teachers as possessing greed as

⁵⁶ False teachers are again compared to Balaam in Revelation 2:14, but there, the focus is on his targeted assault of the people of God rather than on his greed.

⁵⁷ See Philo, *On the Life of Moses*, § 1.48; *Sifrei Bamidbar*, § 157.

⁵⁸ *Mishnah Sanhedrin*, 106a

⁵⁹ Ginzberg, *The Legends of the Jews*, 3.360

their “central motive.”⁶⁰ In fact, it is possible that Jude’s mentions of Cain and Korah are designed to levy the same accusation. Josephus describes Cain as being a discontent motivated by gain⁶¹ and Korah as being preoccupied with his own wealth.⁶²

In both passages, “sensuality” (ἀσέλγεια) is used as descriptor of the false teacher’s desire for worldly pleasures (2 Pet. 2:2; Jude 4). While this likely refers to the licentious teachings of the false teachers, the connection to material greed should not be missed. In 2 Peter, “greed” (πλεονεξία) is potentially offered as the immediate expansion of the term “sensuality” (2 Pet 2:2–3). In Jude, animalistic impulses are mentioned just prior to Balaamistic greed (Jude 10–11). Further evidence of a connection between the two is available in 2 Peter 2:16, where Peter appears to interpret Jude’s mention of unreasoning animals to be an allusion to the prophet’s role reversal with his donkey.⁶³ Though ἀσέλγεια primarily connotes sexuality, it more broadly it refers to all the desires of the flesh. Peter’s introduction of Balaam hints to this link, speaking of him as the son of Βοσὸρ rather than Βεωρ (LXX), identifying him as a son of the flesh (בֶּשֶׁר).⁶⁴

In Jude, this greed and fleshly desire is further seen in his mention of shepherds feeding themselves (Jude 12), an allusion Ezekiel 34:1–10 and the shepherds of Israel who preyed on the sheep. Similarly, Paul speaks of false teachers as being motivated by their appetites (Rom. 16:18) and having their bellies as their gods (Phil. 3:19), most likely referring to their desire for payment.⁶⁵

As with other passages on false teaching, 2 Peter and Jude place greed at the heart of false teaching. The motivation of wealth stands at odds with the course of a true teacher.

60. Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (B&H Publishing Group, 2003), 333

61. See Flavius Josephus, *The Antiquities of the Jews*, § 1.1.

62. See *ibid.*, § 1.2.2.

63. See Richard J. Bauckham, *Jude, 2 Peter*, vol. 50, WBC (Word Books, 1983), 269.

64. See Martin Luther, *Commentary on Peter and Jude* (Kregel Classics, 2005), 272; Bauckham, *Jude, 2 Peter*, 267–268.

65. So Kruse, Kruse, *Paul’s Letter to the Romans*, 577–578.

9.5 Conclusion

In expanding beyond the specifics of Paul's financial policy, we see that his disposition toward material support is not merely reflective of a personal policy, but of an ethic that pervades the implicit and explicit teaching of the New Testament. This ethic finds its root in the teaching of Jesus and is exhibited in the various instances of ministerial labor we see throughout the New Testament. Additionally, those commands to support ministers promote a brand of honor that comports with a rejection of horizontal reciprocity. Finally, the various warnings against false teachers have an unwavering focus on greed that pits true teaching against ministry with an eye toward horizontal reciprocity.

Within a Pauline focus, we are liable to arrive at a policy that is bound to Paul, frozen within his particular context. Outside of this narrow window, the principle of sincere ministry is freed to guide Christians throughout the New Testament and in all eras.

Chapter 10

Toward a Biblical Theology of Colabor

The Pauline focus that naturally arises from this investigation of fundraising ethics has the unfortunate side effect of precluding any longitudinal biblical theology. The relegation of this issue to the personal concerns of the apostle implicitly divorces it from the remainder of Scripture. However, as we have expanded the matter beyond the scope of the New Testament's final apostle, we are free to explore the New Testament at large, and even the Old Testament, identifying relevant threads that run through the entire canon of Scripture.

As we step back and consider ministry fundraising throughout the canon at large, a host of biblical theologies of wealth and giving stand at the ready and call for attention.¹ While dealing with matters of finance, our conclusions thus far should push us in an altogether different direction, one that has been less traveled. What is needed at this point is the beginnings of a biblical theology of colabor.

In this chapter, we will attempt to construct such a biblical theology, albeit an inchoate one. As New Testament concerns have heretofore dominated our study, we will primarily focus on the Old Testament, highlighting only a few choice narrative strokes occurring after the Incarnation.

1. This largely exists in single chapters in books on wealth. For dedicated monographs, see the two works by Craig L. Blomberg, Blomberg, *Neither Poverty nor Riches*; Craig L. Blomberg, *Christians in an Age of Wealth: A Biblical Theology of Stewardship*, ed. Jonathan Lunde (Zondervan, 2013).

10.1 Genesis

Righteous men colabor in service to the King of kings. Thus, those incidents in Genesis that should attract our attention revolve around the anticipatory development of God's kingdom. In the narrative of Genesis, we find this theme expressed the most directly in the garden of Eden and the promised land of Canaan.

10.1.1 The Garden of Eden

Already, from the very beginning of the Bible, we have the first hints of colabor. God creates a garden that exists as his special domain in the universe. God then creates Adam, who is to cultivate that garden. Not only does Adam walk with God, but God brings animals to Adam to name (Gen. 2:19). Adam works together with God in this task, yet this is considered a deficient arrangement (Gen. 2:20). God instead desires that Adam have a helper, so he gives him Eve. While their stay in the garden is limited, it tells us something of God's design for man to form relationships in the process of the mutual development of his domain.

10.1.2 The Cave of the Patriarchs

After the death of Sarah, Abraham purchases the cave of Machpelah and its associated field for her internment. In the scope of redemptive history, this event has significance because even though God promised Abraham the land of Canaan, this is the first claim that is made to any portion of it, and will remain the only claim laid to it by his descendants for roughly four hundred years. It whispers the establishment of God's kingdom through the acquiring of the promised land.

Of relevance to our investigation, Abraham's interaction with Ephron the Hittite shows his unwillingness to accept help from outsiders. Frequently styled a "negotiation," this interaction consists of Ephron thrice offering the use of the land. The first time he offers its use, presumably apart from ownership. The second time he offers ownership of the land for free. The third time he offers it for four hundred shekels of silver. While Abraham refuses the first two times, on the third

he accepts.

Commentators frequently assert—or at least suggest—that the second offer of the land is insincere.² Either Ephron uses the offer to maneuver for a higher price, or he intends to grant this gift in order to hold over Abraham some sense of obligation. Indeed, the price Abraham ultimately pays is substantial compared to purchases of land elsewhere in Scripture,³ however, the emphasis on the public declaration made by Ephron (Gen. 23:10) seems to remove the possibility that he was not prepared to move forward with his word. Bruce Waltke cites the example of David's acquisition of the threshing floor (2 Sam. 24:22–23; 1 Chron. 21:23) as an example of responding to a request with the addition of more for free in order to generate a larger purchase.⁴ Yet, such a reading of Araunah's actions speculates without warrant that he was in a position to retract such offers made to the king of the land, and further that he did not sincerely desire the Lord's acceptance of the king. Regarding the idea that Ephron intended to grant the land for free in order to hold some obligation over Abraham, the text indicates nothing so directly.

Given the significance of the promised land, we may rightly see Abraham's actions as dictated not so much by ancient near east social norms, but by the promise that was made. Abraham refuses to lay hold of the promises through the generosity of a pagan prince. He has no qualms with accepting gifts in general; he receives livestock from Pharaoh (Gen. 12:16) and accepts a thousand pieces of silver from Abimelech (Gen. 20:16). Yet when it comes to the nascent establishment of the kingdom through burial in the promised land, Abraham receives no help from outsiders. Similarly, when it comes to the protection of God's people, Abraham receives no payment from the king of Sodom so that his people's prosperity may not be attributed to outside parties (Gen. 14:22–24).

While this view must be adopted with caution, it is reasonable to see *colabor* as a guiding concern. Abraham leads, protects, and establishes God's people, yet all these activities are attended by the refusal of rewards that do not constitute *colabor*.

2. For example, see Gordon L. Wenham, *Genesis 16–50*, vol. 2, WBC (Zondervan, 2000), 128

3. See Victor P. Hamilton, *The Book of Genesis Chapters 18–50*, NICOT (William B. Eerdmans Publishing Company, 1995), 135.

4. Bruce K. Waltke, *Genesis: A Commentary* (Zondervan, 2001), 319–320

10.2 The temple system

The temple system offers several of the Old Testament's more significant examples of colabor. We see these in the priesthood, the founding of the tabernacle, and the continued maintenance of the temple.

10.2.1 The priesthood

In the Pentateuch, the establishment of the priesthood introduces a formal model of ministerial colabor in the nation of Israel. This is of special significance, not merely because of the relative clarity among other Old Testament types, but because Paul appeals to this model in 1 Corinthians 9:13–16 as a pattern that is to be carried on by the church.⁵

The law of Moses specifies that the Levites receive the food from the Lord's food offering (Num. 18:8–20; Deut. 18:1–5); everything contributed but not burned becomes the possession of the sons of Aaron (Lev. 2:1–3; 7:33–35). Similar to the contributions of food offerings, the law of Moses records that right of the Levites to the tithes, composed of money and material of value (Num. 18:21–24). While the food offerings are nominally inherited by the Levites as a whole, the tithes are in fact shared this broadly.

One one hand, it appears that this transaction between the citizens at large and the priestly tribe constitutes an expression of obligation of the people of Israel to the Levites. It is repeatedly termed a “perpetual due” from the former party to the latter (Num. 18:8, 11, 19) and in practical terms, this due is given directly to the priests (Deut. 18:3).

However, that horizontal nature of the transaction is not primary, as may be easily recognized from its designation as an offering to the Lord. In the above cited passages, they are called “the contributions made to me [the Lord]” (Num. 18:9) and “the Lord's food offerings” (Deut. 18:1). Moreover, they are also said to be given by the Lord (Num. 18:8, 11, 12, 19). These two primary directions of flow must control our understanding of the secondary direction of flow. While the

5. Note that the Didache independently establishes this connection. See *The Didache*, § 13.3.

Israelites give to the Levites, more importantly, the Israelites give to God who in turn gives to the Levites. The former simply abbreviates the larger transaction. As the Lord says to the Levites in Numbers 18:12, “the firstfruits of what they give to the Lord, I give to you.”

Note also that the express significance of the phrase “the Lord is their inheritance”—while potentially indicating more profound truths—resides in this arrangement (Num. 18:20; cf. Deut. 18:1). On one hand, this simply acknowledges what we have already identified: the Lord provides for the Levites. On another hand, it shows the exclusivity of this mode of support. It is not merely that the Levites are to have the Lord as an inheritance, receiving from the contributions, but they are to have no other inheritance. Consequently, in Israel’s times of faithlessness, the Levites languish (cf. Deut. 14:27; Neh 13:10). Perhaps they may find other means of sustaining themselves, but in the context of their ministry, for the sake of this blessing, the Levites forfeit the typical mode of sustenance and property accrual enjoyed by the other tribes.

This model keenly resembles the tensions and resolutions we have seen in the New Testament. Jesus forbids payment for ministry, but insists that workers are to receive from other members of the kingdom as wages from God. Paul, in citing the example of the Levitical priesthood, does not merely make reference to the idea of a ministerial due and subsequently introduce a divergent personal policy. Instead, we see a more expansive parallel, Paul asserting the right to support while simultaneously rejecting wages from anyone other than his divine master, just as the Levites were supported while not having any inheritance other than the Lord.

When that model is violated and a priest accepts offerings directly, he essentially puts himself in the place of God. Such was the sin of Hophni and Phineas (1 Sam. 2:12–17).

10.2.2 The founding of the tabernacle

The founding of the tabernacle offers perhaps the grandest instance of colabor in the Old Testament. In order to construct the portable edifice, Moses collects offerings from the people (Exod. 25:4–29). What makes this a notable instance of colabor does not merely lie in the fact that people work together, but in the nature of the giving.

First, the resources for building the temple are sourced exclusively from the people of Israel. While this is obvious, it is worth noting that it is a work wholly of the people of God as opposed to a mixed group of Gentiles and Israelites. While this boundary is not made explicit, similar restrictions apply to the maintenance of the temple, disallowing blood money (Matt. 27:6) and the wages of a prostitute (Deut. 23:18). In fact, one prophecy of the gospel going out to the Gentiles lies in the declaration of a prostitute's wages as holy (Isa 23:18). Later, a similar foreshadowing of the gospel appears in form of Cyrus's contribution to the temple. This work of a united people and clean resources are necessary to the conception of colabor offered by the New Testament.

Second, the purpose of temple construction renders the donations offered similar to other examples of colabor. Once again, we use the term anachronistically, but this endeavor constitutes an advancement of God's kingdom. Similar to Adam's work in the garden or Abraham's dealings in his sojourn, the construction of the temple advances God's domain, establishing his special presence with Israel.

Third, this event is characterized by the voluntary participation essential to colabor. Undoubtedly, each person with the ability to give is obligated to give to the Lord in the construction of the temple, but no horizontal obligation exists between human parties that would threaten the voluntary nature of the people's gifts.

Fourth, the giving is motivated by a spirit that desires to serve the Lord. Not only is the goal of the people united, but their purpose in giving is not tainted by the notion of some secondary commitment. Those who give are generous (Exod. 35:5), their spirit stirs them (Exod. 35:21), and their heart moves them (Exod. 35:21, 29). Direct payment is characterized by some other obligation that must be fulfilled, but colabor is free from such entanglements.

Further, it is worth noting the passage's emphasis on diversity of gifts. The various craftsmen use their skills (Exod. 35:10), those with various possessions offer them (Exod. 35:23–24, 27), and those women with ability spin fabric. Similarly, in the New Testament, the work of support is seen as perfectly complementary to the work of ministry proper. Those who are able to preach, teach, or evangelize do so while others called to other occupations help in that proclamation of the gospel

by contributing what they have.

10.2.3 The rebuilding of the temple

A similar display of colabor is available for us in the rebuilding of the temple as recorded in Ezra. We see this both in the voluntary contributions of the people as well as the rejection of outside help.

The people of God return to Jerusalem to build the city (Ezra 1:3), and these survivors are to be assisted with freewill offerings (תְּרומָה) (Ezra 1:3; cf. Exod. 35:29). While it has been occasionally understood that those offering the gifts are Gentiles,⁶ it seems most consistent to interpret “the men of his place” to be those Jews who remain behind.⁷ In another allusion to the original construction of the temple, those who go to Jerusalem have their spirits stirred (Ezra 1:5; cf. Exod. 35:21). Ezra emphasizes the pronounced unity of the people, describing them as “gathered as one man” (Ezra 3:1). Their various gifts come together in the rebuilding of the altar (Ezra 3:2–7) and the rebuilding of the temple (Ezra 3:8–10), terminating in doxology (Ezra 3:11).

Additionally, we see the people reject the help of outsiders. When the Samaritans offer their assistance (Ezra 4:1), Zerubbabel et al. refuse on the account that they have nothing to do with the them (4:3). Given the insurmountable divide between the two religions, Judah and Benjamin will have no part in laboring together with those who are outside. Similar to Zerubbabel’s rejection of the Samaritans’ help in construction, Ezra refuses to ask for the Persians’ help in security (Ezra 8:22). He reckons that to do so would compromise God’s glory, since his power is made known when he works through the weakness of his people, but not when a matter is accomplished by the strengths of outsiders.

Of course, one might see this principle as blatantly contradicted by the resources supplied by Cyrus (Ezra 1:7–11; Ezra 3:7) and Darius (Ezra 6:8–9). First, it must be noted that if we are to take these passages as referring to direct financial support or Ezra 1:3 as referring to collections from Gentiles, they must be read in the light of the biblical significance of Cyrus as a forerunner of

6. Matthew Henry, *An Exposition of All the Books of the Old and New Testaments*, Ezra 1:1–4

7. See F. Charles Fensham, *The Books of Ezra and Nehemiah*, NICOT (William B. Eerdmans Publishing Company, 1982), 44.

Christ, and deliverance from Babylon coming at the hands of a pagan king as having some reference to the coming gospel. Regardless, these passages do not unequivocally indicate material support from the edicts of Cyrus and Darius. When Cyrus brings back the temple vessels (Ezra 1:7–11), he only brings back what is already Judah's. When Ezra mentions Cyrus's "grant" (נְתַתָּהּ) (Ezra 3:7), according to the basic meaning of the word, he only speaks of the allowance for trade, not a financial supply from which trade flowed. And finally, when Darius decrees that the demands the Jews be properly met (Ezra 6:8–9), he does not actually offer resources out of his own pocket or the pocket of another. Specifically, the edict requires that Tattenai, governor of Palestine, supply them from the tribute he has collected. In other words, the Jews' own money must be returned to them as needed for the temple. This also seems to be the intent behind the command of Artaxerxes (Ezra 7:21–24). The focus on the king's help is not so much to specify actual assistance provided by Gentiles, but to signify the reversal of a long-standing pattern of judgment. Hence, Ezra speaks of the "king of Assyria" coming to their aid, alluding to the original persecutions that had led to this point.⁸

In terms of colabor, the rebuilding of the temple occurs similarly to the original construction of the tabernacle. Those whose hearts are stirred work together for the establishment of God's house, while the assistance of others or the notion of payment is disregarded.

10.3 The prophets

The prophets contain at least a couple notable rejections of horizontal reciprocity. We see these especially in the ministries of Elijah, Elisha, and Isaiah.

10.3.1 Elijah and Elisha

The ministries of Elijah and Elisha are marked by the support of women who understood the importance of using hospitality as a way to promote the ministry of the word of God. However,

8. See Fensham, *The Books of Ezra and Nehemiah*, 96–97.

what interests us here is not so much the attitudes of these women toward the prophets, but of the prophets toward the women. They accepted support without reservation, yet were unwilling to accept support outside of the nation of Israel.

In the case of Elijah, the widow of Zarephath is instructed by God to provide for Elijah while he is instructed to receive her hospitality (1 Kings 17:8–9). Though the divine orchestration of the affair and Elijah’s status as a prophet indicate his anticipation of the miracle that would come, it is worth noting his willingness to make requests of the woman, even in her state of poverty, asking for her last bit of food (1 Kings 17:11–12). Similarly, Elisha is willing to receive the sacrificial hospitality of the Shunammite (2 Kings 4:8–10), calling it “trouble” (2 Kings 4:13).

Of course, it might seem like a fair exchange since both of these women receive back their dead (1 Kings 17:17–24; 2 Kings 4:18–37). However, in both cases, the giving precedes the healing, demonstrating that the women engage in *colabor* rather than in any exchange or sense of horizontal obligation. Moreover, when Hebrews 11:35 records these resurrections by faith, we should recognize that their primary expressions of faith were in giving. Verbally, both respond to the deaths by railing against the prophet much as Mary does *contra* Martha regarding Lazarus (1 Kings 17:18; 2 Kings 4:28; cf. John 11:21–22;32).

Yet, despite the prophet’s willingness to receive from the Shunammite, Elisha, continuing on in Elijah’s spirit (cf. 2 Kings 2:9) rejects the gift of Naaman with a solemn oath despite his urgings (2 Kings 5:15–16). In fact, Elisha’s rejection is so adamant, than when Gehazi goes after Naaman to secure the gift, he transfers Naaman’s leprosy to him as a generational curse (2 Kings 5:20–27). While this malediction no doubt arises from Gehazi’s deceitfulness, Elisha pronounces it as an explicit condemnation for accepting resources (2 Kings 5:26).

What distinguishes the two women and Naaman? The two women operate as *colaborers*. One is an Israelite, while the other has been specifically instructed by God. On the other hand, Naaman is a pagan Gentile (2 Kings 5:1). The two women offer hospitality as *colabor*, but Naaman’s present is an attempt at direct remuneration. Long before the time of Jesus’s earthly ministry or the missionary journeys of Paul, the ministers of God’s word rejected horizontal reciprocity while

accepting colabor.

10.3.2 Isaiah

In the particularly memorable verse of Isaiah 55:1, Isaiah proclaims that the spiritual food of God is given “without money and without price.” While this does not offer any particular didactic prescription for ministers or a narrative description of the interaction between ministry and money, it does annunciate something about their relationship. The hope of eternal life is offered free of charge. Naturally, a minister of that hope should not impose any charge.

This Old Testament principle finds its translation to the New Testament times when Jesus explains that he himself is the living water that Isaiah had spoken of (John 7:37). It continues through the New Testament and on the final pages of Scripture, as the church is called to anticipate the return of Christ, John records the proclamation that living water should be offered freely (Rev. 21:6; 22:17). To say that Christianity is without financial obligation would be to ignore the many passages on giving, but it is clear that the ministry of eternal life is one that comes without room for horizontal reciprocity.

10.4 The ministry of Christ

Beyond those explicit teachings of Jesus we have already covered, it is worthwhile to examine the more subtle indicators of his view on the interaction between money and ministry.

10.4.1 The temptation of Christ

Jesus begins his ministry undergoing the temptations of Satan. Pursuing God’s will, he is offered food and the wealth of nations to turn from that course (Matt. 4:3, 9; cf. Luke 4:3, 60). As may be expected, the Savior of the world withstands this temptation and continues his fast. While Satan does not offer him payment or assistance in ministry, it is worth noting how, in the earliest stages of ministry, the temptation of wealth presents itself. This temptation extends itself from the lowliest

form of sustenance (bread) to the highest forms of glory (global wealth and power). While those who follow him will never in this lifetime achieve his moral fortitude, they are called to be further conformed in his image. His ministers must be willing to endure the greatest hardships for the will of the Father.

10.4.2 The cleansing of the temple

The relative importance of Christ's cleansing of the temple evidences itself by the fact that each of the gospel authors records the event (Matt. 21:12–13; Mark 11:15–17; Luke 19:45–46; John 2:13–17). Once again, this gives us no clear imperative on the intersection between money and ministry. Narratives regarding the temple do not always translate to precepts for the church.

However, this event does give us a principle that must be regarded. Clearly, Christ objects to the misuse of the things of God for the sake of gain. Few matters stir up Jesus's zeal like this one (cf. John 2:17). Even on a motivational level, the two are not compatible (cf. Matt. 6:24; Luke 16:13). While even the neediest may participate in giving (cf. Matt. Mark 12:41–44; Luke 21:1–4), ministry should not be an avenue of profit, but a boon to the needy.

10.4.3 Emphasis on unity

In the gospels, Jesus frequently emphasizes unity among his disciples. As a limited expression of this unity, he instructs them to go out, two by two (Mark 6:7; Luke 10:1). In a grander pronouncement, he declares that the family of disciples is more fundamental than biological family (Matt. 12:49; Mark 3:34; Luke 8:21; cf. Luke 14:26). This truth is so fundamental in his teaching, he repeats it on the cross to his earthly mother and John (John 19:26, 27).

Considering the nature of colabor and horizontal reciprocity, one of these activities finds its home in the notion of a family while the other may only present itself and dwell awkwardly as a foreign concept. The unity and commonality of purpose exhibited in family life demands the solidarity of colabor.

10.5 The church

Of course, we have already covered the most pronounced discourses on ministerial colabor in the church. However, it is worthwhile to notice the role of colabor at the beginning of the church and the role of colabor in the ultimate trajectory of the church.

10.5.1 The beginning of the church

While Jesus pronounces the establishment of the church in Matthew 16, the New Testament institution does not blossom until Acts 2. This chapter is notable for the outpouring of the Holy Spirit, not only in the form of miracles and conversion, but in providing the fertile soil for the seeds of fellowship. Those who believe stay together and share all things in common (Acts 2:44).

This is continued in Acts 4, as there is not a needy person in the entire group (Acts 4:34). Moreover, the people give generously, laying what they can at the apostles feet (Acts 4:35, 37). This pattern of gathering and entrusting resources to the apostles continues in the Jerusalem collection. Moreover, this activity so constitutes the lifeblood of the church that the apostles call for the appointment of deacons to especially minister to material needs (Acts 6:2–4).

From the earliest moments of the church, God's people are characterized as ones who sacrificially give to support each other. Rather than a marketplace for spiritual goods or a society that imposes financial burdens, the church operates as a union of collaborators assisting each other toward a common goal. As Father, Son, and Holy Spirit worked together to create the world and then recreate it through redemption, the triune God invites his people to join in the task of working together for the glory of his kingdom.

10.5.2 The future of the church

That mutual sacrifice sees an end in the book of Revelation which pronounces that upon the return of Christ there will be no more suffering. However, the parousia does not usher in an end to colabor, but a purification of colabor, ridding the church of all sin that threatens the harmony of the church.

As the vestiges of disunity fall aside, the unifying principle of the glory of the Lord rises to an unbridled brightness. Rather than warring, the kings of the earth come together, bringing their wealth to honor the Lord (Rev. 22:24, 26). The church reaches its terminal state just as it began, pooling resources for the sake of a common interest in the glory of God.

10.6 Conclusion

As warned, we have passed over several relevant texts that have been examined elsewhere in this work. Notably, the law regarding muzzling the ox (Deut. 25:4) and the Jerusalem collection have not received our attention in this chapter. However, these two examples are far from the only pertinent passages we have bypassed. There remains much room to advance our biblical theology of colabor beyond the brief survey presented here.

Regardless, even with a brief overview of these applicable texts, it becomes evident that the idea of ministerial colabor does sit on the fringes of biblical literature, but finds itself in the heart of redemptive history. From beginning to end, the flow of Scripture is doused in this concept. The church begins and finds its resting place in mutual labor toward mutual goals. More broadly, all of humanity finds its beginning and end in the notion of colabor, Adam cultivating the garden alongside the Lord and the redeemed saints continuing the task while dwelling with him in a restored and perfected Eden.

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Chapter 11

The Corroboration of History

While the church has always had an interest ministerial support and giving in general, there exists a paucity of historical sources that directly address our inquiry into ministry fundraising ethics. However, such sources, where they do exist, provide substantial benefit to our investigation, both in guidance and in confirmation.

In this chapter, we will begin by examining a handful of the earliest Christian writings and see how the subapostolic church rejected horizontal reciprocity. However, we will also explore figures from the Reformation and the modern era to see the contention that has largely surrounded the issue of salaries, ministerial support with a guaranteed regularity.

11.1 The subapostolic church

While we may benefit from all eras of church history, we stand to gain the most from an examination of the earliest Christian literature. Not all investigations function in this manner; specifically, this approach would be inadvisable in explorations of abstract theology. Abstract theology originates organically from the pages of Scripture and finds fuller structure and definition through the formative touches of tradition, reaching a heightened clarity only in later generations. On the other hand, *practical* theology begins with additional shape through the practice of the church. While its undergirding principles may only be well-comprehended in later generations, there is value in

apprehending that earliest form, prior to the inevitable distortion and diversity introduced by subsequent generations.

Ministry fundraising being largely a matter of practice, we should take a special interest in discerning the relevant intuition and behavior of the subapostolic church. In both the Didache, the Shepherd of Hermas, and the recorded sayings of Apollonius, we see that early Christian thought rejected horizontal reciprocity.

11.1.1 The Didache

The Didache, also known as the teaching of the twelve apostles, is an early Christian writing that serves as a manual of church practice. Of course, this title was added later to the document,¹ and does not exactly accord with its contents. First, it draws from Matthew to the exclusion of the other gospels, and possibly to the exclusion of all other New Testament books.² Second, when it does speak of ἀπόστολοι, it does so in reference to wandering teachers rather than those commissioned by Christ.³ Regardless of the extent of the canon that informs the Didache, its purpose is not to forge new ground or expand upon any previous revelation, but only to apply what has already been given. In the words of Kurt Niederwimmer, “it is entirely aimed at practical needs and lacks any theoretical or even speculative exposition of Christian belief. The compiler is no ‘theologian.’”⁴

The Didache’s importance stems largely from its early authorship, dating to the mid to late first century.⁵ The “primitive simplicity” of the Didache’s teaching, as well as its silence on persecution, provide the strongest arguments for a first century dates.⁶ However, perhaps the early date should not impress us as much as the respect it garnered from the early church. Eusebius lists the Didache among true, orthodox writings,⁷ and Athanasius includes it among books approved for baptismal

1. In fact, there are technically two titles that style the Didache. See Aaron Milavec, *The Didache: Faith, Hope, & Life of the Earliest Christian Communities, 50–70 C.E.* (The Newman Press, 2003), 54.

2. See William Varner, “The Didache’s Use of the Old and New Testaments,” *TMSJ* 16, no. 1 (May 2005): 130.

3. *The Didache*, §§ 11.3–6

4. Kurt Niederwimmer, *The Didache*, Hermeneia (Fortress Press, 1998), 2

5. See Stephen J. Patterson, “The Legacy of Radical Itinerancy in Early Christianity,” in *The Didache in Context: Essays on Its Text, History and Transmission*, ed. Clayton N. Jefford (E.J. Brill, 1995), 315, 315n9.

6. See Varner, “The Didache’s Use of the Old and New Testaments,” 129.

7. See Eusebius, “Church History,” in *Nicene and Post-Nicene Fathers, Series II*, vol. 1 (Christian Literature Pub-

candidates.⁸ While there cannot be certainty, the Didache appears to be referenced by Clement of Alexandria and other early witnesses,⁹ Ignatius arguably being among their ranks.¹⁰ This support for the Didache confirms that it largely represents the early church's understanding of the practical matters it addresses.

Given this brief overview of the document, we can conclude with some degree of confidence that where the Didache offers guidance on ministry fundraising, its prescriptions emerge from an evaluation of New Testament sources and that its judgments were largely shared by the early church. Further, given its early date, it is reasonable to conclude that its prescriptions represent, at most, an evolution of the practice of the apostolic church rather than a freshly designed program. With that in mind, we turn to the relevant text of the Didache.

Let every apostle, when he cometh to you, be received as the Lord; but he shall not abide more than a single day, or if there be need, a second likewise; but if he abide three days, he is a false prophet. And when he departeth let the apostle receive nothing save bread, until he findeth shelter; but if he ask money, he is a false prophet....And whosoever shall say in the Spirit, Give me silver or anything else, ye shall not listen to him; but if he tell you to give on behalf of others that are in want, let no man judge him.¹¹

Clearly, the Didache takes serious precautions against itinerant teachers who would take advantage of the church. In a different context, the Didache labels anyone who wrongly accepts the support of the Christian community a “christmonger” (χριστέμπρός).¹² There are several prohibitions to be identified here:

1. staying [in a home] for three or more days,

lishing Co., 1890), §§ 3.25.4, 6.

8. See Athanasius, *Letter 39*, § 7.

9. See Niederwimmer, *The Didache*, 4–18.

10. See Clayton N. Jefford, “Did Ignatius of Antioch Know the Didache?,” in *The Didache in Context: Essays on Its Text, History and Transmission*, ed. Clayton N. Jefford (E.J. Brill, 1995), 330–351.

11. *The Didache*, §§ 11.4–6, 12. Unless otherwise specified, all quotations of the Didache come from the J.B. Lightfoot translation.

12. A likely neologism. See Niederwimmer, *The Didache*, 187.

2. taking more than bread for one's journey,
3. asking for money for one's journey, and
4. asking for money under the pretense of divine instruction.

On the surface, several points stand at odds with our conclusions from the former chapters. Benjamin Franklin quipped that fish and visitors stink after three days, but beyond this humorous sentiment, it is not clear why there would be a prohibition against prolonged hospitality, especially if Paul is willing to spend the entire winter with the Corinthians (1 Cor. 16:6). The proscription of accepting money for a journey likewise seems out of step with the previously covered notion of *προπέμπω* support.

The confusion arises from the fact that we have an identified Christian people, ones who are legitimate collaborators, who it appears are prohibited from collaborating. However, clarity arises from recognizing that this paragraph addresses a prophet of questionable veracity.¹³ He is to be recognized as a true prophet, in part, by the ethic he exhibits in managing his own support among an unknown people. Regarding one who is firmly identified as a true prophet, the *Didache* readily acknowledges that he is “worthy of his food”¹⁴ and deserves the “firstfruit,”¹⁵ of money, possessions, etc.

We should recognize that the *Didachist* apparently arrives at these instructions—which we have seen most clearly pronounced in Paul—apart from clear knowledge of Pauline writings. Note, for example, that the *Didache* remarks that a laborer is worth of his “food” (*τροφή*, as in Matthew 10:10), rather than his “wages” (*μισθός*, as in 1 Timothy 5:18). This lack of exposure to the epistles of Paul is not only evidenced by the lack of direct reference to that corpus,¹⁶ but also by the indications of an arid climate,¹⁷ away from the missional territory of Paul. In other words, in the *Didache*, we have an indicator that the ethic we have set forward is not merely a Pauline develop-

13. See *The Didache*, § 11:13.

14. *ibid.*, § 13:1

15. *ibid.*, § 13:8

16. See Aaron Milavec, *The Didache: Text, Translation, Analysis, and Commentary* (Liturgical Press, 2003), ix.

17. See González, “New Testament Koinónia and Wealth,” 224; Gonzalez, *Faith and Wealth*, 93.

ment, but something that was understood to be dominically established. Prior to Paul's rejection of hospitality when arriving in Corinth, Thessalonica, and Ephesus, it was understood that it is unbecoming for a minister of Christ to support himself off of those to whom he is sent. Niederwimmer remarks that the embargo on extended hospitality "recalls the prohibitions of Jesus against taking wallet or money on missionary activity."¹⁸

11.1.2 The Shepherd of Hermas

A similar, albeit more specific, concern arises in the Shepherd of Hermas. As with the Didache, the Shepherd of Hermas is a Christian writing that was widely respected by the early church. It receives commendation as a non-canonical book addressed by the Muratorian Canon, and is referenced positively by Irenaeus, Hippolytus, Ambrose, Jerome, Athanasius, and others.¹⁹ Once again, this indicates that its judgments are largely representative of those held by the early church.

The Shepherd of Hermas warns against greedy prophets who will say whatever is desired for the sake of gain.²⁰ As a precautionary measure against such things, it decries private offerings of prophesy, demanding that teaching be offered plainly and openly, in a Christian assembly.²¹ However, perhaps its most direct rebuke of false prophets comes in the form of a direct rebuke of horizontal reciprocity.

In the first place, that man who seemeth to have a spirit exalteth himself, and desireth to have a chief place, and straight-way he is impudent and shameless and talkative and conversant in many luxuries and in many other deceits and receiveth money for his prophesying, and if he receiveth not, he prophesieth not. Now can a divine Spirit receive money and prophesy? It is not possible for a prophet of God to do this, but the spirit of such prophets is earthly.²²

18. Niederwimmer, *The Didache*, 166–177

19. See Carolyn Osiek, *The Shepherd of Hermas*, Hermeneia (Fortress Press, 1999), 4–7.

20. *The Shepherd of Hermas*, §§ 43.2–3, 8

21. *ibid.*, §§ 43.13–14

22. *ibid.*, § 43.12 Unless otherwise specified, all quotations from the Shepherd of Hermas come from the J.B. Lightfoot translation

In forbidding the *requirement* of remuneration, it is not clear that the passage does not directly offer a general address of the *acceptance* of remuneration. However, it goes on to say that a divine Spirit cannot “receive money and prophesy.” This seems to be an unqualified rejection of horizontal reciprocity. Short of that, it is a rejection of any who would offer ministry with the motive of receiving in return, such motive demonstrating a minister as insincere.

11.1.3 Apollonius

Though living beyond the subapostolic era, the second century Apollonius of Ephesus warrants mention for his explicit references to gifts received by prophets and his status as an early witness to the practices of the church. His writing is no longer extant in complete forms, but Eusebius records his contentions with Montanus. Of Montanus, Apollonius reports,

This is he who...appointed collectors of money; who contrived the receiving of gifts under the name of offerings; who provided salaries for those who preached his doctrine, that its teaching might prevail through gluttony.²³

Clearly, Apollonius opposes the greedy acquiring of money, although it is difficult to understand his objection to salaries (σολάρια). However, it seems likely that it is the nature of the commission: pay is offered in return for preaching. Regardless, it plain that Apollonius opposes prophets accepting gifts in the context of their ministry.

If they deny that their prophets have received gifts, let them acknowledge this: that if they are convicted of receiving them, they are not prophets.²⁴

And in particular regarding the prophetess Prisca:

Does not all Scripture seem to you to forbid a prophet to receive gifts and money?
When therefore I see the prophetess receiving gold and silver and costly garments,
how can I avoid reproving her?²⁵

23. Eusebius, “Church History,” § 5.18.2

24. *ibid.*, § 5.18.11

25. *ibid.*, § 5.18.4

In the course of his contending against Montanus, Apollonius incurred the rebuke of Tertullian, but on this point, the two were arguably agreed. As Tertullian writes, “There is no buying and selling of any sort in the things of God.”²⁶

11.2 The Reformation

The financial abuses of Rome led the Protestant church to two different responses. While all branches of the Reformation opposed the crass sale of indulgences and ecclesiastical greed in general, the Anabaptists differentiated themselves by frequently rejecting all forms of salaried ministry.

To capture the Protestant considerations of the time, we will look at one representative for each concern: Martin Luther against greed in ministry, Menno Simon against the acceptance of salaries, and Francis Turretin against the rejection of salaries.

11.2.1 Martin Luther

Martin Luther (1483–1546) despised greed, his Large Catechism referring to money as “the most common idol on earth.”²⁷ And as any moderately informed student of church history is aware, Luther most of all despised the greed exhibited by Rome, considering it the root of her errors. In fact, he once mused that the words of 1 Timothy 6:10, “Radix omnium malorum avaritia” appropriately form an acrostic for “Roma.”²⁸ Launching the Protestant Reformation and forever changing the course of history, his 95 Theses centered on the greed of papal indulgences. While quotations could be multiplied, the following captures the essence of his objections: “At Rome no one cares what is right or not right, but only what is money or not money.”²⁹

Naturally, Luther considered it an obligation of a minister to be selfless in his office, specifically seeing that calling to be one of imitation of Christ in his sacrifice. Concerning the pope, he writes

26. Tertullian, “Apology,” in *Ante-Nicene Fathers*, ed. Philip Schaff, vol. 3 (William B. Eerdmans Publishing Company, 1885), § 39

27. Martin Luther, *The Large Catechism*, § 1.6

28. Ewald Plass, *What Luther Says* (Concordia Publishing House, 1959), 2.1015n20

29. *ibid.*, 2.1015

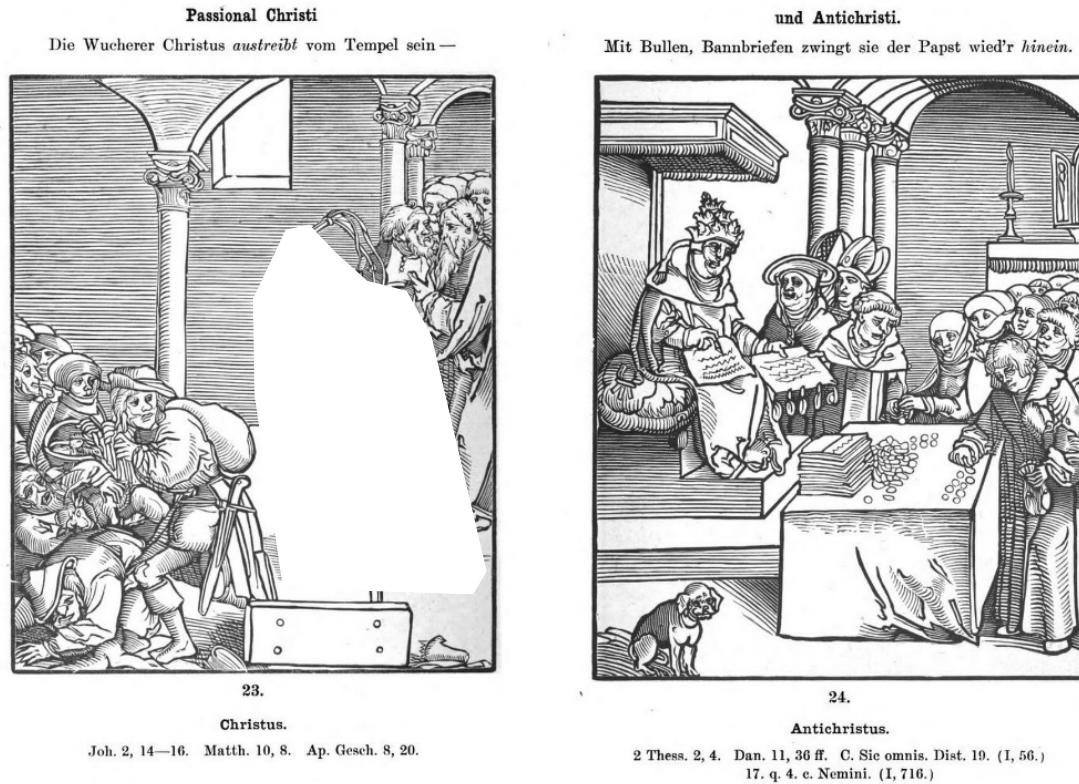


Figure 11.1: Lutheran woodcut contrasting the financial practices of Christ and the pope; image of Christ obscured.³⁰

“Is it not his duty to do all that he can for all Christians without reward, solely for God’s sake, nay, even to shed his blood for them?”³¹ He goes as far as to say that a ministry endeavor that seeks to raise money lacks the marks of divine approval: “As we see, every project of men bears money; the Word of God bears nothing but the cross.”³²

Of course, Luther was not altogether opposed to ministers receiving regular support since it is by such support the gospel may continue being proclaimed. In his commentary on Galatians, he reflects on how exposure to poverty among faithful preachers influenced the evolution of his thought.

I have often wondered why all the apostles reiterated this request with such embar-

30. William Herman Theodore Dau Dau, *At the Tribunal of Caesar: Leaves From the Story of Luther’s Life* (P&R Publishing, 1997), 276–277. These woodcuts were created by Lucas Cranach the Elder, friend of Martin Luther. They belong to a series of woodcuts depicting similar contrasts between Christ and the pope.

31. Martin Luther, *First Principles of the Reformation* (William Clowes / Sons, Limited, 1883), 69

32. Plass, *What Luther Says*, 1016

raising frequency. In the papacy I saw the people give generously for the erection and maintenance of luxurious church buildings and for the sustenance of men appointed to the idolatrous service of Rome. I saw bishops and priests grow rich until they possessed the choicest real estate. I thought then that Paul's admonitions were overdone. I thought he should have requested the people to curtail their contributions. I saw how the generosity of the people of the Church was encouraging covetousness on the part of the clergy. I know better now.³³

11.2.2 Menno Simons

Menno Simons (1496–1561) is famous for his influence among the Anabaptists, the Mennonites receiving their name from his. In the words of one, "He carried a puritan spirit into his group of followers, a determination to take the commands of Christ literally, and a tendency to form 'a peculiar people,' distinguished by dress, manners, separation from public affairs, and absence of ordained or salaried ministers."³⁴ Regarding his convictions on money in ministry, historian John Horsch pulls together several quotes from Simons in order to form a standardized proscription,³⁵ but the most extensive statement of his position comes in the form of a letter sent to John a'Lasco, the influential reformer.³⁶ In that work he objects to those who "sell...the precious, free word of God which, by grace, was given us of God, without price."³⁷

Simons' fierce rejection of salaried ministry may be seen in the following rhetoric:

Do look at the matter in a christian light. Behold, feel and taste your manifest error, unworthiness and plain avarice. I here speak of all your preachers; for they all enjoy such gain. Your teachings, benefices, pensions and rents are such an abomination before my eyes, that brethren, verily I would rather be beheaded, burned, drowned or

33. Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians* (Zondervan, 1939), 237–238

34. Rufus M. Jones, "The Anabaptists and Minor Sects in the Reformation," *Harvard Theological Review* 11, no. 4 (July 1918): 235.

35. John Horsch, *Menno Simons: His Life, Labor, and Teachings* (Mennonite Publishing House, 1916), 278.

36. Menno Simons, *The Complete Work of Menno Simon* (John F. Funk / Brother, 1871), 2.340–350.

37. *ibid.*, 2.344.

torn into quarters by four horses than to receive, on account of my preaching, such benefices, pensions or rents. Yea, when giving salaries to preachers was established, there surely crept into the church of Christ a very fearful, corrupting pestilence; which has corrupted so that, alas, there are scarcely any left who have retained the breath of Christ in them. To this you must all consent.³⁸

However, his issue was not with ministers receiving money from congregants. In fact, he offers some implicit allowance for this practice.³⁹ Using “fixed,” “certain,” “stated,” and “promised,” he makes it clear that his issue is with the prospect of return, which, in his thought, naturally corrupts the motives.

I ask, whether the men of God, the prophets, apostles, and teachers sent of God, were also hired or bought at a stipulated, annual salary, to teach and proclaim the free word of grace? I know that the answer must be, no. For they did not teach but by the urging of the Spirit and love.⁴⁰

While not sharing any historical lineage, the theological positions of the Quakers overlapped with the Anabaptists at many points. It is difficult to say to which degree Simons’ works influenced the Quakers, but many in their movement likewise rejected salaried ministry.⁴¹

11.2.3 Francis Turretin

In his *Institutes of Elenctic Theology*, Francis Turretin (1623–1687) dedicates an entire section to the propriety of salaries. “Is any salary due ministers of the church? We affirm against the Anabaptists.”⁴² He continues to explain that while support for a minister may come from elsewhere for various reason, it is ultimately the case that “the church is bound absolutely to the care and

38. Simons, *The Complete Work of Menno Simon*, 2.343–344.

39. “Such privileges [of receiving financial support] the holy gospel grants to the unblamable preachers which are sent of Christ Jesus, and nothing further.” *ibid.*, 2.348.

40. *ibid.*, 2.347.

41. For example, see Judith Boulbie, *A Testimony for Truth Against All Hireling Priests and Deceivers* (1665).

42. Francis Turretin, *Institutes of Elenctic Theology* (P&R Publishing, 1997), 3.269

payment of a just salary.”⁴³ Not only does he affirm that regular payment is due, but that it cannot rightly be refused apart from special reason.⁴⁴

Turretin cites the Anabaptists as arguing for unsalaried ministers on the basis of Paul’s labors and the words of Christ in Matthew 10:8.⁴⁵ Turretin’s response strikes notes of discord with the conclusions reached thus far in this thesis. In Matthew 8, he distinguishes between miraculous works of healing and preaching, forbidding pay for the former and assigning it to the latter.⁴⁶ Concerning Paul, his reasoning throughout the section suggests the apostle’s behavior stemmed from the immaturity of the churches he planted⁴⁷ as well as the hostility of the false apostles.⁴⁸ Regardless of the path he takes to get there, Turretin firmly rejects the idea that ideal ministry is without regular maintenance.

Turretin’s conclusion on the matter of salaries reflects the position of other Reformed theologians of his time. Notably, the London Provincial Assembly published several pages of argumentation for the maintenance of ministers.⁴⁹ Among formal standards, the Westminster Larger Catechism requires the same in its exposition of the second commandment,⁵⁰ while the Second London Baptist Confession of 1689 devotes an entire paragraph to the matter.⁵¹

11.3 The modern era

In contemporary times, there are a host of views on the intersection between money and ministry. Notably, the Word of Faith movement and prosperity theology provide sanction to aggressive

43. *ibid.*

44. See *ibid.*, 272.

45. See *ibid.*, 3.269–3.270.

46. See *ibid.*, 3.270.

47. Turretin writes that Paul had “weighty reasons,” but “makes a rule neither for himself nor for other ministers which they are bound to follow constantly,” *ibid.*, 3.271. Later, he identifies among other valid reasons for refusing pay, a church that is “very poor or just planted and still weak (which would be unwilling to receive the gospel except freely)” *ibid.*, 3.274.

48. Turretin asserts that Paul’s rejection of material support in Corinth was an attempt “to avoid the charge of avarice and of filthy lucre with which the false apostles endeavored to press him,” *ibid.*, 3.270.

49. *Jus Divinum Ministerii Evangelici: The Divine Right of the Gospel Ministry* (Provincial Assembly of London, 1654), 14–16

50. *Westminster Larger Catechism*, § 108

51. *Second London Baptist Confession of Faith*, § 26.10

fundraising practices. In response, some Christian leaders have taken stands against these practices, drawing boundaries of ethical practice with varying degrees of definition.

However, stepping back from that particular contention and observing the modern era of the church as a whole, the most pronounced pattern has been in a gradual amalgamation between Anabaptist thought and the remainder of Protestantism, which has led to the promulgation of the rejection of ministry as salaried employment. This trend is difficult to identify as a well-defined movement, but it may be seen in several notable figures.

11.3.1 George Müller

Known for his autobiography detailing a lifetime of miraculous provisions, perhaps the most prominent figure of the modern era to address the issue of ministers' salaries is George Müller (1805–1898). He made it his life's work to run an orphanage in north Bristol and a Bible distribution center (the Scriptural Knowledge Institute for Home and Abroad). Like Müller's personal ministry, the institute and orphanage were run apart from any regularly pledged support and apart from solicited donations.

Müller records the reasoning behind his rejection of regular support as threefold: 1) pew-rents run contrary to James 2:1–6, 2) ability to give may only last for a season, and 3) regular support provides a temptation to inaction for ministers compelled by their conscience to act contrary to the will of the donors.⁵² The third reason focuses on the minister, and appears to be a relatively pragmatic concern. The first two reasons focus on the giver, determining that ministry support should not impose any burden on any brother. Each of these seems to rely on the assumption that regular support implies the regular giving of individuals. It is difficult to hypothesize how Müller would respond to a model that did not operate on such a 1:1 ratio between giving and salary but pooled resources in a way to maintain stability during times of varied giving. Despite his own rejection of a salary, Müller did provide one for the orphanage staff.⁵³ However, it was understood

52. See George Müller, *A Narrative of Some of the Lord's Dealings with George Müller* (James Nisbet & Co., 1881), 68–69.

53. See *ibid.*, 261.

that it was not considered owed to them in the event that sufficient donations were not supplied.⁵⁴

Müller refused to ask anyone for help, choosing rather to ask God in prayer. For him, an act of solicitation was “to trust in an arm of flesh.”⁵⁵ He refrained from making his needs known “directly or indirectly,”⁵⁶ and the institute did not solicit aid “directly or indirectly.”⁵⁷ Müller did publish an annual report regarding the financial state of the institution, but at least on one occasion postponed its release and the associated public meeting in order to avoid the appearance of solicitation.⁵⁸ However, Müller encouraged people to give and made donation boxes available for those who wished to do so.⁵⁹

Interestingly, Müller’s approach toward unbelievers was nearly identical. Naturally, just as he would not solicit his brothers or sisters, he refused to solicit the unconverted. He especially refused to solicit those of rank as this “would be dishonorable to the Lord.”⁶⁰ In particular, he points to the example of Abraham rejecting the reward of the king of Sodom (Gen. 14:21–24).⁶¹ While he would not permit them to take direct part in the affairs of the institution, he had no objection to accepting the contributions of unbelievers, citing the example of Publius in Acts 18:2–10.⁶²

11.3.2 Hudson Taylor

Hudson Taylor (1832–1905), missionary to China, is generally regarded as following in Müller’s footsteps. Indeed they did share similar convictions, and Müller had significant influence on Taylor’s ministry.⁶³ In fact, Müller was a major donor to Taylor’s China Inland Mission (CIM),⁶⁴ at one

54. See *ibid.*, 381.

55. *ibid.*, 69

56. *ibid.*, 73

57. Susanna Grace Müller, *A Brief Account of the Life and Labors of George Müller* (CreateSpace Independent Publishing Platform, 2013), 37

58. See Arthur Tappan Pierson, *George Müller of Bristol* (James Nisbet & Co., 1899), 182.

59. See Müller, *A Narrative of Some of the Lord’s Dealings with George Müller*, 69.

60. *ibid.*, 111

61. See *ibid.*, 109.

62. See *ibid.*, 111.

63. See Howard Taylor and Geraldine Taylor, *Hudson Taylor in Early Years: The Growth of a Soul* (China Inland Mission, 1912), 90, 113, 400; Howard Taylor and Geraldine Taylor, *Hudson Taylor and the China Inland Mission: The Growth of a Work of God* (China Inland Mission, 1919), 60–61.

64. See *ibid.*, 162–163, 178–179, 259.

point even providing the full financial supply for the entire staff of the mission.⁶⁵ Like Müller, Taylor strongly opposed debt. Because his comfortable position with the Chinese Evangelism Society was salaried through borrowed money, he felt compelled to part ways.⁶⁶

It is not clear that he opposed salaries at that time, yet in the formation of the CIM, he landed on a model similar to Müller's which had no place for salaries. The CIM never made personal appeals for recruitment⁶⁷ or financial aid,⁶⁸ although once again in line with Müller, Taylor employed donations boxes.⁶⁹ Consequently, the variable income ensured that none of its members had regular pay.⁷⁰ In the end, Hudson Taylor's ethos revolved around a desire to rely on God rather than man.

We are convinced that if there were less solicitation for money and more dependence upon the power of the Holy Ghost and upon the deepening of spiritual life, the experience of Moses [in building the temple] would be a common one in every branch of Christian work.⁷¹

11.3.3 Roland Allen

Another English missionary sent to China, Roland Allen published *Missionary Methods: St. Paul's or Ours?*, a classic missiological work. In this book, he acknowledges that it is appropriate for ministers to receive gifts from their converts, but never in return for preaching the gospel.⁷² However, in an updated version of his work, he clarifies that he considers this right to support to be reserved only for "wandering evangelist and prophets, not to settled local clergy."⁷³

65. "Mr. Müller's gifts for the next few years amounted to nearly £2000 annually. In 1870 he sent Mr. Taylor £1940. He was now largely assisting twenty-one missionaries, who with twelve wives constituted the entire staff of the Mission—thirty-three, including Mr. and Mrs. Taylor." Taylor and Taylor, *Hudson Taylor and the China Inland Mission*, 183n1

66. See J. Hudson Taylor, *A Retrospect* (China Inland Mission, 1902), 99.

67. See Howard Taylor and Geraldine Taylor, *Hudson Taylor's Spiritual Secret* (Moody Publishers, 2009), 16.

68. See Taylor, *A Retrospect*, 122; Taylor and Taylor, *Hudson Taylor in Early Years*, 512.

69. See *ibid.*, 121.

70. See Taylor and Taylor, *Hudson Taylor and the China Inland Mission*, 551.

71. Taylor, *A Retrospect*, 123

72. See Roland Allen, *Missionary Methods: St. Paul's or Ours* (William B. Eerdmans Publishing Company, 1962), 50–51.

73. *ibid.*, 50n7

In that same footnote, Allen rejects all fixed salaries, citing the words of Apollonius as evidence that the early Christians opposed regularity in support.⁷⁴ Allen is not the only one to have drawn such conclusions from this record. James Beaty (1831–1899),⁷⁵ former mayor of Toronto, remarked that the Montanists’ use of salaries was deemed by the church fathers “a heretical innovation, alien to Catholic practice.”⁷⁶ Undoubtedly, he had in mind this particular passage in the records of Eusebius. As we have seen, Apollonius’s contextual use of the word “salaries” (σαλάρια), while indicating regularity,⁷⁷ focuses on the excess of payment rather than its predictability.

11.3.4 Watchman Nee

Closer to the current era, Watchman Nee (1903–1972), founder of the “local church” movement, has significantly influenced several branches of evangelicalism. While rejection of salaried ministry pervades his many volumes of writings,⁷⁸ the largest collection of his thought on the matter resides in *The Normal Christian Church Life*, where he declares that “If a worker receives a definite salary from man, the work produced can never be purely divine.”⁷⁹

Nee allows for occasions where full-time ministry becomes necessary, and further considers the church obligated to support such a minister.⁸⁰ He does not consider these things ideal, but his fundamental issue rests on the regularity of support. Routinely, Nee prefixes the adjectives “fixed” and “definite” to the term “salary” in order to indicate the core contention. For example, he writes, “It is not permissible to receive a definite salary from a church, and at times it is not even permissible to receive an indefinite gift.”⁸¹ He regarded such a practice to be an invention of the

74. See *ibid.*

75. Beaty was more or less a discontent within the Stone-Campbell Restoration movement; see Reuben Butchart, *The Disciples of Christ in Canada Since 1830: Their Origins, And Practice Their Striving For Christian Unity Through A Single Scriptural Fellowship And Their Integration With American And Other Churches In A World Brotherhood* (Canadian Headquarters’ Publication, 1949), 84–85.

76. James Beaty, *Paying the Pastor: Unscriptural and Traditional* (T Fisher Unwin, 1885), 111

77. Its only other usage in ancient sources is to be found in the same book of Eusebius, Eusebius, “Church History,” § 5.28.10.

78. For example, see Watchman Nee, *Watchman Nee’s Testimony* (Living Stream Ministry, 1991), 45; Watchman Nee, *The Collected Works of Watchman Nee* (Living Stream Ministry, 1992), § 61.3.1.

79. Watchman Nee, *The Normal Christian Church Life* (Living Stream Ministry, 1996), 141

80. See *ibid.*, 149.

81. *ibid.*, 146. See also Nee, *The Collected Works of Watchman Nee*, § 7.20.3.

time of Constantine.⁸² Any gift to a “working brother” should be regarded “as an offering to God, not as a salary paid to them.”⁸³

This thinking is reflected in the writings of his successor, Witness Lee.⁸⁴ Lee was so concerned not to violate these principles that, at least on one ministerial stint, he intentionally neglected to teach on giving at all.⁸⁵

11.3.5 Contemporary movements

In our own time, there are contemporary movements that have carried along this trend. As lines between branches of Protestantism continue to blur, more frequently the Anabaptist rejection of salaries finds a home in Evangelical thought. While there are perhaps many that could be mentioned, at this present snapshot in history, there seem to be two especially strong influences promoting this disposition toward salaried ministers: Francis Chan’s house church movement and *Pagan Christianity* by George Barna and Frank Viola.

In Viola and Barna’s widely influential *Pagan Christianity*, they point to Constantine as the pagan originator of pastoral salaries, a practice at odds with the apostolic church.⁸⁶ Viola spells out his position more clearly in a later work.

That said, the elders of the early church were not dependent on the church. Instead, they made sure that they were in a position to give to it. They certainly didn’t receive a fixed salary like that of today’s professional pastors. Nor were they biblically sanctioned to receive full financial support like itinerant apostles who traveled to plant churches (1 Cor. 9:1–18).⁸⁷

82. See Watchman Nee, *The Orthodoxy of the Church* (Living Stream Ministry, 1994), 35.

83. Nee, *The Normal Christian Church Life*, 149

84. “One who serves the Lord should not consider the money he receives as a salary that he deserves.” Witness Lee, *Knowing Life and the Church* (Living Stream Ministry, 2005), 293.

85. See Witness Lee, *Three Aspects of the Church, Book 3: The Organization of the Church* (Living Stream Ministry), § 3.2.

86. See Frank Viola and George Barna, *Pagan Christianity? Exploring the Roots of our Church Practices* (Tyndale House Publishers, Inc., 2010), 178.

87. Frank Viola, *Reimagining Church: Pursuing the Dream of Organic Christianity* (David C. Cook, 2008), 180.

However, Viola limits this restriction to intangible instruction. He does not object to those who receive in return for physical books,⁸⁸ although it is not clear how this principle accords with the sale of digital books.

Unlike those we have examined who explicitly condemn pastoral salaries, Francis Chan offers no such unequivocal dogma. In fact, he affirms the propriety of supported ministers,⁸⁹ and has offered nothing against the regularity of such support. Regardless, his home church movement in San Francisco—known as We Are Church—has garnered attention, in part, due to its practice of being led by unpaid pastors.⁹⁰ While the detailed ecclesiological practices of We Are Church have not been codified in any accessible location, the overriding reasoning behind this insistence on unpaid ministers seems to be utilitarian in nature. Chan explains, “You don’t do something because it’s best for you. You ask in what way would you spread the Gospel in the greatest way?”⁹¹ Of course, this raises the question of what situations *do* warrant the financial maintenance of ministers or even whether there are any. It remains to be seen what impact this movement will have on the church at large, but *Letters to the Church*, Chan’s book offering the rationale for We Are Church, landed as a top seller of 2018 according to the Evangelical Christian Publishers Association.⁹²

11.4 Conclusion

In retrospect, we may affirm that our conclusions regarding the apostolic rejection of horizontal reciprocity are corroborated by the practice of the subapostolic church. Especially in the Didache, we see an interpretation of Matthew that forbids the exchange of ministry for money.

88. “While I have no problem with a pastor (or any other author or artist) who profits personally from their book sales, music sales, or film sales, I have chosen not to.” Note that profit here refers to going beyond recouping of costs for personal benefit. Later, Viola writes, “In addition, I don’t profit personally from my published book sales. That money is designated to help the poor and to pay for ministry expenses.” Frank Viola, *Frequently Asked Questions*, <https://frankviola.org/2008/08/10/faq/>, Accessed: 2019-01-12

89. “[It] would be going against Scripture to say that ministers cannot be paid by the church,” “Francis Chan Wants You to Forget Everything You Think You Know About Church,” *Relevant Magazine*, no. 95 (September 2018): 75.

90. See Francis Chan, *Letters to the Church* (David C. Cook, 2018), 100, 184.

91. “Francis Chan Wants You to Forget Everything You Think You Know About Church,” 75

92. Christian Book Expo, *Christian Bestsellers, Best of 2018*, <https://christianbookexpo.com/bestseller/all.php?id=B018>, Accessed: 2019-04-01

A millennium and a half later, concerns have largely either revolved around greed or a lack of faith. Regarding greed, the various branches of the Protestant Reformation objected to the abuses of Rome, and such concerns have continued wherever any organization claiming the name of Christ has oppressed the poor.

Regarding lack of faith, the Anabaptist rejection of salaries takes issue with any regularity in support. While the particular concerns vary, primarily objectors consider the predictability of such an arrangement to indicate a lack of reliance on divine provision. Notably, if the legitimacy of ministerial support may be deduced from Scripture, then there is nothing to forbid regularity to that support, and it may even be argued, as did the Reformers, that such regularity is demanded.

Yet, those who have rejected the legitimacy of ministerial salaries do not do so without cause. They grasp at faint whispers they hear in the sacred page, but failing to reconcile those things which seem to forbid payment with the right to support that Paul so earnestly defends, their reticle lands on salaries. Such an approach offers the promise of resolution to the doctrinal tension, but cannot ultimately deliver. The principle of colabor offers a better way.

Part IV

Practical Application

Chapter 12

The Scope of Dorean Ministry

Thus far we have mostly spoken in terms of *horizontal reciprocity* or *colabor*. Having determined that these terms do indeed provide the delineating factor in Paul's policy and the New Testament ethic, we are free to use these terms to define *dorean ministry*.¹ We noted earlier that the notion of *colabor* focuses on the *what* of the matter, but having arrived at firmer conclusions, it is now safe to step back and speak additionally in terms of sincerity, the *why* of the matter.²

The Dorean Principle: *In the context of gospel proclamation, accepting support as anything other than an act of colabor compromises the sincerity of ministry.*

In this chapter, we will examine this definition phrase by phrase, exploring the implications intimated by each one. Not only will we reify the ethic put forward in previous sections, but we will begin to outline the boundaries such a principle entails. The scope of this work limits us in our ability to scrutinize every gray area that may arise, but we can at least establish a foundation from which more a more concrete ethical perimeter may be drawn.

1. Recall that the both Paul and Jesus spoke of preaching the gospel "freely" (δωρεάν) in Matthew 10:8 and 2 Corinthians 11:7.

2. See subsection 4.4.1.

12.1 The context of gospel ministry

Given that our stated principle looks to regulate the work of ministry, we must ask what exactly *ministry* is and how far its scope extends. For example, some recent theologies of work have sought to bridge the secular/sacred divide between the vocations of the laity and the clergy.³ While such attempts may have merit in seeing God's calling for all walks of life, this blurring of distinctions can only provide confusion for our purposes. There must be some activities that are particularly *ministry* and some that are discernibly *not ministry*, otherwise our principle would reject all commercial exchanges. That is not to say that the two will always be *easily* distinguished, but it is to say that they *may* be distinguished.

As a starting point, the apostle Paul's declarations of freely offered ministry revolve around preaching the gospel and the potential hindrance of the gospel (1 Cor. 9:18; 2 Cor. 11:7). We may therefore begin by qualifying our considerations of *ministry* as particularly concerning *gospel* ministry. This modifier of the *gospel* indicates that we have a particular eye toward that which relates to explicit proclamation of the word of God, rather than other forms of service, which may be too broad to warrant regulation.

At this point, it may seem simple enough to limit our definition of gospel ministry to religious instruction. However, we must recognize that Christ's command goes broader, including miraculous healings among those things which should not be offered for a price (Matt. 10:8). In context, those miraculous healings are that which demonstrate the veracity of the preceding proclamation of the kingdom of heaven (Matt. 10:7). Religious instruction is still in view, and certain types of service have such a particular relationship to that instruction, that while the gospel may be proclaimed apart from them, they cannot rightly exist divorced from the proclamation of the gospel.

Arriving thus far, we might say that, for our purposes, gospel ministry is *any activity that proclaims the gospel or directly attends to its proclamation*.

3. See Alistair Mackenzie, "Faith at Work: Vocation, the Theology of Work and the Pastoral Implications" (PhD diss., University of Otago, Dunedin, 1997), 124–136; Timothy Keller, *Every Good Endeavor: Connecting Your Work to God's Work* (Penguin, 2014), 67–71.

12.1.1 Gospel ministers

As we consider the *what* of ministry, we should also consider the *who* of ministry. Who is it that engages in the work of gospel ministry? First, it should be apparent that our definition extends beyond the apostles. Our previous investigation centered around Paul and Jesus, but while Jesus spoke to the apostles and Paul himself was an apostle, this ethic concerns more than those directly commissioned by Christ. Consider, for example, those non-apostolic missionaries whom John commends for not receiving from the Gentiles (3 John 7).

Second, our definition of gospel ministry does not restrict itself to ordained clergy. While elders have a particular right to support commensurate with their particular responsibility to proclaim the gospel, they do not bear the burden of gospel proclamation exclusively. All Christians are called to participate in the work of the Great Commission, and moreover, all Christians may function as teachers in informal capacities as they share the word with one another.

At this point, an interesting question arises: May non-Christians be identified as ministers, subject to this principle? While those who are not united to Christ can in no sense be his servants, none who purport to engage in the work of gospel ministry may escape this requirement. Case in point, though Paul identifies the false apostles as ministers of Satan, he considers them guilty for receiving money in direct exchange for teaching.

12.1.2 Recipients of gospel ministry

Continuing to ask about the *whos* involved, we may also consider the recipients of ministry. Looking at the biblical examples, there may be a temptation to restrict the scope of this ethic to evangelism, strictly considered. In other words, it may seem that this principle only regulates gospel proclamation to the lost. Certainly, this does seem to be the concern in much of Paul's writings on the matter, and additionally it is John's concern in his third epistle.

However, looking at Jesus's charge to his disciples, we see that they were not particularly sent to the lost. In fact, they were forbidden from going to the Gentiles (Matt. 10:5–6) and were instructed

to find the “worthy” (Matt. 10:11) and “sons of peace” (Luke 10:6). Even those who were already among the children of God received the message without payment.

However, as we have examined Paul’s justification for his financial policy, we have seen that his reasons apply equally to ministry to the lost and ministry to the redeemed. He is a servant who is bound to proclaim the gospel; Such servanthood remains intact among and without the people of God. He has no cause to inhibit the message from going forth. While the redeemed already possess the gospel, it is preached in the church for the sake of its advancement. To receive in direct exchange for ministry in a church maintenance context would violate all the reasons Paul could not receive in exchange for ministry in a church planting context.

12.1.3 Religious instruction

As stated, gospel proclamation must be regulated by the dorean principle. However, any definition of the gospel should be expansive enough to include all religious instruction. If the gospel sits at the heart of our relationship to God and knowledge of him, then no content of religious teaching can truly be divorced from it. Furthermore, biblical regulations around ministers and money are generally applied to preaching and teaching (2 Tim. 5:17). Certainly, a text like 2 Timothy 5:17 does not address restrictions in remuneration as does the dorean principle, but the right to support implies a substantial identity between teaching and gospel preaching proper. The command to honor teachers indicates that their work is one properly identified as ministry that must be regulated under the same terms.

Additionally, this principle applies to all Christian religious instruction, not just that which occurs in an official church capacity. Nothing we have observed thus far would suggest any such limitation. No organizational maneuvering removes the obligation to comply with Christ’s directive regarding how his word is to be proclaimed. Accordingly, this should regulate activities such as seminary instruction as well as biblical counseling, even when they happen outside of the auspices of the local church.

Just as organizational maneuvering does not circumvent the dorean principle, neither does cre-

ative arrangement of personal involvement. Thus, literature and tools created particularly for gospel ministry reside under its domain as well. The absence of the original author does not change the nature of the matter, which is still religious instruction.

12.1.4 Liturgical services

We have defined *gospel ministry* to include activities that directly attend to the proclamation of the word of God. Naturally, religious worship services fall under this domain. Such services do—or at least ought to—center around the declaration of the word of God. As such, no fee should be charged to those who gather for a worship service. Of course, such a direct commercial exchange in the context of regular worship is unthinkable in most Protestant circles, but Mass stipends remain a common practice in Roman Catholicism.

Yet we would be rash to quickly declare the regular worship services of Protestants free from complication. While the congregants themselves are not charged, fellow Christians who remotely assist in the creation of material used for worship frequently charge for their services. Songs are bought at a price and the same applies to other liturgical guides. While music, even with biblical lyrics, may exist outside of the stated context of gospel ministry, musical arrangements created explicitly for the purpose of assisting the proclamation of the word of God in in a worship service cannot rightly be severed from the notion of gospel ministry.

Irregular religious services also warrant scrutiny. Even if a minister does not have a stated fee for weddings and funerals, the reception of honorariums is not uncommon. To be clear, honorariums do not necessarily violate our stated principle, but is it clear in such contexts where money changes hands between one in need of a service and one who provides it that the gospel and religious ceremony is not being purchased? Moreover, among Evangelicals, special worship events are occasionally run outside of the context of the church, under the auspices of a concert or conference. Ticket sales that fail to identify the exact objects of purchase (facility usage? music? a message?), along with a blurring between worship and entertainment, threaten to transgress the dorean principle.

Note, however, that we have defined gospel ministry as *activities* that cannot be divorced from the proclamation of the gospel. Physical objects remain largely free its purview. Thus, it may be appropriate to sell liturgical utensils, clerical garb, or other physical goods related to religious worship. Even where those goods are not common use vessels, but particularly designed for religious purposes, they do not sit in the context of gospel ministry proper, which is evident from the fact that those who manufacture such items need not adhere to Christian beliefs.

Additionally, those things which remain further away from the actual proclamation of the gospel are relatively free from audit. Those who build churches need not do so for free. The same applies to those who clean churches. However, the closer a service comes to maintaining an inseparable connection to formal worship, the closer it comes to overstepping boundaries by providing those services at a price. Selling animals and changing money are not problematic in themselves, yet in the temple, they offend the Lord (John 2:16). Likewise, gospel ministry is a sacred endeavor that is not to find itself mixed with commerce.

12.1.5 Mercy ministries

Mercy ministries, insofar as they are intended as *gospel* ministries, must be regulated by our principle. As we have previously stated, not all things called “ministry” are centered around the proclamation of the word. A hospital or school founded by a church typically functions as a hospital or a school, not necessarily a place of religious instruction.

The freedom available in non-teaching acts of service is apparent by the fact that Paul paid—or at least was willing to pay—for Thessalonian food (2 Thess. 3:8). While he refused to receive their food in the context of ministry, we could easily examine the situation in reverse: offering food to a traveling (and likely struggling) minister is a deed of mercy and can rightly be called ministry. However, as it is offered for pay it ceases to retain that classification. Outside the context of the preached word, such deeds have fungibility between a ministry of hospitality and a commercial service. Within the context of the preached word, there is no such freedom.

By consequence, as mercy ministries more directly assist with the proclamation of the gospel,

they must comply with the dominical command to “give without pay.” As a more obvious example, a soup kitchen designed to bring people in to hear the proclaimed word would stand at odds with this command if soup were offered with a surcharge to pay for the labor involved. Our principle does not necessarily proscribe such a transaction, but it would determine that the provision of soup could not be rightly considered component to the ministry being provided without compromising the sincerity of the entire endeavor.

12.2 Support

In order to understand *what* it is that this principle regulates, we must also ask what exactly constitutes support. Thus far, we have spoken of different forms of support somewhat interchangeably. This is justified by the fact that each of these falls under the same regulation, but it is worthwhile at this point to address each individually.

12.2.1 Financial

Most obviously, the dorean principle addresses *financial support*. This is the most common form of support, and when Jesus commands to the disciples to minister δωρεάν and Paul says he preaches δωρεάν, we typically think of a lack of monetary payment. Anytime money changes hands in the context of ministry, we must ask how the dorean principle applies.

Naturally, financial equivalents must be included. Discounts and vouchers may be forms of financial support. Outside of fiat currency, there is no reason to regard gold or cryptocurrency as any different.

12.2.2 Material

More broadly, our principle concerns *material support*. Any kind of material may be given in lieu of standard currencies as a way of supporting ministers. Notice that Paul groups clothing in

with silver and gold (Acts 20:33). Broad material support is most frequently seen in matters of hospitality.

In Matthew 10, when Jesus alternately says “give without pay” and “the laborer deserves his food,” it may be tempting to distinguish between money and meals, as though Jesus forbids the acceptance of one and permits the other. However, the declaration that “the laborer deserves his food” follows the command to “acquire no gold or silver or copper for your belts.” In this passage, money and food are equated. Clearly, in refusing to eat the food of the Thessalonians without paying (2 Thess. 3:8), Paul also considers food under regulation.

Along with food, lodging should be regarded as material support. Acts evidences its regulation when it hints at hesitation from Paul in receiving lodging from Lydia (Acts 16:15). In providing a place to stay, one meets the physical needs of another. While something is not necessarily “given” as with money or food, there is a loss incurred on the part of the host who must sacrifice to provide hospitality.

Clearly, such burden is borne by any who provide any service, even beyond that of hospitality. Lodging has a special place because it is critical for a traveling minister, but any other form of service, if needed or desired, may qualify as support.

12.2.3 Spiritual

Additionally, *spiritual support* is regulated by the dorean principle.. While there may be other forms of spiritual support, the most obvious are prayer and endorsement.

One who prays for a minister aids him (cf. Heb. 13:18), and naturally such activity may rightly be called “support.” An ecclesiastical colloquialism of our day, many ministers speak of “coveting” the prayers of others. If the dorean principle even regulates prayer, such “coveting” could actually violate the tenth commandment in the event that prayers are desired in direct exchange for ministry.

Even endorsement counts as support. In his second epistle, John forbids supporting a false teacher by offering a greeting, even placing it side-by-side with the offering of lodging (2 John 10). One who does so “takes part in his wicked works.” In his third epistle, he instructs Gaius to

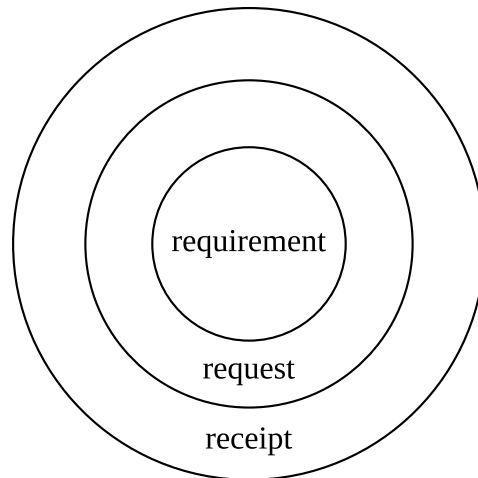


Figure 12.1: Circles of acceptance

financially support commendable missionaries, because to do so is to become “fellow workers for the truth” (3 John 8). This parallel indicates that these activities all belong in the same category of support. The act of greeting, which we have broadly termed “endorsement,” must be regulated along with acts of material support.

Clearly there are differences between material support and spiritual support. Key among those differences, spiritual support is not always consciously received, and there is no absolute way to refuse spiritual support from the determined. However, it is not all that different given that even financial contributions can be offered surreptitiously. Regardless, prayer and endorsement form another class of support that involves the sacrifice of the one who provides and the benefit of the recipient. They, as well, must be regulated by the dorean principle.

12.3 Acceptance of support

The dorean principle speaks of support and its acceptance. Within the category of “acceptance,” we may define three modes: *requirement*, *request*, and *receipt*. Each forms a concentric circle within the other: those who require support are willing to request and receive it, and those who request support are willing to receive it. The dorean principle forbids each one, but identifies each inner circle as more sinister than the preceding.

12.3.1 Requirement

Most clear among the three, a minister cannot *require* support in exchange for his ministry. To hold ministry hostage for a ransom would make one a free agent, not a servant with a charge. Rather than requiring repayment, a godly minister should, like Paul, be willing to spend and be spent (2 Cor. 12:15).

Requirement poses additional problems to other modes of accepting support: It restricts access to ministry and introduces barriers to full transparency. If only those who pay may hear, only those who pay may know what is said. Of course, the paywalls erected in front of gospel ministry are rarely large enough to keep a truly curious member of the general public from gaining access to the message; teaching that is only given for a price is generally heard by those who do not pay through broadcasts, recordings, and second-hand reports. For example, worship songs that are offered at a price are heard by the congregants even though they are not the direct licensee of music. Similarly, lectures offered at a price are typically just a private reflection of an individual's public ministry, without any major discrepancy between the two.

Regardless, a matter of principle is at stake. While private instruction is frequently necessary, paid instruction unavailable to others implies there is some premium content, exclusive to those who pay. If Jesus had required payment for any of his teaching, he would not have been able to assure Pilate straightforwardly, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret." (John 18:20). The openness of Christ's proclamation was not an arbitrary approach to ministry, but a commitment that stems from God's own speech, which is not in secret (cf. Isa 45:19; 48:16). Likewise, for Paul, sincerity and transparency go hand in hand.⁴ His "open statement of the truth" stands in contrast with the tactics of the false apostles, peddlers of God's word (2 Cor. 4:2; cf. 2 Cor. 2:17).

However, there is a sense in which it is permissible to "require" money for ministry. Each individual has various duties God has laid upon him (family, etc.), and may opt to cease from ministry

4. Note that 2 Corinthians 1:12, Harris even interprets "sincerity" (εὐλικρίνεια) as referring to "absolute transparency," Harris, *The Second Epistle to the Corinthians*, 185.

when no one is available to financially support him. Similarly, in Paul's own life, his availability to proclaim the gospel was often hampered by his physical needs, in which case he labored to support himself. When support from Philippi arrived, he returned to the work of ministry full-time (Acts 18:5). So the prohibition of dorean ministry is on the exchange of money for ministry, not the voluntary abstinence from ministry as determined by financial need. Jesus's disciples were even commanded only to go where they would have support to do the work of ministry (Matt. 10:14). Money in these cases is an enabler, not a goal; a cause, not an effect.

12.3.2 Request

Beyond requiring payment, the dorean principle prohibits *requesting* anything in exchange for ministry. One who asks and receives does so as payment, not as collaborator. Such a request implies an obligation. Even without compulsion, it is made plain that the one who receives ought to give in exchange for the service rendered. Of course, Christians are under the indirect obligation to support those who do God's work, but a direct, horizontal obligation implies a commerce that is not suitable for the work of proclaiming the gospel.

In this vein, "suggested donations" for ministerial services stand at odds with our principle. First, they imply a horizontal obligation as previously stated. Second, in setting a price, they clarify a potentially redeeming ambiguity: that the requested "gift" is payment, something rendered in direct exchange for whatever service is provided.

As before, the idea here is not to prohibit all requests for finances in the context of ministry. It is permissible for pastors to encourage their churches to give to ministers, even specifically for a pastor to solicit funds for himself. In fact, to neglect such instruction would be to neglect the whole counsel of God, which demands Christians support their ministers. The issue is in requesting money *in direct exchange* for ministry.

12.3.3 Receipt

Finally, the dorean principle objects to *receiving* in exchange for ministry. Many imagine that unsolicited gifts should be free from scrutiny, but our established principle forbids all receipt in exchange for ministry, not just that which has been required or requested.

Naturally, not all that is given to a minister transgresses this ethic, only that which is given *in exchange* for ministry. Such a transaction implies a direct, horizontal obligation to the minister.

12.4 An act of colabor

The dorean principle commends ministerial colabor, rejecting horizontal reciprocity. Here we must ask ourselves what determines the boundary between the two.

12.4.1 Heart and attitude

Naturally, the primary issue lies in the subjective consideration of heart and attitude. The individual who gives either contributes out of obligation to the Lord, desiring to further his work, or gives out of a sense of direct obligation to the minister. The former constitutes colabor while the later does not. Considered so narrowly, the only person who could make such an evaluation is the giver. While the heart is not perfectly discernible to the individual, he is able to consider his sense of obligation most immediately.

However, the ethic presented here does not address any notion of guilt in giving. It is certainly the case that people should desire to give to the Lord and should be wise stewards of their resources, and further, we see Paul express frustration with the Corinthians who do not understand why he rejects their offering (2 Cor. 11:11). However, the one implicated in a wrong exchange is the one who receives, not the one who gives. Paul regards the false apostles as guilty in their reception of funds, and himself as forbidden from such reception. He does not charge the Corinthians with wrong in their giving.⁵ In fact, one who finds himself without options ought to purchase religious

5. In our estimation, this differs from Briones's model, which appears to place the onus of right giving primarily on

instruction if that is the only means by which it is available.

12.4.2 Context and suggestion

Moving beyond the subjective, context provides a more objective ground from which to determine whether a transaction constitutes an act of colabor or horizontal reciprocity. For example, it is the context of the church plant that causes Paul to reject the Corinthian offering. The other apostles are free to receive because what is offered to them is not in return for that initial evangelical work. Paul is free to receive προπέμπω support because it pertains to future work rather than the introduction of the gospel to Corinth.

First, if a contribution corresponds to a particular event, it may suggest direct remuneration for the particular event. For example, if the groom offers money to the pastor at a wedding, it suggests that he is offering payment for the service. A counselee handing a check to a biblical counselor after a session suggests repayment as well. More regular events such as a Sunday worship service add potential ambiguity. Upon watching the plate passed, visitors often come to the conclusion that people give in payment for the spiritual service rendered. Wise pastors will remove that ambiguity by directing the congregation to give out of obligation to God rather than obligation to man, especially if giving is an element of the church's liturgy.

Additionally, the channel of giving—i.e., the specific entity that receives a contribution—provides an indication as to the nature of an offering. When a minister is given to directly, it may be an indication of horizontal reciprocity, as in the cases of weddings and counseling. The same applies to a parachurch ministry that offers a particular service. Generic, undesignated gifts to the church are less likely to suggest horizontal reciprocity for a particular service. The channel of giving is far from a sure indicator of the heart behind giving, but signals opportunities for consideration.

The particular value of a contribution may also indicate its nature. A contribution is generally

the giver, Paul's rejection mainly designed to regulate the Corinthian understanding of grace rather than to maintain the unimpeachability of his ministry.

determined by the faithfulness of the ministry and the ability of the giver. However, an uncanny alignment between the contribution and the value of the received ministry raises warning flags indicating the disregard of these two factors. For example, a poor man who receives financial aid from a church in the context of gospel ministry may desire to support such a ministry later, when he is on his feet. If he gives the same amount as received, it may be an indication that it is mentally regarded as a direct repayment. This especially applies if the amount exceeds his capacity for cheerful giving, or even if it falls far below his capacity.

12.4.3 Language and earmarking

Language and earmarking also suggest the nature of a contribution. These are perhaps the best indicators, since explicit language offers the most concrete testimony as to the nature of an offering.

When a minister or ministry encourages others to give, the language they use may either suggest colabor or horizontal reciprocity. For example, a ministry might advertise, “You’ve seen our impact; please consider partnering with us.” This is the language of colabor. By employing the terminology of “partnership,” a ministry indicates that any who give to them join with them in laboring for the Lord, bringing their resources into a common pool for a common purpose. However, other times, ministries solicit donations via phrasing such as the following: “You’ve benefited from our teaching, please consider giving back.” This is the language of horizontal reciprocity. To “give back” is to offer repayment, suggesting a direct obligation to man.

While the language used in making requests sets the earmarking of a donation, the language used in giving has equally instructive potential. To give an “honorarium” is not at odds with the biblical ethic, since we are called to honor those who labor in teaching and preaching, but one who gives to a visiting religious instructor should make it clear that they do not offer *payment for* the service rendered, but *support coordinate with* the service rendered. Terms like “colabor” and “partnership” clarify the matter, but other words do not sufficiently disambiguate. “Support” may imply partnership, but may also be used in the context of repayment. Similarly, the term “gift” is potentially ambiguous, indicating only a lack of formal compulsion. One who gives voluntarily

may still give out of a sense of obligation. Other phrases like “suggested donation,” offer a clever attempt at relieving one of the notion of obligation, but almost certainly earmark a contribution as repayment.

12.5 Colaborers

If support may only be received as *colabor*, it is necessary that support come from *colaborers*. This implies that ministry donations should come exclusively from Christian partners.

12.5.1 Christians permitted

Any Christian who desires to further the work of the Lord may support a ministry as an act of *colabor*. Ministers can and should receive from them. In fact, when given in the proper context, they have no right to refuse support. Paul received from the Philippians though he did not consider himself in need, considering the transaction to be a blessing to them (Phil. 4:10–11, 17).⁶

Additionally, churches—i.e., a particular group of Christians—may *colabor* alongside a ministry. For example, the Philippian church supported Paul. While John specifically instructs Gaius to support missionaries, he implies that Gaius is to lead the church in offering such support. Churches are prone to error, and there may be false believers in their ranks. Regardless, as we have stated before, the onus to comply with this ethic lies on the minister rather than the giver, so only due diligence may be required. Our principle does not require an ability to infallibly determine one’s regeneration. It is not as though money coming from the unconverted is itself tainted. Rather, the known reception of money from the unconverted compromises the gospel.

The same applies to donations made by parachurch ministries. While parachurch ministries usually do not represent a collection of Christians as well-defined as a church, they represent Christians and Christian interests. A minister may receive funds from a parachurch organization, but the obligation lies on that organization to ensure its funds are ethically sourced.

6. Turretin offers additional arguments at this point, Turretin, *Institutes of Elenctic Theology*, 3.272.

12.5.2 Non-Christians forbidden

Naturally, a minister may not receive support from non-Christians, because non-Christians cannot rightly be considered colaborers. In parachurch organizations, guidelines often encourage employees to raise support from friends and family members indiscriminately. While each person may feel that they are working together with the individual for some good cause, only the Christian understands that their obligation is to the Lord. For the minister to receive from a non-Christian as support is to receive his wages from one other than his true employer. The concept of patron-client entanglement that dominates theories of Paul's financial policy become applicable at this point. When one receives from a non-Christian, they become the client of a patron who is not the Lord. Furthermore, as we have seen in our overview of the Old Testament, God's kingdom has generally advanced through a *rejection* of outside help. Light should have no fellowship—i.e., partnership—with darkness (2 Cor. 6:14).

Of course, this constraint applies as well to secular entities beyond the individual. For example, a church should generally not receive money from the state. While such an arrangement may be tempting, it potentially violates the ethic presented here. Of course, such a transaction may be justifiable in certain circumstances, such as if the tax revenue is earmarked as having come from the congregants. Regardless, the principle of rejecting all that is not proper colabor stands.

12.6 The sincerity of ministry

Sincerity undergirds the dorean principle. To transgress the principle is to compromise the sincerity of ministry. In the context of gospel ministry, one who receives funds as horizontal reciprocity rather than colabor communicates that they do not simply serve, but minister for ulterior motives. However, it is not merely a matter of appearance. Definitionally, one who accepts payment as directly owed operates as something other than a servant of Christ.

Furthermore, to accept support as anything other than colabor expresses insincerity regarding the proclaimed majesty of the Savior. If thanks is owed to God, then to accept it as owed to self

is to directly exalt one's self over God, robbing him of his glory. If giving is a form of worship, then the conclusion is obvious: receiving that which is owed to God as that which is owed to man elevates man in a most idolatrous fashion.

Moreover, such behavior hinders the gospel through insincerity (cf. 1 Cor. 9:12). The potential negativity of responses poses a threat, but the biblical concern lies elsewhere; notice again that the Corinthians would have been happy for Paul to have violated this ethic. Rather, the gospel is hindered because anything other than a sacrificial pursuit of evangelism promotes a false gospel of strength and worldly wisdom. Abiding by this principle, one openly bears the shame implied by the gospel, the humility of man and dependence on God.⁷ A minister must be sincere regarding his status before God and the implications of the gospel.

Whether or not it is recognized by men, such sincerity has import in the sight of God. However, for the sake of men, this principle frequently distinguishes true ministers from false. This is all the more important in our contemporary world, which features a hefty number of disingenuous preachers of wealth, thrown into a prominence unavailable in former times.

12.7 Conclusion

The dorean principle offers us an opportunity to begin concretizing the intimations of the New Testament regarding the ethics of ministry fundraising. While we have not drawn boundaries as tightly as we might be able to, an initial exploration of the various components of the principle's definition reveals some rough borders from which we can make more direct applications.

7. See subsection 4.2.5; cf. 1 Cor. 1:18–30.

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Chapter 13

The Issue of Intellectual Property

By and large, the church has roughly upheld the dorean principle in its practice, regardless of cogitation or the principle's lack of formal articulation. However, the advancement of technology has introduced new challenges and temptations. Specifically, the notion of *intellectual property* has offered the church opportunities to financially support its ministry by monetizing some of its products. This largely concerns copyright, although, as we will see, the other branches of intellectual property additionally warrant consideration. In the past three centuries, rather than recognizing the dangers involved, the church has adopted the pattern of the world in the economy of its literature production, frequently transgressing the scriptural ethic we have set forward.

In this chapter, we will consider the issue of intellectual property (IP) and how the protection of intellectual property rights (IPRs) threatens the dorean principle. After looking at the issue from several angles, we will conclude that in order to uphold this principle, the church and its ministers should generally employ available techniques to waive IPRs.

13.1 Defining copyright

While we will examine other forms of IP, our primary concern revolves around copyright since it most frequently affects the work of ministry. Defined broadly, copyright is any legal mechanism that regulates the reproduction and use of creative works. However, it is worthwhile to take a

look at copyright from several more specific angles. We will examine it from a historical angle, a contemporary angle, as well as a philosophical angle.

13.1.1 A brief history

Acknowledgement of the propriety of ideas extends back to dawn of history. From a Christian perspective, we may observe that the ideas of God took visible shape as he spoke the world into creation. Though a Reformed perspective would affirm that nothing originates outside of God's antecedent decree, every Christian tradition would recognize some attribution of ideas to the sentient members of creation. The original names of the animals flow from the mind of Adam, and the serpent is rightly credited with the machinations of the first temptation.

Additionally, the notion of secrets pervades the Bible, arguably beginning with the knowledge of good and evil, that secret man insisted on being privy to. While some hidden knowledge does harm,¹ there are rightful secrets (Exod. 30:37; Deut. 29:29; Josh. 2:14).

Such observations imply two things. First, willful misattribution violates the 9th commandment. Second, a rightful secret ought to be protected. Indeed, a secular perspective of history concurs with these fundamentals:²

The condemnation of plagiarism and the acknowledgement of theft of ideas stretches back to the beginnings of recorded history. Much of the early recognition of ownership of ideas was more concerned with the retention of secret knowledge, however, than with the rights to reward that remain with the author once a work is being disseminated.³

Beyond such fundamentals, several precursors existed to modern copyright.⁴ However, prior

1. E.g., Gen. 12:18.

2. However, it should be noted that copyright historiography is not a well-established field in the present time. See Martin with Lionel Bently Kretschmer and Ronan Deazley, "The History of Copyright History: Notes From an Emerging Discipline," in *Privilege and Property: Essays on the History of Copyright*, ed. Martin Kretschmer Deazley Ronan and Lionel Bently (Open Book Publishers, 1885), 2.

3. Christopher May and Susan K. Sell, *Intellectual Property Rights: A Critical History* (Lynne Rienner Publishers, 2006), 43

4. See *ibid.*, 44–57.

to the advent of the printing press, the felt need for a legislative approach was negligible. The intangible idea was not so easily separated from its tangible form in handwritten manuscripts, which had substantial value on their own. It was only with increased copying capabilities that formal legislation or mutual contracts were regularly established to control the market.⁵

While previous approaches were enacted by private parties, the Statute of Anne (1710) established the first copyright protection to be enforced by public courts.⁶ Moreover, it acknowledged rights of the individual author as opposed to merely rights of a publisher. This constituted the seminal act from which all subsequent copyright law is arguably derived.

Since that time, legislation surrounding copyright has grown in sophistication, addressing nuances of digital distribution and spanning jurisdictions through international treaties.

13.1.2 Copyright in the United States

Of the material subject to copyright, perhaps largest portion produced and consumed by the church originates from the United States. Thus, while copyright law varies around the world, our investigation warrants a survey of United States regulation in particular.⁷

First, copyright applies to original works fixed in a tangible medium of expression. Copyright may apply to various artistic works, but does not protect facts or inventions. Works exist under copyright protection the moment they are fixed in a tangible form. One may register a work with the U.S. Copyright Office, but this registration is unnecessary to establish protection, only to assist in the event of eventual litigation.

Copyright protection provides the copyright holder with exclusive rights to reproduce the original work, make derivative works, distribute copies of a work, or to display or perform it publicly. However, the fair use doctrine allows for segments of a protected work to be copied and distributed for purposes such as criticism. Copyright protection lasts for the life of the author plus an addi-

5. See *ibid.*, 44–45.

6. See *ibid.*, 92–93.

7. The following information is summarized from United States Copyright Office, *Copyright Law of the United States: and Related Laws Contained in Title 17 of the United States Code* (United States Copyright Office, 2016).

tional 70 years. For anonymous works or works made for hire, it typically endures for 95 years from initial publication.

The Digital Millennium Copyright Act (DMCA) enacted in 1998 provides additional protections or limitations on digital works. Because digital works often include some copy protection mechanism, the DMCA makes it illegal to circumvent these mechanisms or to disseminate tools intended to circumvent these mechanisms. Additionally, the DMCA makes it illegal to link to infringing content. Because many service providers (e.g., online video sites) host content uploaded by users, the DMCA offers a provision to grant safe harbor for such utilities, provided they comply with regulations designed to prevent such activities.

Of course, there are many details and edge cases not covered in this brief summary. Furthermore, copyright law in the United States has a varied history, so these rules do not apply uniformly to works authored in the past.

13.1.3 An imposed model

Philosophically, it should be recognized that copyright law is an artificial imposition on the economy of creative works. In the words of Christopher May and Susan K. Sell, “Intellectual property constructs a scarce resource from knowledge or information that is not formally scarce.”⁸ Ideas are inherently reproducible, and in a digital age, the cost of reproducing most works is negligible. However, copyright protection maintains an economy around the selling and buying of licenses to obtain copies of creative works and the rights to use them.

Beyond this initial observation, the relatively recent advent of copyright regulations demonstrate their nature as purely human inventions rather than codifications flowing from a divine principle. Additionally, unlike material property, the copyright protection offered by governments is—in all but a few circumstances—temporary.⁹ This constitutes an implicit concession that in-

8. May and Sell, *Intellectual Property Rights*, 5

9. May and Sell demonstrate that natural rights are far from the core foundation of existing copyright legislation: “The argument that there are social benefits to be gained from the development and dissemination of new knowledge and information underpins the legal construction of IPRs. To this end, all IPRs encompass a balance between private rights for reward and public needs for the (unconstrained) availability of important knowledge and information. This

tellectual property is not property in the truest sense. Moreover, the variation in the duration of protection testifies to its arbitrary nature.

Of course, not all would agree. Some have argued that copyright protection stems from *natural rights*, those rights given by God. In fact, the founding fathers of the United States incorporated provision for IP law in the constitution on the basis of a Lockean understanding of natural rights.¹⁰ If one has a right to liberty and property, the body being irrevocably the property of the individual, then he has a right to the products of his body, the fruit of his labors. Moreover, one who goes about the improvement of nature ought to be able to reap the rewards of that improvement. Following this line of reasoning, it is possible to conclude that no categorical difference exists between intellectual property and material property; one who fashions a creative work ought to have ownership over it as his own property.

While these Lockean principles are unobjectionable, the biblical primitive previously discussed should satisfy them. That is, the right to secrecy should suffice. One who is not compelled to divulge information or share property may keep his creative works to himself. However, once disseminated, he has freely given this information to the public. With material property, a violation of the eighth commandment results in the direct loss of another. With intellectual property, undesired copying and use of a published work may only be counted as a loss when estimating the potential of an idea to garner profit. In the words of Thomas Jefferson,

If nature has made any one thing less susceptible than all others of exclusive property, it is the action of the thinking power called an idea, which an individual may exclusively possess as long as long as he keeps it to himself; but the moment it is divulged, it forces itself into the possession of every one, and the receiver cannot dispossess himself of it. Its peculiar character, too, is that no one possesses the less, because every

balance between private reward and public interest has traditionally been expressed through time limits on IPRs: unlike material property, IPRs are temporary.” *ibid.*, 7. Some have argued that the statute of Anne replaced a perpetual common law copyright with a temporary statutory copyright, but such theories stand against weighty evidence to the contrary; see Catherine Seville, “The Statute of Anne: Rhetoric and Reception in the Nineteenth Century,” *Houston Law Review* 47 (4 2010): 821–827.

10. See Randolph J. May and Seth L. Cooper, *The Constitutional Foundations of Intellectual Property: A Natural Rights Perspective* (Carolina Academic Press, 2015).

other possesses the whole of it. He who receives an idea from me, receives instruction himself with lessening mine; as he who lights his taper at mine, receives light without darkening me. That ideas should freely spread from one to another over the globe, for the moral and mutual instruction of man, and improvement of his condition, seems to have been peculiarly and benevolently designed by nature, when she made them, like fire, expansible over all space, without lessening their density in any point, and like the air in which we breath, move and have our physical being, incapable of confinement or exclusive appropriation.¹¹

In our estimation, the language employed in copyright legislation betrays the underlying utilitarian motives. The U.S. Constitution gives Congress the power “To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries.” The Statute of Anne establishes copyright law “for preventing [the detriment of authors and proprietors] for the future, and for the encouragement of learned men to compose and write useful books.” Rather than flowing from natural rights endowed by our Creator, copyright law is an artificial imposition on the economy of creative works.

13.2 Approaches to copyright and ministry

The arbitrary nature of copyright leads us to question whether the church should take advantage of such legislative provisions. Prompted by various starting points, others have asked the same question and offered argumentation for the church’s waiver of certain copyright protections. We will explore several of these approaches, identifying strengths and weaknesses. Finally, we will examine the implications of dorean ministry as they relate to copyright.

11. Thomas Jefferson, *Letter to Isaac McPherson (1813)*. See Randolph J. May and Seth L. Cooper for alternative perspective on this quote; May and Cooper, *The Constitutional Foundations of Intellectual Property*, 106. While several considerations should inform our view of Jefferson and his writings, the sentiments expressed in these words remain a valid critique of imposing a notion of exclusive possession on ideas and information beyond the moment of dissemination.

13.2.1 Missional pragmatism

As copyright law itself is guided by a utilitarian philosophy, so some have approached the topic of the church and copyright through a pragmatic lens. Notably, Tim Jore has argued that the church ought to cease generating creative works with all rights reserved, but instead waive some of those rights for the acceleration of gospel proclamation. While he sees no fundamental problem with copyright, he considers it to hinder the production of biblical resources.

Copyright serves a good purpose and its use is both legal (government-sanctioned) and ethical (Biblically-sanctioned). The reality, however, is that the laws governing copyright were not designed to facilitate the openly collaborative translation of a large corpus of biblical resources into every language of the world.¹²

Regarding the work of translation, Jore considers this one of the primary points of friction created by copyright protection in the work of missions.¹³ He opens his book with a regretful tale of a translation project in Papua New Guinea where the sponsoring missions organization had a license to use translation software that did not extend to others. Neither the native brothers nor Jore as an advisor to the organization had a license to use the software, and translation efforts were stymied. Beyond software, producing a translation of something requires rights to make a derivative of the original work. Permission, which needs to be specially requested and granted by the copyright holder, erects an intimidating barrier to even begin the work at hand.

In response, Jore calls for “the collaborative creation of the Christian Commons.”¹⁴ The Christian Commons is “a core of biblical content released by their respective owners under open licenses.”¹⁵ This would allow the church or anyone to translate, adapt, or distribute this wealth of information without hindrance.

Jore’s project is noble, but limits its imperatival force to the pragmatic estimation that such a

12. Tim Jore, *The Christian Commons: Ending the Spiritual Famine of the Global Church* (CreateSpace Independent Publishing Platform, 2015), 124. See also *ibid.*, 146.

13. See *ibid.*, 15.

14. *ibid.*, 22

15. *ibid.*, 21

project would advance the gospel more effectively than a traditional approach. One may argue that a resource such as the Christian Commons would spoil an income stream that missions organizations currently enjoy, rendering them less funded for other works. Additionally, such an estimation may vary for different types of creative works—perhaps Bibles should be licensed liberally while commentaries should be published with all rights reserved. Regardless, Jore offers worthwhile considerations for the church in the work of gospel ministry.

13.2.2 Political libertarianism

If it can be granted that the government has a sweeping authority to wield its power to improve the lives of its subjects, modern copyright may have some place in society. If instead the God-ordained authority given to the civil magistrate is limited to the enforcement of justice narrowly defined, the government may only prosecute those who have violated the natural rights of another. This is the position of Christian libertarianism. In this view, *lex talionis* (Exod. 21:24), combined with the Deuteronomic principle that justice shall not be perverted by other prerogatives (Deut. 16:17–20), restricts governing authorities from erecting legislation extraneous to the violation of one's property rights.

As we have already determined, beyond the right to keep information a secret, IPRs are no natural rights. Consequentially, political libertarianism tends to reject copyright enforcement as a legitimate function of the government.¹⁶ If it is not a legitimate function of the government, than it is unethical for any man or ministry to use the power of the state in a court of law to enforce IPRs. In fact, rather than a protection of the copyright holders' rights, such an action would be a violation of the consumers' rights, as they ought to be able to do as they please with the information in their possession.¹⁷

This approach proposes a much stronger take on copyright than the former, pragmatic approach.

16. Of course, the movement is not homogeneous, and many follow the majority of the United States founding fathers in identifying IPRs as natural rights.

17. For a fuller argument from a libertarian perspective, see N. Stephan Kinsella, *Against Intellectual Property* (Ludwig von Mises Institute, 2008).

It even takes a stronger approach than we could with the notion of dorean ministry. Its largest drawback is that it sits neatly within the realm of politics, an area where many have predetermined convictions that are not easily swayed. Moreover, works by Christians authors on the matter are scant.¹⁸

13.2.3 Divine ownership

Roger Syn has argued against the use of copyright for Bible translations on the basis that God owns the work of a minister. Thus, the minister has no right to litigate a copyright dispute as though he is the owner of the creative work.¹⁹

The foundation[sic] church doctrine is that Jesus Christ is Lord, with Christians at least as servants. Employers own the copyright in employees' works. Hence, if an author confesses to being God's servant, and that Jesus is his Lord, Master, and King, under copyright law that infers God has first claim to his copyright. Moreover, if Jesus is king, then Crown rights and eminent domain apply. Aside from this copyright reasoning, the doctrine of Christ's Lordship claims every aspect of an author's creativity: the ideas, expression, and translation of those ideas; the copyright; and everything else.²⁰

This agrees with our approach in as far as it recognizes that ministers ought to sincerely acknowledge themselves as servants of Christ. However, it differs in that it presumes the legitimacy of IPRs and relies largely on broad theological concepts rather than exegetical foundations. As such, it is difficult to tell how Syn proposes to distinguish between a work of gospel ministry and a typical creative work.

18. Little has been published in print, but online resources offer a good starting point on the matter. See Vern Poythress, *Copyright and Copying: Why The Laws Should Be Changed*, <https://frame-poythress.org/copyrights-and-copying-why-the-laws-should-be-changed/>, Accessed: 2019-01-31 and Brian Jacobson, *Rethinking Intellectual Property: A Reformed-Libertarian Perspective*, <http://reformedlibertarian.com/articles/philosophy/rethinking-intellectual-property-a-reformed-libertarian-perspective/>, Accessed: 2019-02-18.

19. See Roger Syn, "Copyright God: Enforcement of Copyright in the Bible and Religious Works," *Regent University Law Review* 14 (1 2001–2003): 22–26.

20. *ibid.*, 24

13.2.4 Copyright and sincerity

Our conclusions in the previous chapters of this work leads us to question the church's use of copyright protection mechanisms in the context of gospel ministry. If a minister is to give freely, has he really done so if he retains exclusive rights to the content of his κήρυγμα? In our estimation, the answer is a resounding no.

Even though maintaining full copyright protection does not necessitate an exchange of money, it does necessitate an exchange of service, imposing a limitation on the recipient of ministry. If the content of ministry has been recorded in a fixed medium, apart from express permission, the recipient may not copy, modify, or redistribute that work. Note that this imposes a *requirement*, requirement being the innermost circle of the forms of acceptance that violate the dorean principle. As such, it is the most serious form of violation. Moreover, typically, money is involved in the exchange; ministry—in the form of books, recorded lectures, etc.—is not offered unless the recipient pays.

Additionally, in considering the distinction between horizontal reciprocity and colabor, the obligations placed on the recipient do not constitute colabor. One who is forbidden from using the information given to him as he sees fit does not necessarily comply out of a desire to serve the Lord and further the gospel. One who gives money to receive access to such material does so only as a direct exchange, compensating another as what is owed directly.

Stepping back and examining things through the lens of sincerity, we must question the earnestness of one who asserts all copyrights over the content of their ministry. If they impose restrictions or require payment, can they truly say that they operate as a servant of Christ (1 Cor. 9:16)? If they impose restrictions or require payment, can they truly say that they are a servant to all so that more might be won (1 Cor. 9:19)? Granted, ignorance plays a key role in the many ministries that takes advantage of copyright protections, having never directly faced this question. From a human perspective, the error is understandable. However, from a divine perspective, these models of ministry culpably transgress Christ's plan for the advancement of the gospel.²¹

21. While a distinct issue, the threat of litigation implied in the use of copyright protection raises additional questions

While the day to day activities of the local church largely remain within the boundaries set by the dorean principle, the advent of the Christian publishing industry has introduced breaches of pandemic proportions. Believers who want to deepen their knowledge of the faith frequently find themselves required to give to the author or publisher (i.e., the copyright holder) before receiving the benefit of the ministry. The issue goes much farther than books to Bible study software, to performance rights for worship songs, etc.

Of course, it has not always been this way. While the dorean principle has always been in danger of being violated, for the majority of the life of the church, there were relatively few opportunities for temptation or confusion to arise. However, the advancement of publication technology, especially as it has culminated in digital media, has presented the church with a test of faithfulness. Unprepared for the challenge set before her, the church has blindly followed the model of the world in its publication practices, distributing materials for a fee. Additionally, as the cost of reproduction and distribution wanes, being virtually negligible for digital content in the present era, the severity of transgression waxes stronger. At a time when a physical book and its content were not so easily distinguished, the purchase of the content was more or less a purchase of the physical good, something that poses limited ethical concern. In the twenty-first century, content and physical product are easily divorced. A completed work may be disseminated online to billions at no cost to the producer, yet ministering entities often default to charging for this service.

Not only does the use of copyright protection have the potential to violate the dorean principle, in most instances, it constitutes the most direct violation conceivable. Regardless of the intent of those behind such ministries, to require payment in exchange for religious education is to engage in the practices condemned by both Scripture and the early church.

about the church's testimony of unity in light of 1 Corinthians 6:1–8.

13.3 Alternative licensing

Simply stated, the antithesis of using the power of governing authorities to enforce copyright is *not* using the power of governing authorities to enforce copyright. However, in United States law, a creative work is protected by copyright as soon as it is fixed in a tangible medium. A minister who has no intention of taking advantage of these protections must go out of his way to explicitly waive his rights if he wishes to assure others they are free to use the creative products of his ministry however they wish.

To that end, several licenses have been fashioned. The earliest of these licenses were largely designed to accommodate collaborative software projects,²² but more recently, a host of initiatives have been introduced to address the needs of non-software (i.e., non-functional) projects. The most popular of these, Creative Commons, is not a single license, but a host of licenses, designed to give copyright holders the ability to mix and match specific rights they would like to reserve or waive. Each Creative Commons license ensures that a work may be distributed in its original form, but additional restrictions may apply. As an exercise, we will take a look at the base license and each of these options and evaluate their implications for dorean ministry.

13.3.1 Distribution

The use of a Creative Commons license, at minimum, implies a grant to copy and redistribute a creative work. For example, in the case of a digital book, it guarantees that someone may download it and share it with others. With full copyright protection, one would need permission to obtain a copy—typically granted through making a purchase. Further, one would need permission to share that copy with others—a permission which is not frequently granted.

As already stated, requiring anything for one to obtain the benefit of ministry does not accord with our stated principle. Likewise, disallowing redistribution monopolizes the message and im-

22. For example, the Berkeley Software Distribution (BSD) license and the GNU Public License (GPL) were formative for many of the similar-spirited licenses that would follow. Major software projects have flourished under the terms of these licenses. Recent examples of products that are partly covered by these licenses include Android and Google Chrome.

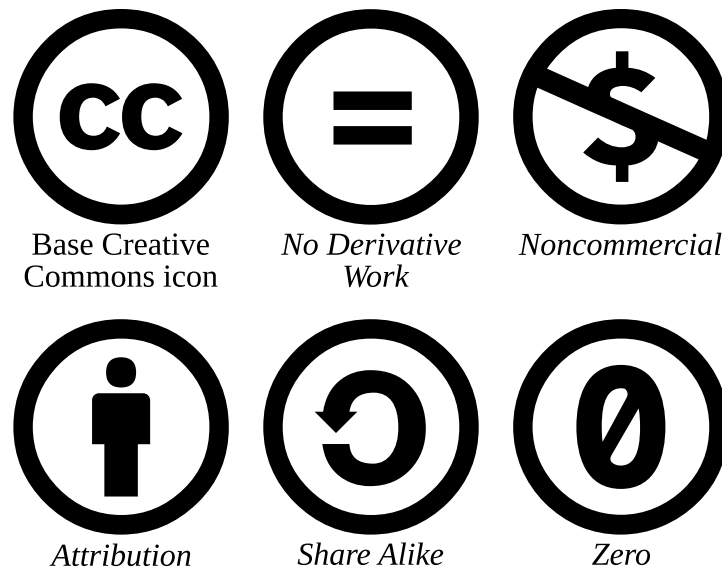


Figure 13.1: Creative Commons icons

plies additional requirement. Even if no *money* is required to receive the ministry, the minister unnecessarily requires that one approach and consult him (or his redistributors) before that product of ministry may be obtained.

The primary concern raised at this basic level is that of funds. To allow the free distribution of gospel curricula and other products of ministry occludes a significant channel of fundraising. Certainly, the worker is worthy of his wages, but there are other avenues by which he may be rightly honored for his work. The needs of the minister do not justify a personal imposition on the one he is to serve.

13.3.2 Adaptation

The first optional feature available for a Creative Commons license is the *No Derivatives Works* feature. One who applies this to their creative work restricts others from making adaptations of that work. For a book, this would prohibit translations and audio adaptations. For a song, this would prohibit musical rearrangements and public performances, as well as other derivatives. Anyone wishing to make such adaptations would be required to obtain express permission from the copyright holder.

Such restrictions do not accord with the dorean principle. The recipient of ministry should not be bound to comply with the wishes of the minister. It is not sufficient to talk merely in terms of financial burden; all forms of burden (i.e., direct, horizontal obligation to the minister) fall in the same category. Moreover, as Jore argues, these stipulations do far more to hinder the gospel than advance it.

One may object that allowing adaptations opens a work to distortion and perversion. Indeed, it does. From a base work, one of a divergent religious view build his own work that denies the core faith. For example, one may easily replace words in a song so that “Trinity” is replaced with “Binity,” at no threat to the rhyme scheme. In response to this, we must first acknowledge that *all* good things on earth may be corrupted, used for evil instead of good. Secondly, we may observe that the history of Christian resources testifies that works available for adaptation spur more good than they do harm. For example, few would argue that the harm of the Joseph Smith Translation²³ or the Jefferson Bible²⁴ outweighs the proliferation of the King James Bible in audio books, tracts, study Bibles, and dramatic readings. Thirdly, such pragmatic objections cannot dominate the principled concern of dorean ministry. Note also that the *No Derivative Works* feature does not grant permission to use the original author’s name or pseudonym in a way that suggests endorsement or authorship of the derivative work.

13.3.3 Commercial use

Creative Commons additionally provides a *Noncommercial* feature, which prohibits use of the creative work for commercial purposes. For example, this would keep one from directly selling the licensed material, or incorporating it into a derivative work that is then sold.

From a secular perspective, this feature has received substantial pushback due to the inherent ambiguity in the concept of “commercial purposes.”²⁵ The text of the licenses using this feature

23. Authored by Joseph Smith, the Joseph Smith Translation (JST) is an updating of the Authorized Version to better accord with Mormon doctrine.

24. Authored by Thomas Jefferson and formally known as *The Life and Morals of Jesus of Nazareth*, the Jefferson Bible is a compilation of portions of the Gospels that notably excludes the miracles of Jesus.

25. This pushback led Creative Commons to publish a study of the public’s understanding of “noncommercial use.”

speak specifically of uses that are “primarily intended for or directed toward commercial advantage or private monetary compensation.”²⁶ Even if it is not sold in a traditional fashion, an entity that uses a work licensed for noncommercial use in a way that supports a commercial endeavor potentially violates the terms of the license. It unclear what level of indirection would absolve such activity. For example, a church may use a Bible translation licensed for noncommercial use in the course of a service and collect offerings in conjunction with that service. It not clear that the terms of the license permit such a use, and the paucity of case law on the matter does little to reassure.²⁷

Regardless, the guidelines we have already set give us a clear path forward. Restricting uses of a product of ministry, even commercial uses, does not accord with the dorean principle. Furthermore, in the course of addressing distribution, we have already covered the financial concerns that typically prompt the use of the *Noncommercial* feature.

13.3.4 Attribution

The most commonly used²⁸ feature of a Creative Commons license is the *Attribution* feature. This requires that for the licensed work, anyone distributing the original or a derivate credit the copyright holder. For example, a Bible translation licensed under a Creative Commons license using this feature would require that any tract made using that translation would be required to credit the copyright holder of that translation.

In several ways, this seems more reasonable than the previous restrictions we have covered. Unlike those, the requirement of attribution does not imply a friction between the consumer and the copyright holder for typical adaptive uses. For the other restrictions, typical uses frequently require explicit authorization from the copyright holder in order to proceed. Attribution, on the other hand, may be provided by anyone downstream apart from any interaction with the copyright

See Creative Commons, *Defining “Noncommercial”: A Study of How the Online Population Understands “Noncommercial Use”* (Creative Commons Corporation, 2009).

26. Creative Commons, *Attribution-NonCommercial 3.0*, <https://creativecommons.org/licenses/by-nc/3.0/us/legalcode>, Accessed: 2019-02-04

27. Jore lists several issues with the *Noncommercial* feature in addition to its ambiguity, Jore, *The Christian Commons*, 263–286.

28. All other features require this feature, so implicitly it is the most used.

holder.

However, from the perspective of dorean ministry, there is no reason to classify this restriction as different from any other. It imposes a direct obligation on the recipient of ministry to the minister. One who is required to give attribution is required to step out of his way in order to make full use of the ministry offered. The requirement of attribution should therefore be rejected in the context of gospel ministry.

Naturally, the primary concerns over waiving the right to attribution center around plagiarism and misattribution. From a legal perspective, apart from such a restriction, there is little protection from plagiarism. Furthermore, it may be possible for one to make a derivative work and credit the original author in a way that implies endorsement. If Christians are frequently subject to verbal persecution, such possibilities seem like small crosses to bear. Furthermore, if it is to be argued that attribution is necessary for the beneficial exposure of a ministry,²⁹ we ought to place principle over utility and trust God in the matter.

13.3.5 License propagation

A frequent feature of alternative licenses requires all derivative works, provided they are disseminated, to be made available under the terms of the same license. This is known as *copyleft*³⁰ and guarantees that a creative work is not used and repackaged under more restrictive terms. To this end, Creative Commons provides a *Share Alike* feature.

Once again, this particular feature does not require explicit permission from the copyright holder for typical adaptive use. Furthermore, it seems to have the added benefit of encouraging others who might use ministry materials in a similar context to embrace the same licensing scheme.³¹ Vern Poythress argues that compared to the freedoms they offer, the restrictions of copyleft licenses

29. This seems to be component to Jore's discussion on the *Attribution* feature; Jore, *The Christian Commons*, 288–291.

30. For the origin of this pun on “copyright,” see Richard M. Stallman, “The GNU Manifesto,” *Dr. Dobbs's Journal of Software Tools* 10, no. 3 (March 1995): 30–35. For some of the seminal essays that developed the concept of copyleft, see Richard M. Stallman, *Free Software, Free Society: Selected Essays of Richard M. Stallman* (GNU Press, 2002).

31. See Jore, *The Christian Commons*, 291–293.

“correspond more to the fallen world, in which it is important to restrict those who would take away the freedoms of others.”³²

Yet once again, we must acknowledge that the *Share Alike* feature is a restriction that goes beyond what is permitted by the dorean principle. First, for a Creative Commons license, the *Attribution* feature is required in order to use the *Share Alike* feature. This is not merely some idiosyncrasy of the Creative Commons suite of licenses, but is inherent in the notion of copyleft. In order to require derivatives be shared under the same terms, it is essential that the license be provided, and the license has limited significance apart from an express mention of the one issuing the license. Secondly, it has the potential to inhibit adaptations. Given that copyleft takes peculiar forms depending on the license it is expressed in, such licenses are rarely mutually compatible. For example, Jore’s book and Poythress’s article are released under two different copyleft licenses;³³ even though the terms of each license are similar, apart from explicit permission from at least one of the two copyright holders, no one could make a single derivative work that substantially incorporates both.

13.3.6 Public domain

A *public domain* work is a work that is not subject to copyright protection. Placing a work in the public domain is not always straightforward, especially in jurisdictions that acknowledge and do not allow for the waiver of *moral rights*, which include, among other things, the right to attribution. In order to provide a simple approach to the waive copyright protection, Creative Commons offers the Creative Commons Zero Public Domain Dedication. Rather than a license, it is a waiver of rights that provides a license fall back in the event the waiver is deemed insufficient. This dedication states the intent of the author to provide maximal freedom to any consumer of the work.

In our estimation, a public domain dedication such as Creative Commons Zero offers the only

32. Poythress, *Copyright and Copying*. Poythress frequently licenses his works under the GNU Free Documentation License (GFDL), which has similar terms as the Creative Commons Attribution Share Alike license.

33. Jore’s book is released under Creative Commons Attribution Share Alike and Poythress’s article is released under the GNU Free Documentation License.

consistent approach for dorean ministry. While our principle does not mandate that a minister explicitly apply such a dedication to their work, it does require the spirit of such a dedication be present in all acts of gospel ministry.

13.4 Other forms of intellectual property

While we have thus far treated the issue of copyright, there exist two other forms of IP: patents and trademarks. While they have lesser implications on typical ministry, they warrant some discussion.

13.4.1 Patents

Where copyright law applies to creative works, *patent* law applies to inventions. In the United States, it grants an exclusive right to the patent holder for 20 years from the earliest patent filing date.

Inventions are rarely component to gospel ministry, but they have the potential to be. For example, patents are frequently awarded over software algorithms. Bible study software, designed to educate others about God's word, qualifies as product of gospel ministry. To file patents in order to restrict the usage of such software would violate the dorean principle.

13.4.2 Trademark

A *trademark* is a sign capable of distinguishing the goods or services of one enterprise from those of other enterprises. In many ways, the notion of a trademark corresponds to the concept of attribution that we have previously discussed. However, as opposed to requiring attribution, trademark law prohibits misattribution by means of the particular trademark. For example, it might prevent one from publishing a Bible translation with the insignia of an uninvolved committee. Any employment of trademark law following this pattern on some product of ministry (e.g., a Bible translation) does not prohibit the use of that product, and as such presents no threat to the dorean principle.

However, trademark law *may* be used to prevent the redistribution of original works or adaptations that could otherwise be freely distributed. For example, watermarking a creative work with a trademark (i.e., incorporating the trademark into the content itself so that it may not be removed) could inhibit adaptations of that work from being freely distributed. Such a practice would not accord with the dorean principle.

13.5 Conclusion

To restrict others in their use of any product of gospel ministry is to require direct repayment and violate the dorean principle. In not so many words, it says, “If I provide this ministry to you, you must do something for me.” Furthermore, employing the power of governing authorities to coerce others to comply with such restrictions adds an objectionable level of hostility to the transgression.

In response, ministers and ministries should consider waiving any government established intellectual property protections. For most creative works and in most jurisdictions, this may be done effectively through use of Creative Commons Zero.

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Chapter 14

The Issue of Parachurch Ministry

Just as the advancement of technology has raised new questions, the increasing complexity of ministry organizations has introduced its own challenges. Specifically, the sophisticated parachurch ministries of the current era raise new needs for funding and, consequentially, tend to create new avenues for such funding to occur.

After defining parachurch ministry to include both organizations and individuals, we will examine how the lack of church structure creates opportunities to violate the dorean principle. Then, we will provide an overview of typical parachurch fundraising practices and offer some alternatives.

14.1 Defining parachurch

The church is that body of believers Christ instituted to represent his kingdom on earth. The *universal church* is composed of all Christians everywhere, while the *local church* refers to a particular society of Christians, characterized by their regular gathering for worship.

Etymologically, “para” indicates coming along side of the church. *Parachurch ministry* is simply any ministry regulated outside of the local church whose primary goal is to aid the church, whether local or universal. Thus, while the label is typically used for organizations like InterVarsity Christian Fellowship or Compassion International, here we apply it even to individuals operating outside the structure of the local church with the intent to serve the church. For example,

even the pastor who writes a book and publishes it outside of the purview of his church does so as a parachurch entity.

It is not difficult to see how these organizations might complicate the work of the church, despite their good intentions. To paraphrase one theologian, the road to hell is paved with parachurch organizations.¹ Because they come alongside the church, parachurch organizations are frequently termed an “arm” of the church, but as another has remarked, “historically, that arm has shown a tendency to develop a mind of its own.”² While many have provided broad analyses and critiques of parachurch ministry,³ our purposes are more limited in scope. We seek only to evaluate their effects on fundraising practices.

14.2 Church structure

The essential distinction between the local church and the parachurch lies in structure. Understanding this distinction is the key to recognizing the potential pitfalls of parachurch entities, especially as related to the dorean principle.

Regarding the structure of the local church, Christ instituted it a means of fulfilling the Great Commission. As evidence of this, Jesus marries the act of making disciples to baptism, a church ordinance (Matt. 28:19). In fact, there is ample reason to connect his abiding presence in Matthew 28:20 (“I am with you always, to the end of the age.”) to his presence in Matthew 18:20 (“For where two or three are gathered in my name, there am I among them”).⁴ That is, the authority present in the gathered congregation to pronounce an excommunication is the same authority required in the act of expanding the kingdom by making disciples. The keys of the kingdom of heaven are wielded by the local church (cf. Matt. 16:19; Matt. 18:18).

1. See Carl R. Trueman, “How Parachurch Ministries Go Off the Rails,” *9Marks Journal*, March 2011, 12.

2. Mack Stiles, “Nine Marks of a Healthy Parachurch,” *9Marks Journal*, March 2011, 5

3. For example, see Jerry E. White, *The Church & the Parachurch: An Uneasy Marriage* (Multnomah Press, 1983) and David E. Fitch, *The Great Giveaway: Reclaiming the Mission of the Church from Big Business, Parachurch Organizations, Psychotherapy, Consumer Capitalism, and Other Modern Maladies* (Baker Books, 2005).

4. See Jonathan Leeman, *Don’t Fire Your Church Members: The Case For Congregationalism* (B&H Academic, 2005), 105–108.

Complications arise when Christians begin to do the work of kingdom building outside of the Christ-ordained structure of the local church. While Christians should not be denied the liberty to evangelize and organize outside of the direct oversight of the local church, to the degree they do so engaging in functions proper to the local church, they encounter temptations to violate biblical principles, including the dorean principle.

For our purposes, three features of the local church warrant consideration: officers, the congregation, and contributions. In considering each of these, we will see how the lack of church structure opens the doors for ethical transgressions in the realm of fundraising.

14.2.1 Officers

The church features officers: elders and deacons. These two offices each serve particular roles in the church, designed to ensure the healthy operation of the church. Elders manage the teaching ministry of the church and lead it in judging doctrinal issues. Regarding the dorean principle, ideally, a body of elders would consider church fundraising practices in light of the word of God with especially discerning eyes. A parachurch organization is not guaranteed to have such oversight.

However, perhaps more importantly for our concerns, the church has deacons, those who conform to the standards set in 1 Timothy 3:8–13 and have authority over the physical resources of the church to meet the physical needs of the church. Outside of the church, those who take on a similar role are rarely vetted by the same standards. Secular offices replace sacred ones. Thus, the structure that protects the ethical collection of resources in the church rarely exist in other organizations.

14.2.2 Congregation

Second, the local church features the notion of a well-defined congregation. As previously, stated this congregation is established by the authority of Christ, the keys of the kingdom being used to add and remove from those numbers, typically through the means of baptism and excommunication. Additionally, the sacrament of the Lord's supper draws those borders of the church on a regular basis.

Of course, parachurch ministry has no similarly defined membership. Even if it does have formal membership, it is not added to and removed from by the same authorization. As such, it cannot function with the same level of authority. Specifically, the congregation is needed to hold actors within its ranks accountable.

In a church that adheres to congregational government, the congregation has the ultimate authority to remove one from its midst. However, regardless of the specifics of polity, it is clear in Scripture that even a single member from the congregation bears the obligation to pursue church discipline (cf. Matt. 18:15–17). Most of the epistles were written to congregations rather than elders. These targeted addresses to members includes instructions to reject false teachers and to remove those living lives unbecoming of a disciple.

For the purposes of dorean ministry, this accountability helps function to ensure fundraising practices do not interfere with gospel priorities. In the context of a church, a member can hold any leader in the church responsible for accepting funds at the expense of the gospel. Outside the walls of the church, organizations may have different priorities.⁵ Furthermore, outside the walls of the church, organizations necessarily vary from the divinely-ordained structure of the church and so necessarily vary in their ability to maintain accountability. Consequentially, orthodox seminaries have waxed heretical and Christian housing outposts have become secular gyms.

14.2.3 Contributions

Finally, the church has built into it a model for fundraising: the weekly, voluntary contributions of the saints. Presuming they are offered in an effort to colabor with the church, they perfectly accord with the dorean principle.

We see these contributions first in Acts 2:44–45, where the people are said to have all things in common, selling and distributing their possessions. To have all things in common is not to declare collective ownership as a true commune might, shedding the notion of private property.

5. Carl Trueman offers some thoughts on the frequently skewed commitments of parachurch organizations; Carl R. Trueman, “Parachurch Groups and the Issues of Influence and Accountability,” *Foundations*, no. 66 (May 2014): 35–36.

Rather, it is to generously contribute to a common pool of resources.⁶ This is seen by the fact that Peter tells Ananias and Sapphira they were under no obligation to give their possessions (Acts 6:4). Additionally, Luke explains that it is not the people themselves who distribute, but the apostles. Money is laid at their feet, and they distribute (Acts 4:34–35). Later, this duty is passed on to the group known as “the seven” (Acts 6:1–6). In other words, while the earliest moments of the church were characterized by a certain enthusiasm, its practice does not vary in essence from the practice of the modern church, continually pooling resources to support the work of the gospel.

Later, we see the regularity of contribution when Paul calls for a special collection in 1 Corinthians 16:1–2. They are to give “On the first day of every week.” Paul does not offer this specification of the day as a recommendation, but as a command. Naturally, it is right for us to connect this instruction with the gathering of the saints on the Lord’s day. It is commonly maintained that the Corinthians set aside their money at home,⁷ but “as Paul expressly deprecates the collecting of the money when he arrives (which would be necessary if they all had it laid by at home) it is perhaps better to think of it as being stored in the church treasury.”⁸ While the Jerusalem collection represents a particular need, nothing about the practice of weekly contributions ties itself to this particular instance. Rather, for a church which is frequently commanded to give in Scripture, it is to be taken as the continuing pattern.

In contrast, parachurch ministries have no prescribed source of income. The saints are not instructed to give regularly—or even irregularly—to parachurch organizations. Consequentially, parachurch ministries tend toward more diversity and innovation in their fundraising practices. This diversity and innovation is not inherently evil, yet it frequently creates opportunities to transgress the dorean principle. Rather than fitting comfortably within the bounds of our ethic, the exigencies of ministry drive parachurch organizations to explore around and beyond its borders.

6. See González, “New Testament Koinónia and Wealth,” 212–215.

7. See Chrysostom, *Homilies on First Corinthians*, § 43.2.

8. Morris, *1 Corinthians*, 233

14.3 Fundraising practices

While not all innovation in fundraising violates the dorean principle, much of it does. To that end, we will explore two primary forms of violation and their most common manifestations. Of course, none of these are exclusive to parachurch ministries, but all are more frequently featured outside the local church than inside. Additionally, many of these practices have been mentioned in chapter 12, but they warrant reexamination in light of our present concerns.

14.3.1 Sales

If support should be raised as *colabor*, the most obvious way to transgress the dorean principle is to instead raise it as horizontal reciprocity, direct payment for the service rendered. In Christendom, this most frequently occurs through book sales. It is no coincidence that books are less frequently sold by churches than by individual authors and parachurch publishers. Churches raise money through the voluntary contributions of the saints, but other entities must resort to sales that not only recuperate for the physical material, but also for the labor entailed in publishing.

Of course, books are not the only products of ministry sold in order to raise support for ministry. Conference tickets that cover speaker fees, tuition that covers the salaries, and proprietary licenses to perform songs in public worship all fall in this same category. Moreover, all are more frequently found outside the church due to the fact that there is less pressure inside the church to account for the cost of labor via additional funds.

In addition to direct sales, ministries use other techniques to raise funds in exchange for their services. Frequently, they placard suggested donations or even offer special content or services for various donation levels. More than just physical vanity items, they occasionally offer special instruction only available to those who pay the stated fee. Once again, these techniques are most frequently a direct result of the pressures incurred by conducting ministry through a structure distinct from the local church.

14.3.2 Extra-ecclesial income

One may additionally violate the dorean principle by raising funds from those who do not qualify as colaborers. Even if the support has the shape of colabor, if it is raised from those who do not have an interest in furthering the gospel, it cannot be called colabor.

Notably, a number of parachurch organizations require their employees to raise their own support. Frequently, they encourage employees to solicit indiscriminately, including unbelieving friends and relatives. Any entity that does this in order to support the work of ministry violates the dorean principle. In contrast, the local church rarely requires ministers to raise their own support. Its biblically established contributions model prevents the need for such measures.

Additionally, returning to the notion of sales, entities who offer religious instruction for a fee rarely limit their clientele to Christians. In other words, they charge indiscriminately, occasionally including members of the unbelieving masses. Regardless of exactly who purchases this instruction, it is rarely a known body. The ministers of a local church primarily serve a particular congregation and have some oversight over who participates and who gives. However, in a parachurch context that is typically inclusive of a broader audience, anonymity is frequently exacerbated.

14.4 The viability of alternatives

Parachurch entities typically form for the sake of expediency, the alternatives deemed too inefficient or ineffective. However, in light of the dorean principle, we should consider several alternatives to both the practices of parachurch ministries and parachurch ministries themselves. Moving from more to less aggressive measures, the following three strategies provide potential replacements for standard parachurch practices that threaten the dorean principle: conducting ministry under the auspices of the local church, fundraising through church partnerships, and pre-funding ministry.

14.4.1 Church auspices

Many parachurch endeavors may be directly translated to church endeavors, but even for those ministries that function distinctly from the routine activities of the church, operating within the auspices of the local church should be considered a viable option. Such ministry is not only subject to the authority structure of the church, but receives its funding directly from the church. Any entity that seems too large or has too many stakeholders to be run underneath the auspices of a single local church could potentially be subdivided or franchised to be run by multiple churches.

Not only would this work for a number of sophisticated organizations, but it works especially well for the ministries of individuals. For example, a number of Christian authors write and publish books independent the authority structure and financing of their church. In the end, they frequently support their work by selling their religious instruction at a cost, some even priding themselves on doing so. To draw examples from the spectrum of evangelicalism, Rick Warren⁹ and Joel Osteen¹⁰ have both opted out of taking any income from their churches, instead living primarily on book royalties. However, the swaps colabor with horizontal reciprocity. According to the dorean principle, this is the direct reverse of how ministry should be funded. The church that wishes to colabor with the minister should be permitted to do so, and none should be asked to purchase ministry through book sales or otherwise. In contrast, some have commendably offered their works for free, rejecting royalties from hard copy sales, living only on the support provided for by their churches.¹¹

9. See Robert Laura, *Pastor Rick Warren Is Well Prepared For A Purpose Driven Retirement*, Accessed: 2019-02-18, March 21, 2013, <https://www.forbes.com/sites/robertlaura/2013/03/21/pastor-rick-warren-is-practicing-what-he-preaches-and-getting-ready-for-retirement/>.

10. See Anugrah Kumar, “Joel Osteen’s Lakewood Church Has Annual Budget of \$90 Million: Here’s How That Money Is Spent,” *The Christian Post*, June 3, 2014,

11. John Piper is an example of one such minister. See Collin Hansen, “Piper on Pastors’ Pay,” Accessed: 2019-02-18, November 6, 2013, <https://www.thegospelcoalition.org/article/piper-on-pastors-pay/>; Desiring God, *Permissions*, <https://www.desiringgod.org/permissions>, Accessed: 2019-02-18, May 7, 2018.

14.4.2 Church partnerships

Second, those parachurch organizations which receive their funding largely from individuals could limit their solicitations to established churches. This strategy largely avoids the understanding that something is being purchased. Moreover, it ensures that proper collaborators come along side the ministry to support it financially.

To be clear, there is no inherent issue with Christians giving to parachurch causes. In fact, it is necessary that some amount of giving bypass the local church. For example, personal hospitality toward ministers is one form of giving and can rarely be mediated by the church. Rather, the source of danger lies in casting a wide net to unknown individuals to raise support. Parachurch ministries may largely avert this danger by delegating to local churches the task of raising funds.

14.4.3 Pre-funding

Last, parachurch organizations could engage in more pre-funding of their ministry endeavors. Rather than attempting to recoup costs after the fact via literature and ticket sales, they could raise funds beforehand.

For example, organizations that put on conferences featuring religious instruction could work with churches and individuals to collect money to support the teachers, rather than doing so through ticket sales. Similarly, rather than selling books, Christian publishing houses could work with churches and individuals to establish an account from which authors would be paid. Rather than payment being derivative of the success of the work, it would be according to the work done. Rather than one entity shouldering all the risk and potentially turning a financial profit, many believers would partner together in sharing the risk, praying together for a spiritual harvest.

14.5 Conclusion

Because parachurch ministry lacks the structure of the church, it opens itself to additional temptations to violate the dorean principle. Most notably, it lacks the biblically commanded, regular

contributions of the saints, and so frequently resorts to creative measures in order to raise funds. These measures often cross over the line set by a biblical ethic of ministry fundraising.

In response, we may recognize the tacit dangers of parachurch ministry and attempt to restructure their activities under the auspices of the church. Barring this, parachurch ministries may attempt to partner with churches to conduct fundraising. Above all, pre-funding ministry endeavors generally reduces the impetus to offer ministry at a price or to receive funds from non-Christians.

Chapter 15

Problems and Solutions

While we have provided an overview of the challenges introduced by intellectual property law and parachurch ministry, we have avoided a deeper exploration of any particular issue. In this chapter, we will examine several key areas where the dorean principle is routinely violated. Further, we will attempt to provide solutions by employing those general strategies outlined in the previous chapters with an increased degree of specificity.

Because many of the problem areas are interrelated, we might optimistically imagine holistic overhauls. For example, the Christian publishing industry and the Bible study software industry would mutually benefit from simultaneously adopting the dorean principle. However, rather than measuring the quality of a solution by its perceived benefits in a utopian context, we will focus on approaches that require minimal coordination between parties.

15.1 Church activity

Naturally, the core activity of Christian ministry is found in the local church. As we have already stated, it is the least in danger of violating the biblical ethic of fundraising. Yet, it must be guarded above all.

15.1.1 Ministerial staff

First, the congregation ought not to be misled about the nature of their acts of giving. Rather than being taught that they owe ministers directly, they should be taught that they owe it to God to support his ministers, especially those from whom they have benefited. Beyond this, they should understand that their giving is an act of colabor. In the words of D. A. Carson, “the church does not pay its ministers; rather it provides them with resources so that they are able to serve freely.”¹ The congregation works together with their minister to ensure the gospel is proclaimed. As such, it moves from the negatively oriented removal of debt to the positively oriented expansion of the kingdom of heaven. Not only does a right understanding of giving correct an incorrect ethic, it has the power to enliven the giver.

Of course, ministers also should recognize the nature of their income. To quote another prominent theologian, “Christian ministers should refuse remuneration for the sake of the gospel. When Christians accept money for ministry, they ought never view it as a wage but a gift.”² While the distinction between “wage” and “gift” might not encapsulate the distinctions provided by the dorean principle, the concerns coincide. If ministers recognize the giving of the congregation as colabor, they will be amply ready to identify and refuse the direct reciprocity of any who thinks he owes the minister rather than the Savior.

15.1.2 Sermons

Naturally, sermons should be offered at no charge. Few churches, if any, have a turnstile at the door. However, this danger should not be laughed off since it was not so long ago that pew rents were common. Moreover, with the rise of technology, sermons have been sold in print and digital form for some time. As just one prominent example, as of 2019, Gospel in Life charges \$1,600 for a digital archive of Tim Keller’s sermons, marked down from a list price of \$3,300.³ According to the license they are provided under, these sermons may only be shared within a single household.

1. Carson, *When Jesus Confronts the World*, 142

2. Craig L. Blomberg, *Matthew*, vol. 22, The New American Commentary (B&H Academic, 1992), 171

3. Keller, *Every Good Endeavor*

In contrast to these commercial practices, the church should engage in the free proclamation of the gospel, not only by permitting visitors to freely enter the building for worship services, but also in providing any digital recordings freely, at no more than the cost of the medium of transmission. Most churches already practice this, offering their sermons without cost on sites such as Sermon Audio.

Regarding honorariums, they should be regarded as a fruitful means of supporting interim preachers and teachers. Because the church gathers together to collectively worship God in the preaching and hearing of the word, honorariums for sermons are not necessarily an exchange for teaching, but an act of colabor in the mutual desire to properly honor God. If a pastor may receive regularly from his church in coordination with his labors among them, then it is just as reasonable for another to do the same. Thus, Peter was able to arrive at Corinth and receive financial support for his work there (cf. 1 Cor. 9:5).

15.1.3 Special services

While this has already been mentioned, special services should also be provided freely. That is, while a church may charge for the use of its building and other physical costs, any amount of religious instruction should be offered without pay. In part, this covers worship events, where instruction is provided in the form of worship leading and facilitation. Once again, no one should be deceived into thinking that such charges are unheard of in modern times. For example, the church pastored by J.D. Greear, the current president of the Southern Baptist Convention, charged for entry to their 2019 “Good Friday Worship” service.⁴

In addition, this includes counseling, weddings, and funerals. In each of these, a particular party is in focus: the counselee, the newlyweds, the family of the deceased, etc. In these circumstances, the needs of the few rise to the fore, and an exchange of money suggests that it is offered in return for the gospel ministry offered in that context. Not only should churches and ministers refrain from advertising an upfront fee, they should also not accept one.

4. The Summit Church, *Easter at the Summit*, <https://summitchurch.com/easter>, Accessed: 2019-04-20

Certainly, it is conceivable that one may give in the context of special services the same way one ought in the context of regular worship, as thanksgiving to God in an effort to support the ministry of his word. However, it is not certain this occurs with any substantial frequency. The context instructionally suggests that any money is offered in direct payment. Nothing apparent distinguishes a check proffered to a biblical counselor and a check proffered to secular therapist. Moreover, the ambiguity of the situation typically places the minister in a position where he cannot discern the intent of the individual and accept money responsibly. Even if a minister states, “I will accept this only as a partnership in the work of the gospel,” it is typically presumptuous to recognize the recipient of ministry as one who agrees, since he may simply accept the statement as a distinction without a difference. Better, the minister ought to, like Paul, simply refuse funds in situations that suggest direct repayment and look forward to accepting support in less compromising circumstances.

15.2 Bibles

Moving beyond the direct ministry of the local church, the Bible, the primary source of the gospel, must also be free. If Jesus offered his gospel freely, then certainly his words recorded by the apostles should be offered freely. Yet, many institutions threaten the dorean principle in regard to the text of the Old and New Testaments.

15.2.1 Manuscripts

First, ancient manuscripts of biblical texts are our primary source to know what the Bible says, yet these are the least freely available. One might think that the digitization of these manuscripts would automatically translate into widespread availability, but given the lack of public interest, it has not. Instead, these manuscripts remain largely accessible to scholars. Beyond a select few manuscripts that are available to the general public, most manuscripts hide behind paywalls and physical walls. Those who wish to view these manuscripts must pay, either as a direct fee or in travel costs to visit a

collection. While the latter does not necessarily violate the dorean principle, the lack of availability outside of a physical location is often motivated by financial concerns that do. Additionally, it must be granted that not all collectors of biblical manuscripts operate as gospel ministers, yet those that do ought to consider the ethical responsibilities they bear.

The most ancient of Old Testament manuscripts were discovered in Qumran in the 1940s and 50s. Popularly known as the Dead Sea Scrolls, the majority of these manuscripts remain inaccessible to the public. In part, this is simply due to lack of digitization rather than ethical transgression. However, there has been some progress in recent years: In 2012, Google and the Israel Museum partnered to digitally archive and make available the most valuable of these manuscripts.⁵ Similarly, although the Aleppo Codex was digitized and put online not long after,⁶ the Masoretic manuscripts—perhaps an even more significant witness to the Old Testament text—remain largely unavailable. Other groups of Old Testament manuscripts, such as manuscripts of the Septuagint, exist in a similar state. While digitization advances, availability lags behind.

Led by Daniel B. Wallace, the Center for the Study of New Testament Manuscripts (CSNTM), digitizes the largest collection of Greek New Testament manuscripts. While it makes a large number of images available on its website, it keeps a number of images private. The majority of these were digitized by another institution,⁷ but in each case, they restrict their access on behalf of the institutions owning the manuscripts. The Center states that it makes images available for viewing “According to the copyright standards for each institution.”⁸ In addition to images that are simply not made available, the others are governed by a strict policy that forbids any special use without explicit approval, on threat of legal action.⁹ While the terms of service never directly claim that the manuscript digitizations are subject to copyright protection, it frequently implies as much, speaking of “compilation, magnetic, translation digital conversion, and other matters” as being

5. See Israel Antiquities Authority, *A Note From the IAA Director*, <https://www.deadseascrolls.org.il/about-the-project/a-note-from-the-iaa-director>, Accessed: 2019-02-23.

6. See Ben-Zvi Institute, *The Aleppo Codex*, <http://www.aleppocodex.org>, Accessed: 2019-02-23.

7. CSNTM, personal communication, March 15, 2019

8. CSNTM, *Terms of Use Agreement and Copyright Statement*, <http://www.csntm.org/About/WhoWeAre/Archiving>, Accessed: 2019-03-07

9. CSNTM, *Terms of Use Agreement and Copyright Statement*, <http://csntm.org/Terms>, Accessed: 2019-03-07, 3.E

protected under “applicable copyrights.”¹⁰ Furthermore, it speaks of “manuscripts that are owned by other institutes and individuals.”¹¹

On one hand, it’s not surprising that the center would have such a policy or that one might assume such policies are just and reasonable. In fact, the oldest recorded copyright case, dating back to the 6th century, was over the unauthorized copying of a borrowed psalter.¹² Regardless, such claims grossly inhibit the legitimate use of biblical manuscripts. Granted, some jurisdictions have provision for a permanent protection under *Crown copyright* and other legal mechanisms, but typically, ancient works reside squarely in the public domain. Moreover, for United States entities, there is substantial court precedent that indicates mechanical reproductions of public domain works are not protected by copyright law.¹³ Analyzing the policies of institutions similar to CSNTM and its partners, Colin T. Cameron argues that “While ostensibly acting on behalf of the public to safeguard cultural heritage,” institutions are “harming the public by falsely claiming copyright in public domain images.”¹⁴ Further, he identifies the motivation behind such claims: “asserting copyright ownership will allow museums greater control of their collections and create lucrative revenue streams.”¹⁵

To what degree should an organization like CSNTM be implicated or charged with such motivations? Given that CSNTM’s continued success depends on the cooperation of partners who make such restrictions, it is understandable that they would comply and encourage others to comply. However, CSNTM additionally asserts its own ownership of the images they distribute, preventing any special use without explicit permission. Moreover, it is undeniable that such restrictions entrench the Center in its role as the premier archivist of New Testament manuscripts, preventing others from fully benefiting from this work and improving upon it. This monopolistic practice

10. CSNTM, *Terms of Use Agreement and Copyright Statement*, § 2

11. *ibid.*, 3.B

12. See Ray Corrigan, “Colmcille and the Battle of the Book: Technology, Law and Access to Knowledge in 6th Century Ireland,” *GikII 2 Workshop on the intersections between law, technology and popular culture at University College London*, September 2007,

13. See Kimberly N. Dobson, “The Originality of Photographs for Purposes of Copyright Law Before and After *Bridgeman Art Library, Ltd. v. Corel Corp.*,” *Florida Coastal Law Review* 10 (2 2009): 319–347.

14. Colin T. Cameron, “In Defiance of *Bridgeman*: Claiming Copyright in Photographic Reproductions of Public Domain Works,” *Texas Intellectual Property Law Journal* 15 (1 2006): 69

15. *ibid.*

undoubtedly helps guarantee funding remains strong and is not diverted to competing institutions.

Of course, our primary question centers around whether or not these practices violate the dorean principle. First, we must ask if manuscript digitization and archival occurs *in the context of gospel ministry*. For some of these institutions, it is no such thing, only a secular endeavor driven by academic motivations. However, for others, it is. They preserve manuscripts in order to publish and distribute Bibles, the very essence of religious teaching. It is not merely that they hope their work will further the gospel, as any Christian might when he engages in secular employment, attempting to represent Christ well and planning to invest his income in holy endeavors. Instead, for churches and self-consciously parachurch entities, the preservation of ancient scriptural witnesses is a direct component of the work of distributing religious instruction. Furthermore, their funding largely comes from Christians motivated by the desire to know the truth of Scripture—i.e., to receive that religious instruction. As such, restricting the use and distribution of biblical manuscripts indeed transgresses the biblical ethic, regardless of whether or not those restrictions are legally binding.

Availability has not always been the priority of manuscript archivists. However, with the advances in technology, hopefully more manuscripts will be made available and without restriction. Not only do such advances enable accessibility, they also increase the demand for accessibility. The computing power presently available to humanity could enable many text-critical experiments if only the data were sufficiently available. Scientific communities have become increasingly less tolerant of research that cannot easily be reproduced, and we may hope that this will bleed over into the realm of biblical manuscripts.

15.2.2 Critical editions

Biblical manuscripts are typically rescinded into critical editions prior to translation. While there is legal ambiguity in the matter, copyright protection for critical editions has been upheld in courts outside the United States.¹⁶ As such, critical editions of the Old and New Testaments are potentially

16. See Thomas Margoni and Mark Perry, “Critical Editions: An Example of European Copyright Law (Dis)Harmonization,” *Canadian Intellectual Property Review* 27 (November 2011): 157–170; Philip Gossett, “Critical Editions: Musicologists and Copyright,” *Fontes Artis Musicae* 52 (3 2005): 139–144.

subject to copyright protection. While older editions such as the Textus Receptus and the Westcott-Hort text have fallen into the public domain, any notable critical editions of recent times may be governed by standard copyright protection.

The reasoning applied in the previous section has equal application here and drives us to the same conclusion. Any entity that fashions a critical edition for the sake of furthering the gospel must not use the power of governing authorities to restrict the use and distribution of their work. To do so would be to violate the dorean principle. Concerned organizations would ideally dedicate their publication to the public domain. Given that some institutions claim copyright protection on the ancient manuscripts in their possession, this poses some hurdle for derivative critical editions. However, the manuscripts that influence most critical editions do not typically introduce such complications.

The intersection between copyright and critical editions may see some disruption in the future. With the change landscape of textual criticism and the advent of the Coherence-Based Genealogical Method,¹⁷ algorithms are taking a larger role in textual criticism. As such, critical editions of the future may loosen their claim on originality and creativity.

15.2.3 Translations

Likewise translations and versions of Scripture are subject to copyright. Fair use dictates that creative works may reproduce portions of other creative works for certain purposes and to limited degrees, but, at least in the United States, there is no law to codify these limits. Due to this ambiguity, Bible version copyright holders typically provide their own guidelines, offering consumers some guarantee on what usage they will not litigate. Almost all English versions of the Bible offer roughly the same guidelines:

1. The work must not be sold or used commercially. Note that the notion of commercial use typically includes practices such as featuring ads on a website containing a Scripture quotation.

17. See Peter J. Gurry and Tommy Wasserman, *A New Approach to Textual Criticism: An Introduction to the Coherence-Based Genealogical Method*, vol. 80, Resources for Biblical Study (SBL Press, 2017).

2. No more than 500 verses may be reproduced.
3. No book of the Bible may be reproduced in its entirety.
4. The reproduced text may not compose more than 25% of the work that contains it.
5. The reproduced text may not be modified from the original text of the version.
6. The version must be cited.
 - a. Non-salable media such as church bulletins may simply use the appropriate version acronym (e.g., “NIV”).
 - b. Salable media must include a full copyright notice (typically this is roughly 25 words long).
Note that items such as book marks, t-shirts, etc. are considered salable, even if they are not sold.

These terms require that all other uses receive explicit permission and often expressly require special permission for use in digital applications.

With minimal variation these are the guidelines set by the New International Version, the New International Reader’s Version,¹⁸ the English Standard Version,¹⁹ and the International Standard Version.²⁰ Some versions, such as the Revised Standard Version, the New Revised Standard Version,²¹ the New Living Translation, the Living Bible, and the Message,²² use the same guidelines but additionally require explicit permission be granted in order to use verses with graphic designs (e.g., on greeting cards, posters, etc.). In addition to this restriction, Thomas Nelson Bibles—the New Century Version, the New King James Version, the International Children’s Bible, etc.—require explicit permission for text to be reproduced in a biblical reference work or musical com-

18. See Biblica, *Terms of Use*, <https://www.biblica.com/terms-of-use/>, Accessed: 2019-03-09.

19. See Crossway, *Guide to Permissions*, <https://www.crossway.org/permissions/>, Accessed: 2019-03-09.

20. See International Standard Version, *Permission Policy*, <https://www.isv.org/bible/legal/>, Accessed: 2019-03-09.

21. See New Revised Standard Version, *Licensing and Permissions*, <https://nrsvbibles.org/index.php/licensing/>, Accessed: 2019-03-09.

22. See Tyndale, *Permissions*, <https://www.tyndale.com/permissions>, Accessed: 2019-03-09.

position.²³ Other versions modify the numbers on the standard terms. For example, the Christian Standard Bible²⁴ and the New American Standard Bible²⁵ allow for 1,000 verses of to be quoted for a maximum total of 50% of the final work.

While it comes as a surprise to many, the Authorized Version (AV) is governed by the same standard guidelines.²⁶ While it is popularly believed that the AV exists in the public domain, it is actually protected by the Crown's perpetual copyright. This has not been enforced outside of the United Kingdom, and it remains unclear whether international treaties would allow for a restriction on its publication and distribution in other lands. However, at least within the United Kingdom, Cambridge University Press maintains the exclusive right to publish the AV.²⁷

The New English Translation (NET) stands out in its attempt to provide a more liberal licensing scheme.²⁸ It permits partial or complete reproductions of the text in audio or print forms, although other formats (e.g. non-audio digital formats) require explicit permission. Commercial publications may reproduce the NET without permission as long as they are not audio publications, they are not commentaries or biblical reference works, they reproduce no complete book of the Bible, and the reproduced text does not comprise more than 50% of the final work. While these terms represent a huge leap beyond the standard guidelines, the restrictions remain substantial.

While helpful devices, these guidelines problematically suggest that the copyright holder has the legal ability to set the limits of fair use in respect to their work. Moreover, they perpetuate false conceptions of fair use with their near-universal demand that any commercial publication receive explicit permission to reproduce the Bible version in any portion. While a fair use determination may be made on the basis of whether or not a work is of a commercial nature, in the United States,

23. See HarperCollins Christian Publishing, *Permissions*, <https://www.harpercollinschristian.com/sales-and-rights/permissions/>, Accessed: 2019-03-09.

24. Christian Standard Bible, *FAQ*, <https://csbible.com/about-the-csb/faqs/>, Accessed: 2019-03-09

25. The Lockman Foundation, *Permission to Quote*, <http://www.lockman.org/tlf/copyright.php>, Accessed: 2019-03-09

26. See Cambridge University Press, *Rights and Permissions*, <https://www.cambridge.org/bibles/about/rights-and-permissions/>, Accessed: 2019-03-09.

27. For the history of this exclusive right, see Bruce M. Metzger and Michael David Coogan, *The Oxford Companion to the Bible* (Oxford University Press, 1993), 617–619.

28. See NET Bible, *NET Bible Copyright*, <https://netbible.com/net-bible-copyright>, Accessed: 2019-03-09.

it is neither a sufficient nor necessary condition for that determination.²⁹ As such, one may legally make limited use of any Bible version in a commercial publication without explicit permission.

More broadly, any restriction on the use and distribution of English versions is potentially harmful to the church. The issue is not merely that ministries are inhibited from printing and distributing Bibles, but that all sorts of uses of the Bible are unduly encumbered. For one to fashion a Bible reading software tool comparable to the several that currently exist, developers must secure the rights from dozens institutions. Other potential applications share a similar overhead. Moreover, it is worth noting that the proliferation of Bible versions undoubtedly exists in part *because* of restrictions imposed by copyright; rather than pay out to other publishing houses, each publishing house needs its own version that it may use royalty free.

However, these concerns aside, has the dorean principle been violated? To the degree that these various institutions do their work as gospel ministries, the answer is “yes.” Indeed, many of them explicitly state that their mission is to advance the gospel. No Christian intending to spread the word of God should use the power of governing authorities to inhibit the distribution or use of translations of Scripture.

At this point, several options exist. First, Christians could primarily use public domain translations, such as the American Standard Version (ASV). Second, ministers could create or use updated versions of these public domain translations. Notably, the World English Bible (WEB) modernizes the text of the ASV. Third, institutions could create a new translation released into the public domain. With the latter, there may be difficulties to the degree that the underlying critical text is subject to copyright protection. Even so, such rights could be acquired so that the translation itself could be released freely.

As with textual criticism, the nature of translation is changing. It is difficult to imagine Bible translation that does not involve the work of a human, but automated translation technology has undergone revolutionary changes in the past decade thanks to the advent of deep learning.³⁰ With

29. See United States Copyright Office, *Copyright Law of the United States*, § 107. See also United States Supreme Court, *Campbell v. Acuff-Rose Music, Inc.*, 510 U.S. 569 (1994), a landmark judgment that asserted commercial intent does not automatically render unfair the use of a copyrighted work.

30. See et al. Wu Yonghui, “Google’s Neural Machine Translation System: Bridging the Gap between Human and

the potential for decreasing human involvement, it may be the case that copyright will have less applicability to translations, depending on the methodology.

15.3 Biblical resources

While Bibles remain fundamental to Christian religious instruction, other biblical resources are perhaps more germane to our investigation. That is, as we have noted, one may maintain biblical manuscripts, engage in textual criticism, and translate the Bible without any interest to the edification of the church. However, apart from purely academic studies, other biblical resources are almost always created with the express intent of edifying the church or reaching the lost. As such, they are especially regulated by the dorean principle.

15.3.1 Books

Exact details on Christian publishing are difficult to come by, but in 2015 Nielson reported that adult nonfiction Christian book sales had topped 30 million units sold in 2014, rising steadily from 18 million units in 2009.³¹ Even with a conservative estimate, that represents hundreds of millions of dollars a year in sales. With such large numbers, we should be concerned about the ethical implications for this industry.

Naturally, religious book sales ought to be governed by the dorean principle. If one sells a book at any more than the cost of printing, he is exchanging teaching for a fee. Rather than follow the commercial publishing model of the world, ministers—i.e., Christian authors penning religious instruction—are to give without pay because they have received without pay. Moreover, they ought not to place any restriction on those who receive their teaching.

Of course, Christian authors who produce valuable teaching ought to be supported so that they have the liberty to write without fearing the financial ramifications of abandoning their secular labors. For pastors and other staff, churches could recognize their special labor in their regular

Machine Translation,” October 2016,

31. Nielson, *Focusing on our Strengths*

salary. For others, nothing inhibits the church from creating a position for them. For example, some churches have a “scholar in residence” position that, if not already compensated, could easily be modified to include compensation. If the author’s church does not have the resources to fund such a position, they could appeal to other member churches of their association or denomination for support. Barring these efforts, Christian publishers could transition to raising money for particular works *before* their production rather than charging for them *after*.

Of course, most popular publishers require contractual agreements that would prohibit offering books freely. Thankfully, the present era is a time when self-publishing is on the rise. The tools to self-publish well are increasingly available, and the church should make use of those if they are necessary to conform a biblical ethic of ministry fundraising. Similarly, academic theological publications frequently require copyright reassignment.³² Of course, that copyright reassignment is used to control access to research and to maintain streams of revenue; while the presence of *open access* publications have grown in some academic communities, offerings lag behind in theological disciplines.³³ There is certainly an academic integrity that has grown around the community of established journals, but it is not unthinkable that this could grow up around new institutions and journals. In the meantime, Christians who want to pursue this ethic will need to be content publishing in less highly-regarded journals.

Similarly, academic institutions frequently set a policy to retain copyright on the work of professors, and sometimes even students. This places another barrier in front of the Christian author working in an academic setting. As the internet continues to promote the decentralization of Christian training, more seminaries have appeared that do not operate within the traditional confines of academia. Perhaps some of these may serve as outposts for the authorship of works compliant with the dorean principle.

It should be emphasized at this point that it is not merely enough to offer such literature with-

32. For example, see The Evangelical Theological Society, *Instructions for Contributors*, https://www.etsjets.org/JETS_Instructions, Accessed: 2019-03-16, June 25, 2017.

33. Themelios stands out as an example of an open access theological journal, although copyright reassignment is still required, hence restricting the use of the publication. See Themelios, *About*, <http://themelios.thegospelcoalition.org/about>, Accessed: 2019-03-16.

out financial cost. It must also be offered without restriction. For example, a book that is offered without a fee but not licensed for modification leaves distributors unable to adapt the book to their needs. Different digital outlets might have different ways of packaging, encoding, or tagging documents that may be encumbered by copyright law apart from an explicit waiver. Even beyond what has been considered here, authors seeking to minister freely and should not inhibit any creative uses of their work.

The most substantial barrier to improvement in this area is that of establishment. The Christian publishing industry offers a standard, time-tested method for distributing works and recovering incurred costs. Moreover, as nearly all respectable authors of the last century have followed suit, this method has the tacit imprimatur of a host of saints. However, any who wish to sincerely honor God must not confuse a generational homogeneity with a reasoned judgment. The sacred work of ministry must be distinguished from any sacred cow of method.

15.3.2 Music

Hymns and worship songs are used by the church to praise the Lord, but far from being a one-way declaration, they are typically written for the benefit of those who sing as well as any non-divine audience present. As such, they constitute religious instruction and should be governed by the dorean principle.

An interesting question arises here as musical arrangement may be divorced from lyrical content. Must those who author worship songs offer the music freely, or just the lyrics? Strictly employed, the dorean principle only applies to the lyrics. But more broadly, it must apply to the music as well. If music is written with the intent of accompanying a worship song, then to restrict its usage is to indirectly restrict the use of the lyrics. Ministers would do well to ensure that any product of their ministry is fully accessible and useful to all who may encounter it.

At the moment, Christian worship music is heavily regulated by interested parties. While many hymn lyrics are in the public domain, the renditions in current publications are frequently updated, making them subject to copyright protection. Furthermore, many hymns with ancient lyrics often

use modern tunes covered by copyright protection. Performance of a musical work of a religious nature in the course of a service in a religious assembly is not considered copyright infringement,³⁴ but reproduction or other public performance of these hymns is illegal without express permission. Frequently, a limited license for these activities is granted along with the purchase of a hymnal. For churches whose singing repertoire exceeds traditional hymnody, Christian Copyright Licensing International (CCLI) manages the rights to largest brunt of Christian worship music and issues licenses to churches and other entities.

However, even perusing these avenues to secure the necessary rights for congregational worship, one might be surprised at how many restrictions remain. For example, many hymnals disallow print reproduction of any kind. Additionally, licenses rarely give broad rights to record music. Furthermore, changes to the musical arrangement are typically prohibited. For example, the CCLI does not give rights to “Alter or change the lyrics, melody or fundamental character of any Song.”³⁵

While many churches violate these terms in ignorance and suffer no consequences, it is worth noting that these matters *have* been litigated in court. Though somewhat dated, a 2001 legal article summarizes several notable cases:

In *F.E.L. Publications Ltd. v. Catholic Bishop of Chicago*, a publisher sued churches for making numerous copies of hymnbooks. The church was fined \$190,400 for copyright infringement, \$2 million in compensatory damages and \$1 million in punitive damages, though the damages were rescinded on appeal. *Manna Music, Inc. v. Smith* related to infringement of the famous hymn *How Great Thou Art*. Copyright in another hymn *My God and I* was enforced in *Wihtol v. Wells*, and again in *Wihtol v. Crow* where a church choir director was prosecuted for arranging the hymn for a choir. In *All Nations Music v. Christian Family Network*, several copyright holders sued a commercial radio station for playing gospel songs on air without a license or otherwise paying royalties.³⁶

34. United States Copyright Office, *Copyright Law of the United States*, § 110.3

35. CCLI, *CCLI Copyright License Manual*, <https://us.ccli.com/manual/>, Accessed: 2019-03-20

36. Syn, “Copyright God,” 20–21

While churches could simply restrict their worship to songs and tunes that exist in the public domain, most would not consider this a viable option since familiarity is typically regarded as essential to congregational singing. Additionally, it is possible that churches could rely on those provisions which exempt them from the restrictions of the law. However, in order to remain legally compliant they would have to be circumspect regarding the music they copy and the contexts in which they sing protected worship songs.

For the song author, the apparent solution follows those previously given. A public domain dedication removes any concerns about copyright protection, and in general the copyright holder should not seek to take advantage of his legal position. To use the power of the civil government to enforce copyright protection on religious music is fundamentally to impose a worship tax on churches.

15.4 Software

Insofar as software marries itself to gospel ministry, it should be governed by the dorean principle. In some cases, this is more easily discerned than others.

For example, Bible study software, since it exists solely for the purpose of religious education, ought to conform to our stated ethic. Of course, there are many that do not. For example, Logos does not include all features with anything lower than than the *Silver* package, which currently retails for \$1,000.³⁷ On one hand, the landscape has changed so that it has become standard for the base versions of software packages to be offered at no cost. On the other hand, these software producers often make money by upselling digital packages of licensed material specially tailored for their software. Even public domain works are sold at substantial prices. As just one example, Logos currently sells Calvin's *Institutes of the Christian Religion* for \$70.³⁸

Other tools do not promote religious instruction, but still are designed to specifically provide

37. Logos, *Logos 8 Upgrades*, <https://www.logos.com/basepackages>, Accessed: 2019-03-20

38. Logos, *Institutes of the Christian Religion*, <https://www.logos.com/product/16036/institutes-of-the-christian-religion>, Accessed: 2019-03-20

assistance in the Christian life. Prayer companions help Christians keep track of prayer requests, accountability software helps Christians resist temptation on the internet, and Church Management Software (ChMS) helps churches to keep track of their resources. These are more ambiguous, because it is not clear that the development of such software is an activity that proclaims the gospel or directly attends to its proclamation. However, if the disciples conducted miraculous healings in order to promote the gospel, then it is not unthinkable that each of these tools is primarily used likewise. As such, Christians should think twice before charging for such tools.

An added layer of ambiguity exists in the fact that any of these tools may have a broader application than specifically that of Christian ministry. For example, accountability software may be used in all sorts of contexts and relationships that disregard biblical notions of spiritual purity. Additionally, any of these may be created by those who only have a commercial interest in Christianity. Ultimately, the question that must be answered in each of these circumstances is whether the creator desires to do this activity as an act of ministry or simply as a business. Here, the notion of sincerity properly dictates the correct course of action. One who sincerely acts as a minister will not charge for his labor.

Any software that should be governed by the dorean principle should be offered freely, without restriction. In the context of software, this not only implies access to the software, but the ability to modify it. Such software is usually termed *open source*, and its source code—the human-readable text that dictates the behavior of the program—is licensed so that others may use it as they see fit.

It would be impossible to list all forms of software that intersect with gospel ministry; many such tools have not even been conceived. However, the relevant principle remains unchanging and should be applied consistently.

15.5 Education

At least two additional institutions of religious instruction require mention: seminaries and conferences. These typically operate outside of the direct oversight of the local church, but have signifi-

cant impact on the church at large.

15.5.1 Seminary

While financial aid programs exist, seminaries routinely charge substantial tuition. As an arbitrary example, Reformed Theological Seminary presently charges \$535 per semester hour.³⁹ For a 106-hour Master of Divinity degree,⁴⁰ that totals to \$56,710, discounting an additional host of fees beyond raw tuition. As seminary education constitutes religious instruction in nearly the purest sense, seminaries should not accept money from their students in exchange. However, rather than the destroying of these institutions, there are several ways to maintain them alongside the dorean principle.

Rather than being funded by students, seminaries could be funded by various individuals and churches looking to support the work. Barring this direct solution, the instructors and staff could receive financial support from their own churches instead of being directly salaried by the seminary. These issues of staff largely exhaust our concerns, since the dorean principle does not object to charging for room, board, facility fees, etc. For brick and mortar seminaries, compliance with the biblical ethic may largely reside in delineating facility costs from staff costs, ensuring the latter is funded through responsibly sourced donations.

However, the advent of online seminaries offers a new way forward with little concern for physical resources. In fact, several of these seminaries have adopted a similar model, with virtually all faculty receiving no compensation directly from the seminary. For example, The North American Reformed Seminary⁴¹ and Forge Theological Seminary⁴² both provide free educations through removing the financial burden of a physical campus, choosing educational material that minimizes costs, and relying on the support of volunteer faculty. These individuals often receive support for their work from their own churches, who understand participation in the seminary to be an aspect

39. RTS, *Tuition and Fees*, <https://rts.edu/admissions/tuition/>, Accessed: 2019-03-21

40. RTS, *Master of Divinity*, <https://rts.edu/degree/mdiv/>, Accessed: 2019-03-21

41. <http://tnars.net>

42. <https://forge.education>

of their ministry. By structuring themselves this way, these institutions relegate spiritual formation and other time-intensive aspects of seminary life to the local church.

While this trend represents a somewhat radical shift in the way seminary education works, it promotes the primacy of the local church and, consequentially, compliance with the dorean principle. As more seminaries follow this model, we may hope that a free education will become the norm in pastoral training.

15.5.2 Conferences

Gospel-themed conferences likewise collect large sums of money from attenders. It is not uncommon for tickets to be sold at a cost in excess of \$75 a day. For example, Together for the Gospel's T4G 18 was a three-day conference with registration costing \$249. The official site recorded that if ticket sales had lasted into March, they would have charged \$329 for late registration.⁴³ At thousands in attendance, this represents over \$1 million in ticket sales. If the purpose of such events is truly to promote the gospel, then the dorean principle must shape these ticket sales.

Naturally, large conference events require substantial sums of money to reserve venues, print conference materials, etc. Thus, it is not essentially problematic to have some fees associated with conference attendance. However, according to our ethic, one should not charge for the actual ministry of the gospel. A key issue here is that in conference tickets, material costs are rarely delineated from the cost of the instruction itself. When they are, it becomes apparent whether or not religious instruction is being sold to the audience.

15.6 Ways forward

Having examined several standard avenues of gospel ministry and how our principle must govern them, we may now explore more broadly how to move forward. Several options present themselves for our consideration.

43. Together for the Gospel, *Together for the Gospel*, <http://t4g.org/>, Accessed: 2018-01-29

15.6.1 Opposition and boycotts

A large swath of gospel proclamation is conducted at odds with the dorean principle. On one hand, this may indicate false teaching, and should certainly be evidence against a false teacher. However, true teachers also adopt such practices, unaware of the implications. Should their ministry be opposed?

While a biblical ethic of fundraising should be promoted and its antithesis discouraged, one should not oppose a ministry on the mere basis that it violates our principle. In the words of Paul, some preach Christ “not sincerely” (Phil. 1:17). He responds, “What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice” (Phil. 1:18). Along with Paul, we should rejoice at the gospel efforts of those who preach truly, but not as sincerely as they ought.

Naturally, one may be persuaded to consider boycotting non-dorean ministry as an effective way to promote a biblical ethic. By our definition, non-dorean ministry is inherently insincere, at least to a degree, since it has compromised on the sincerity of ministry. However, such a boycott is not only unnecessary, but largely unhelpful. Furthermore, to intentionally cut oneself off from the array of teaching that exists at a cost would be unwise. However, when two otherwise equal ministries exist, one should consider the opportunity to peruse and/or promote whichever is more compliant with the dorean principle.

15.6.2 Piracy

Additionally, one might be tempted to think that religious instruction sold at a fee ought to be taken without payment. Typically, this would involve the violation of copyright law frequently termed *piracy*. That is, if ministers should not sell their digital books, etc. at a cost, then it may make sense simply to copy these works without authorization.

We have already cast some doubt on the notion that copyright laws are just, but regardless, Christians ought typically to comply even with unjust laws (Matt. 5:38–42; 17:24–27). Further-

more, reducing the burden imposed by ministers who charge for their work may have the effect of perpetuating their practice. That is, if we copy Christian literature without authorization or encourage others to do so, then dorean ministry is robbed of the opportunity to differentiate itself.

15.6.3 Crowdfunding

Lastly, crowdfunding utilities seem to offer a viable alternative to the work-first, receive-later model of the publishing industry. With project-oriented tools such as Kickstarter,⁴⁴ one may raise money for a book or similar creative work prior to authoring it. With other tools such as Patreon,⁴⁵ one may receive funds from a host of supporters on a regular basis. Either approach would give Christian ministers a way to raise support from those genuinely interested in supporting the ministry without appealing directly to those who are the main targets of the ministry.

Indeed there is nothing essentially objectionable about these tools. However, several words of caution are in order. First, such tools often have a mechanism to give supporters special benefits based on the amount they give. Apart from whatever correspondence is appropriate between a minister and a supporter, such bribery would not accord with the dorean principle, especially if those benefits constitute acts of ministry (e.g., bonus chapters of a book). Second, because such tools cast the net widely, one must take special effort to encourage only legitimate collaborators give. This may be accomplished by carefully chosen verbiage accompanying the donation form or by other means.

15.7 Conclusion

Though some may be fraught with more difficulty than others, various arenas of ministry may drawn into ethical conformity with the dorean principle. Indirectly, some of this transition may be accomplished by strategies that promote ministerial colabor over horizontal reciprocity. For example, ministries may switch to a model that raises support before evangelistic ventures rather

44. <https://kickstarter.com>

45. <https://patreon.com>

than attempting to creatively recoup costs after the fact. Additionally, they may transfer duties and activities away from individuals and parachurch entities to the local church, which is well equipped to raise funds through the regular giving of the congregation. However, ultimately, regardless of the circumstances, ministers may simply refuse to restrict others in their reception or use of ministry.

Chapter 16

Conclusion

In the context of gospel proclamation, accepting support as anything other than an act of colabor compromises the sincerity of ministry.

The dorean principle offers an articulation of a biblical precept, providing a definite delineation between ethical and unethical fundraising. This principle fairly represents Paul's financial policy and resolves the apparent discrepancies in his ministry. The remainder of the New Testament, the overarching narrative of the Old Testament, as well as the testimony of church history, all confirm its veracity.

16.1 Outcomes

The product of this thesis is not only a confirmation of our initial hypothesis, but a charting of the frontier in this area of study.

16.1.1 Overview

To recap, our first part identified Paul's financial policy as distinguishing between horizontal reciprocity and vertical reward. It attempted to capture the essence of this policy in what we termed the principle of colabor. We concluded that this ethic is absolute, not merely determined by a sub-

jective consideration of how one's actions might affect others. Our second part demonstrated that the principle of *colabor* sufficiently accounts for Paul's ministry activities and four discrepancies that alternative theories have not sufficiently resolved.

In the third part, we explored other theological concerns. The relevant New Testament passages confirm our hypothesis. Additionally, the Old Testament reveals a consistent pattern of God's people working by *colabor* and refusing help from other sources. Furthermore, we saw that the early church strongly rejected teachers who received horizontal reciprocity.

In the fourth part, we recast the principle of *colabor* as the *dorean* principle. We set its scope of applications, demonstrating that its purview ranges from regular church activities to the Christian publishing industry. Moreover, we established that parachurch ministry poses some dangers for the *dorean* principle, and that it is almost always transgressed by the enforcement of intellectual property rights in the context of ministry. Finally, we offered some ways the church may move forward in order to further embrace a biblical ethic of ministry fundraising.

16.1.2 Discoveries

Beyond the validation of our hypothesis, we have made several other discoveries along the way. First, we have seen the vast number of relevant texts, Pauline and otherwise. One first approaching the topic might imagine the pertinent data is sparse in the sea of the New Testament, but our investigation has demonstrated that this is a topic of great apostolic concern, especially in the writings of Paul.

Additionally, we discovered that this topic is relatively understudied. We found none who had attempted to propose a resolution to all four of our identified discrepancies in Paul's ministry. Moreover, few have done much to draw out the ethical principles of Paul's policy to clearly apply them to the modern church.

Despite the lack of research in this area, we have been pleased to find that some of the most advanced investigations into particular regions of this topic have supported our hypothesis. For example, Briones's general rejection of the patron/client explanation for Paul's policy and his tri-

angle of grace largely support the approach we have taken here. As another example, Ogereau's in-depth work on Philippians confirms that the notion of partnership (i.e., *colabor*) underlies Paul's reception of Macedonian funds.

We have also discovered from the evidence we have that the early church was consistent on this matter, rejecting the direct exchange of teaching for money. Furthermore, there appears to be a wealth of literature examining many of the same passages examined in this thesis, but applying them in the rejection of pastoral salaries. This was not an altogether expected discovery, and suggests the dorean principle may be able to fill a felt void.

Finally, we discovered that there is great difficulty in applying this principle, since activities do not always readily advertise themselves as *gospel proclamation*. At the same time, we found that this principle gives valuable guidance in curbing ethical abuses. Further, its application is more concrete than some alternatives, such as attempting to make judgments about whether greed is substantially present in a given transaction.

16.1.3 Importance

If the hypothesis is correct and the treatment of the evidence has been fair, the importance of this work is extraordinary and its potential effects far-reaching. Certainly, it is possible to overstate the case: In regular church work and activity, it may only round out some rough edges. However, in other areas it demands radical reformation. If the conclusions of this thesis are accepted by any significant portion of the Christian population, it has the capacity to disrupt the entire Christian publishing industry and transform the ecosystem of Christian higher education.

16.2 Future work

While we have covered new ground, there remains still more ground to cover. In particular, this field holds more areas of potential research and more opportunities for application.

16.2.1 Research

The first opportunity for further research lies in deeper exegetical studies on some of the passages we have covered in the bulk of our work. The goal of this study was to improve upon other works by analyzing the vast range of relevant passages rather than narrowing our focus to a particular text or sub-quandary. We have willingly sacrificed depth for breadth. Having demonstrated our hypothesis, it now remains to return to those individual passages and once again pierce their depths as other studies have done, but this time with new insights gathered from this work.

Additionally, our work presents occasions for further biblical-theological investigations. Our biblical theology of *colabor* is far from complete. Beyond exploring other aspects of *colabor* in the Old and New Testaments, there may be cause to revisit the task from a different angle. Perhaps there is room for a biblical theology of horizontal reciprocity or a biblical theology of sincerity. Additionally, perhaps we may revamp existing biblical theologies of fundraising with the conclusions from this thesis.

In the area of church history, undoubtedly there remain more relevant quotes to be discovered. It may not be that much more exists from the early years of the church, but it would be worthwhile to allow the post-Nicene fathers and the medieval church to weigh in on the matter.

Given our investigation of the anabaptistic rejection of salaries, it seems apparent that one could pen a much larger work exploring the set of interpretations that lead to this conclusion. Specifically, the dorean principle could be used as a concrete counter to concerns expressed by those who reject ministerial salaries.

Finally, our consideration of parachurch ministry has been largely theoretical. While their non-ecclesial structures certainly impose some danger, we have made little attempt to quantify any actual harm they have caused. Anything we might do from the scant evidence we have gathered could be only speculative. It may be profitable to make some attempt at actually quantifying transgressions of the dorean principle both inside and outside the auspices of the local church.

16.2.2 Applications

Beyond potential future research, it is worth noting that this principle provides ample opportunity for work in direct application. For example, each area of transgression presents an occasion for reformation. We might imagine a project aimed at replacing standard music licensing, a project for replacing standard Bible software, etc. Similar projects already exist in part, but equipped with the dorean principle, they may find the ability to reach larger audiences. Furthermore, as technology changes and new models of commerce arise, there will be a continuing need to reapply the dorean principle.

However, perhaps the most important work to be done in this area is the simple work of communication. The impact of this thesis is not just contingent on its reception by those who minister, but on its reception by the laymen who hold those ministers accountable. Thus, chief among future projects is the crucial work of condensing the findings of this study into a form suitable for popular consumption.

16.3 Final thoughts

While the early church embraced a biblical ethic of ministry fundraising, the modern church has unintentionally gone astray, blindly following the model of the world. What blessings await the church if we will reform our practices in this area, calling ministers and ministries to repentance?

Its heads give judgment for a bribe;
its priests teach for a price;
its prophets practice divination for money;
yet they lean on the Lord and say,
“Is not the Lord in the midst of us?
No disaster shall come upon us.” (Mic. 3:11)

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