

**Biblical
Law
Of
Communication
For
Christians**

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Table of Contents

Preface	3
Introduction	4
The Law of Communication	6
Communication from the Church in Corinth	9
Communication from the Church in Philippi	14
The Requirements for the Law of Communication	16
The Law of Communication during the Time of Jacob's Trouble	20
The Rewards of Communication	22
Final Exhortation on the Law of Communication	24

This is a book based on a sermon preached quite sometime back. This book concerns the law of sowing and reaping. It touches on the law of communication concerning this law of sowing and reaping. This book examines the context in which the law of sowing and reaping is given in Galatians 6:6-10. This passage in Galatians has been preached by countless preachers addressing the issue of one reaping what one sows. The context concerning this passage is seldom discussed. It is the author's hope that Christians will have their spiritual eyes open to the purpose for which the apostle Paul wrote to the Galatians concerning sowing and reaping. May the Lord bless His words.

The law of nature is that one will reap what he sows. It is observable in nature and this law is not subject to dispute. Those who sow good will reap good fruits. Those who sow evil will reap the fruits of corruption. Sowing is always done ahead of reaping. Reaping is always many folds more than what has been sowed.

Preachers since time immemorial have been preaching this undisputable law to people for a long time. They have turned many from their wicked ways to the truth just basing on this truth concerning the law of sowing and reaping. Many have found faith in the Lord Jesus Christ because of the preaching of this truth. Sinners are only capable of sowing to the flesh and the end result is corruption. When sinners sow to the Spirit when they repent of their sins and accept the atoning sacrifice of Christ for them, they will reap everlasting life. When a blood bought child of God learns to sow in the Spirit, there will be rewards waiting for him in the end. It is clear that there will be opportunities for sowing and the rewards of reaping are sure. Consistency in investing in the process of sowing is required if a bountiful harvest is to be expected.

Many saints have also turned away from their evil ways of sowing to the flesh with the preaching of this truth concerning the law of sowing and reaping. Some have turned from indulging in the flesh and have turned their mind from fleshly inclinations in order to sow to the Spirit. Some have learned it the hard way and have reaped the fruits of the flesh which is corruption. Such bitter fruits and misery can also turn them to reconsider their investment portfolio and examine what kind of fruits he prefers to reap in eternity. So the law of sowing and reaping can be applied in a general sense and much good has resulted with the preaching of this truth. However, the passage given to the Christians in Galatia has a more specific application. The purpose of writing to them on this law is to instruct them concerning the law of communication, in particular, communication with the saints. The objects of communication concern temporal blessings bestowed upon them from above. It is actually an exhortation with regards to the stewardship of earthly goods possessed by the child of God.

This law of communication will impact upon the child of God how he relates with others, particularly those who have been his teachers in spiritual things. It will open to him a vast investment opportunity concerning spiritual things and what is the will of God for him in his stewardship of earthly possessions. This passage is in fact a solicitation to invest in eternity with

earthly possession and a lesson on how the economy of the spiritual world is run as revealed from the Holy Scriptures. Christians would do well to learn the lessons here lest they miss out on this wonderful opportunity to reap a full reward in the world to come for investing only on short-term instruments of the flesh and reap corruption. The investment horizon for the saints is stretched all the way to eternity. This study will examine what the Scriptures have to say about sowing and reaping concerning giving and helping others, especially to the household of faith.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Galatians 6:6-10)

This passage has been preached many times by many preachers. The central theme is the law of sowing and reaping. It is true that we will reap what we sow. It is true that we sow now and reap later. It is a fact that we will reap more than what we sow. Many Christians feel uneasy whenever this passage is preached. They feel that the preacher is once again bringing them on a guilt trip. Am I going to bring you on a guilt trip? Yes, only in the context in which this passage is given. I have not heard this passage preached in the context in which it is given. There is a blessing from this passage, which I do not want you to miss. There is much spiritual investment concerning the natural law of sowing and reaping. I want you to extend your investment horizon beyond this mortal life and see in eternity the rewards that will be waiting for you. Christians should take note on the strong words expressed by the apostle Paul. God is not mocked and God will ensure that we reap what we sow.

The context of this passage is given in verse 6: **Let him that is taught in the word communicate unto him that teacheth in all good things.** It concerns the law of communication. It concerns communicating with those who teach us in all good things. How do we communicate with those who teach us in all good things? Do we just pick up the phone and call the preacher and that is all? So what is this law of communication all about? What is to be communicated? Who are the intended recipients of this communication? The subject and the object for this law of communication are very clear. It concerns temporal blessings that one possesses. The Scriptures have many admonitions for those who are rich to be careful how they discharge their duty with regards to their stewardship of temporal blessings given to them from above. The apostle Paul wrote to Timothy to give a charge to those who were rich in this world.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who

giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Timothy 6:17-19)

The rich Christians are charged not to be high-minded. They are charged not to trust in uncertain riches. They are charged to do good and be ready always to do good with their riches and not with their mouths. The rich are especially singled out to be practitioners of charity. There is great propensity for the rich to be misers and oppressors. Becoming high-minded is a very real threat for those who are rich. They are charged to be willing to communicate not on their phones but with their wallets and on their riches. They are charged to invest in eternity in verse 19: **Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.** There is great tendency for the rich to invest only in earthly life to get gain and continue to be enriched and become richer in earthly goods. Like the world says, the rich gets richer. Riches are a serious liability. Why is that so? The Lord Jesus Christ gave this warning. **And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. (Mark 4:19)** As can be seen from the Scripture, those who rich are always warned against being carried away with their riches. Riches are definitely deceitful according to Scriptures. The cares of this world and the lusts of other things associated with riches will beset a Christian in his walk to a true and full reward in the celestial land of rest.

Hence, the world has got it all wrong. They view riches as assets but the Bible views it as a liability. The Lord confirms it in **Mark 10:23: And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!** So not many who are rich make it into the kingdom of God. The rich are put in a less privileged position with the poor who are usually rich in faith. Christians are living on probation all of his earthly life to prove how he handles his riches. This has a serious impact on his future state in the world to come as far as his rewards are concerned. The Lord explained and charged that a man's life is not measured by his earthly possession in **Luke 12:15: And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.** This is an ever timely exhortation that will never grow old in this sin cursed world. Those who are rich tend to measure their success in life using the wrong yardstick.

To them, life is proportional to earthly possessions. They do not realize that riches are a liability if they could not handle them well. True life is independent of earthly possessions.

Covetousness is a very serious sin because it is equated to be the same as idolatry in **Colossians 3:5: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:** If Christians are not careful, they will be guilty of worshipping another god, a false god of mammon. The Psalmist warns: **Psalm 62:10: Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.** The admonition here is not to give too much care on riches. If riches increase, we are not to set out heart upon them. Riches are uncertain. Riches can be good servants but for those who are covetous, riches can become evil taskmasters and the owner could be turned into a slave to riches. That is why riches are deceitful. Those who do not understand the nature of riches are damned to become slaves to riches.

Solomon also warned: **Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. (Proverb 23:5)** Riches do fly and when they fly away no one can stop them. It is utterly foolish to serve riches who will abandon them at a moment's notice. Those who set their eyes upon riches will certainly be disappointed. They will be played out by the very riches they seek to keep for all their lives. There is absolutely nothing wrong for a Christian to be wealthy. However, if what a Christian has is just earthly wealth with no corresponding good work to show with their wealth in communicating with the saints that are in need, he is a very poor soul indeed. Riches are not meant for those whose hearts are covetous. They will surely be taken by the snarl of riches and pierced themselves through with many sorrows. The commandment Paul wrote to Timothy for the rich was that those who are rich are supposed to be willing to communicate their riches. They are admonished to be ready to distribute and not to keep. They are expected according to divine writ to be rich in good works. As such, riches are certainly unstable. They do fly away without informing the owners and cause much sorrow and pain to those whose entire lives are revolving around getting gains and to become rich. It is not uncommon for rich Christians to ignore those poorer Christians who are living from hand to mouth. That is why there are so many warnings issued to those who are rich to be careful on how they handle their riches.

The carnality of the Christians in Corinth should be a lesson to Christians in our day and age. Many Christians live in lands of abundance. It is very easy to become blinded by the deceitfulness of riches and fail to do God's perfect will with their earthly possessions. The Christians in Corinth were such victims of riches and they were well known for their carnality. They accused the apostle Paul of many things including his apostleship. They did not believe in helping Paul with financial help in the gospel work. It was such a shame that the apostle Paul had to write and rebuke them for their stinginess.

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? (1 Corinthians 9:1-7)

From his reply to their charges, Paul was upset with them concerning receiving support from those he ministered to. He asked why they treated him and Barnabas differently from other apostles who apparently were supported by their home church in Jerusalem. He questioned them why other apostles can use the things in this world in eating and drinking including marrying wives. He demanded to know how should they be recompensed in the gospel work in verse 7. Are they to minister to them for free? The apostle Paul continued his questions.

Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (1 Corinthians 9:8-11)

Paul appealed to the Law concerning support for those doing the work of God. It is God's way of paying His servants for doing His work in the Old Testament and it is no different in the New Testament. He questioned them whether it was a big deal to receive earthly benefits from them for sowing to them spiritual things. But they did not help him on material things in this world. They expected free spiritual lunch and yet turned around to bite the hands that fed them. It is indeed a terrible indictment for the church of Corinth to return evil for good. Such carnality is appalling to say the least but unfortunately, some churches in this day and age are just as ungrateful as the church in Corinth. They have this "give me, give me" attitude as though someone does owe them something and they refuse to pay for their service. Such obnoxious behaviour is unfortunately still found among those who claim to be Bible believers and worshipping in Bible believing churches. Carnality is no respecter of persons. So Paul pressed on with his reasoning with the carnal Christians in Corinth.

If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (1 Corinthians 9:12-14)

As such, the apostle Paul condemned them for their double standards. They paid others but not Paul. Under the Law, the Levites were fed by the people whom they ministered on their behalf in the temple. The same principle is applied to those in the New Testament who preached the gospel. Those who preached the gospel should live of the gospel by receiving material things from those they minister to. Paul was really very upset with the Christians in Corinth. He continued his tirade against them in another epistle.

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have

preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. (2 Corinthians 11:4-8)

It was obvious that the church in Corinth continued to bite the hands that fed them. They accused Paul of many grievous things unjustly. These rich Christians in Corinth became high-minded because of their riches. Paul angrily asked if he had committed an offence by preaching the gospel to them freely. Perhaps things that are free are not valued and appreciated. Things that they do not have to work for become meaningless and valueless.

Hence, the Christians in Corinth did not help the apostle Paul financially. Paul preached to them for free and yet they accused him of many things. Instead of being thankful they became ungrateful. Instead of communicating unto him that taught them in all good things, they reproached the apostle Paul and did not live up to the high calling expected of them as Christians. They remained as babes in Christ quarrelling among themselves and wallowed in carnality. Paul said that he had to rob other churches to preach to them. Paul took wages from other churches so that he might preach to the church in Corinth. Other churches were supporting Paul financially so that Paul might service these bunch of overgrown spiritual babies in Corinth. So the apostle Paul continued to charge them for such folly and ingratitude.

And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. (2 Corinthians 11:9-12)

So the brethren in Macedonia supplied the material needs of Paul so that he might preach to the Christians in Corinth. Paul would not allow himself to be burdensome to these quarrelsome Christians in Corinth. Knowing their carnality, he would not allow them to have an occasion to glory in supporting Paul in his gospel work. Paul went on to list his credentials in the gospel work comparing with other apostles what happened to him in the work for the Lord.

I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? (2 Corinthians 11:16-29)

The sufferings of Paul are quite unimaginable. Not many of his peers suffered as much as he had. The church in Corinth often compared him with others. There was schism in the church in Corinth. Some claimed to follow Apollos, some Peter and some Paul. Paul questioned them who was not weak. He demanded to know why only these things happened to him. He asked who would not be offended and who would not burn out.

Carnal Christians should think about this matter for those who want occasion to accuse a preacher of anything who preaches to them for free. Is it good to have free spiritual lunch year after year and refuse to obey the commandments of the Lord? The world said that there is no free lunch. But there are some Christians who expect free spiritual lunch and turn around and bite those who feed them. It is indeed a terrible shame for Christians to behave in such ungrateful manner. The people in this world would laugh Christians to scorn for such unethical behaviour. They would mock Christians for their hypocrisy. How can such Christians who claim they love God when they are so stingy with their own brethren? It is past finding out.

It is amazing beyond comprehension when Christians behave worse than the unsaved. We should also consider what Paul told the Christians in Philippi on this matter of communication.

The church in Philippi also did not escape Paul's admonishment on this matter of communicating material things for the gospel work. This law of communication for Christian was such an important matter that the apostle Paul took time to write down the guidelines on giving as well as the expectation from those who were labouring for the Lord in the gospel work. So the apostle Paul singled out one Christian who was exemplary on this matter who fulfilled the law of loving his neighbour as himself. This person practised true charity and acted in the true spirit concerning the law of communication with the saints.

Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me. (Philippians 2:25-30)

Paul is a servant called of God to serve the Lord in preaching the gospel to the lost and ministering to the saints. In his course of work, Paul expected Christians to service him. Over here Paul accused them for their lack of service toward him. Paul commended Epaphroditus for being used of God to minister to his wants. He singled out this man Epaphroditus to be an example for others to follow to supply to the need of the saints who were serving the Lord. Are you an Epaphroditus? It is tragic that many Christians are just serving their own belly, which is their god. They allow riches to take over their lives and they live for riches. Riches no longer serve them as servants but they became servants to riches. As such, they become tightfisted concerning distributing to the necessity of the saints (Romans 12:13). Such rich Christians are not given to hospitality.

Are you concerned for the welfare of the saints or are you just concerned for your own indulgence? Paul commanded the Christians in Philippi to receive Epaphroditus and hold such in reputation. Such soldier for the Lord indeed deserves commendation. We need many more

Epaphroditus in our day and age to encourage Christians to be charitable. What kind of reputation do you have among the brethren? Are you a fellow helper in the gospel work? Those who supply to the needs of the saints are to be held in high esteem.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. (Philippians 4:10-17)

Paul also commended the church in Philippi for communicating to him concerning his material needs. Giving to the saints is a spiritual investment opportunity. Christians do not always have such opportunity. He commended them for being the only church which communicated with him concerning giving. They communicated with him again when he was in need in Thessalonica. The church in Philippi was a teachable church. Paul also told them that he did not really just want a gift from them but he desired that they might have fruits in giving to be added to their accounts.

There is a spiritual bank account. Does your church have a spiritual bank account? Does your church support those in the gospel work? Is it an honour or a shame when we are still not capable of progressing in this grace after years in existence as a church? How much have you saved in this spiritual bank account? Have you been regularly depositing into this account for eternal rewards? Have you diligently seek spiritual opportunity by helping Christians who are in need?

The law of communication is a general law meant for all Christians to obey. It is not just for Christians who are rich but for everyone to practise charity and to be given to hospitality. Of course rich Christians are warned not to be deceived by riches but use their riches to glorify God in communicating with the saints. Notwithstanding, it is usually the poorer Christians who are true practitioners of charity. Such Christians are not as prone to being blinded by the deceitfulness of riches. The poorer Christians in Macedonia were commended by the apostle Paul for being very generous in their giving to those in need.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. (2 Corinthians 8:1-4)

These poorer Christians were giving out of their deep poverty and yet they did not feel poorer in their giving. In fact, communicating unto the saints in need brought them much joy. No wonder it is more blessed to give than to receive. These Christians were giving beyond their power because they had already first given themselves unto the Lord. All that they had belonged unto the Lord. So there was no reservation in their giving. They participated willingly in communicating with the saints in this fellowship of ministering to the saints. What noble spirits and what joy divine in this blessed opportunity to communicate with the saints in need!

Giving by rich Christians to the saints is evidenced of their faith in eternity and being possessor of eternal life. Only faithless Christians will hold on to earthly life as though this is the only life to live for. As such, the poor and pathetic behaviour of miserly Christians who hoard and refuse to communicate with the saints brings them no joy and fruitfulness in this life. Hence Paul wrote to Timothy to give instruction on how and who to communicate on earthly temporal blessings.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture

saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. (1 Timothy 5:17&18)

Here Paul told Timothy that the elders who ruled well are to be counted worthy of double honour. What does it mean to count the elders that rule well to be worthy of double honour? Verse 18 again refers back to the Old Testament practice of paying the labourers, the Levites. The context of these two verses is given in verse 16: **If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. (1 Timothy 5:16)**

The church here is told to support widows that are truly destitute. The church has been commanded to take care of those who are really poor in the church. This same charge is given to the elders of Ephesus in **Acts 20:35: I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.**

The elders in this case should receive double portion if the church supports the widows and the poor financially. Have we done anything good to our elders? Not even a token? You do not need to wait for a tsunami to come and then start to join in with the world to show charity. This is hypocrisy and not charity. The law of communication is not a suggestion or an option. Those who want to reap an abundant harvest must sow in this grace of giving. This law of communication is decreed from above and is practised in both the Old and New Testaments. Churches that fail to practise the law of communication are out of the will of God. The apostle John also had something to say on this matter.

I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth. (3 John 4-8)

The apostle John revealed that he had great joy in learning that Christians walked in truth. Walking in truth must be substantiated by work of charity. The law of communication requires Christians to support the

weak and help those who are serving the Lord. The Scriptures tell us it is more blessed to give than to receive. How often have we been fellow helpers to the truth? How often do we receive such who are preaching the gospel? Are we really charitable? The measure of our charity is by how much we have invested to fellow helpers to the truth. The apostle John then singled out another person who not only refused to be fellow helpers to the truth but also prevented others from participating in the law of communicating with the saints.

I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. (3 John 9-12)

Here the apostle John revealed that there are wicked men who will not be fellow helpers to the truth. Not only they would not help those serving the Lord, they even stop others in their good work and cast them out of the church. Some of these evil workers cast aspersion on those who are fellow helpers to the truth. They undermine the work of those who are helpers to the truth. The reason why they are not fellow helpers to the truth is because they are covetous. They have been hijacked by riches and they have been enslaved by riches. So they cannot bear to part with their riches to be fellow helpers to the truth. Their conscience hurt them and they proceed to stop those who are truly fellow helpers to the truth. This is a self-defence mechanism to cover up their lack of charity.

As such there are two characters in contrast here. One is full of good works and the other is full of evil work. The evil one is hindering the gospel work by withholding support to those who are labouring in the Lord's vineyard. Who would you rather be associated with? It would be a shame to associate with Diotrephes and follow his work of unrighteousness.

Christians are also commanded in **Hebrews 13:16: But to do good and to communicate forget not: for with such sacrifices God is well pleased.** Throughout the New Testament, Christians are commanded to do

good. Because Christians are often forgetful, that is why there is constant admonition for Christians to do good and to keep the law of communication. Christian charity must be communicated to those who need most.

The economy in this world is run by spending. The economy of the spiritual world is run by giving and not hoarding. There are Christians who practise hypocrisy as though God's servants exist on a different economy and have no material needs to be provided for. They erect artificial systems to ensure Christian workers suffer because they are supposed to live by faith while they themselves can live by sight in fleshly indulgence. They do not believe in paying God's servant well so that they might attend unto the Lord without distraction. They use riches as rewards or punishments to keep the preacher in line. Only those who truly love the Lord will use their riches to help those who preach the gospel. They understand the value of such spiritual investment. They are not held hostage by riches and they do not use riches to manipulate the preachers to do their bidding in order to enrich themselves in earthly riches.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:31-46)

This passage is not doctrinally meant for Christians. It concerns those living on earth during the time of Jacob's trouble. The Lord Jesus comes back to judge those based on their works with regards to how they treat His brethren. Those who help the Lord's brethren enter the Kingdom and those who do not receive everlasting punishment. It is during such a time that the law of communication is raised above all forms of religious rituals. Those who profess to have faith must show evidence of faith in this law of communication. Without any works of faith in giving one one's time, effort and money living during that time would betray his profession of faith. The law of communication is elevated during those days and the practice of

charity becomes very real and urgent. Without such evidence of faith, they cannot hope to enter into life.

If our salvation is based on these criteria, we will be in great trouble. How often did you feed someone, especially a Christian? How often did you give a drink to a Christian? Have you ever clothed those who are naked? Have you visited those Christians who are in prison? Have you been consistent in ministering to believers for their needs? Though doctrinally this passage is not meant for Christians living in this age, the spiritual application is something Christians cannot avoid. No Christian is exempted from showing charity to others. For the Lord Jesus Christ told us in **Mark 9:41: For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.**

Giving a cup of water to a Christian is guaranteed a reward. Imagine how much more Christians would be rewarded by giving more than just a cup of water. Practising Christianity is always evidenced by giving to those in need. Professing Christianity is evidenced by hoarding to their own hurt. The two will never end with the same destiny for their objectives are completely different. One invests in eternity while the other is to build an earthly kingdom of comfort and luxury. Solomon has this to say about those who are charitable and are communicating with their riches: **The liberal soul shall be made fat: and he that watereth shall be watered also himself. (Proverb 11:25)**

If a Christian wants to feel good and happy, he should help someone in need. If a Christian does not want to be depressed, he should seek to help someone in need. A Christian cannot imagine how satisfying it is to make the brethren happy. A giving soul is a happy soul. A hoarding soul is a miserable soul. The psalmist also expounded on this matter concerning the law of communicating with the saints.

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. (Psalms 41:1-3)

Giving to the poor, especially to the household of faith is a spiritual investment opportunity. The returns are intangible and the rewards are great. Those who consider the poor have God's promise of protection and provision. They also have the privilege of God attending to them during their times of sickness. The Lord will strengthen him and make his bed. Such divine service is unmatched by some small investment he puts out by helping the poor, especially to the household of faith. Giving is also a grace.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is

written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. (2 Corinthians 9:6-9)

The law of sowing and reaping is directly applicable to the matter of giving. Those who want to reap a bountiful harvest must sow bountifully. God loves a cheerful giver. Giving must not be given out grudgingly and out of necessity. Such giving is an insult to the benevolent God who gave them His Son to be the propitiation for their sins. Are you a cheerful giver? Such giving must be purposed according to one's heart. How much a child of God loves God can be seen by the amount he gives back to the Lord. Those who love the Lord will have a large heart on such matter. Those who have been forgiven much will love much. Such love will very often be translated into giving for the Lord's work. When giving is missing, the love for the Saviour is missing.

Giving would not make one poor. Why? We are told in **2 Corinthians 8:15: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.** This is a truth that many will learn in due time. There is only a certain amount one can eat and drink as well as sufficient clothing to wear. We bring nothing into this world and we will bring nothing along when we die. Abounding grace and sufficiency in all things are directly proportional to our giving. This wonderful promise is given by the Lord in Luke 6:38: **Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.**

Can we ever out give the Lord in giving? This is an unimaginable thought. Unfortunately, Christians have very little faith in giving to the Lord's work. The law of communication is not always practised. No one can indeed out give the Creator God who has given the world His only Begotten Son. **He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Romans 8:32)** God sent His only begotten Son to die for us on the cross of Calvary, will we ever out give God? Do you not believe God will give us all things freely, ye of little faith? True Christian faith is marked by giving and the apostles eventually gave their own lives in the service of the great King. It is not unreasonable for them to demand that Christians communicate unto him that teaches in all good things.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Galatians 6:6-10)

Are you expecting a bountiful reward in eternity? All of us are to be spiritual investment planner. We have to conduct a spiritual fact-find exercise from time to time. We are to examine our own spiritual risk profile. We can only invest what we have and not what we do not have. The Lord commended the poor widow who invested her two mites because she invested all while those who were rich invested much more in absolute terms but were actually investing very little in proportion to what they owned. Riches can be a real liability. Christians can be caught by the snarl of riches if they do not handle riches well.

The people of this world invest using others money or future money that they do not own by investing in contra and get themselves into trouble. Christians must only invest with what they have and not what they do not have. If we are spiritually risk averse, at best we are of little faith and at worst, we are covetous because we have been brainwashed to believe that worldly gain is godliness.

Some would contend that there are false workers making merchandise of them. This is very true. When there is something that is genuine, there will be counterfeit. When there is a true Messiah the Christ, there is an antichrist. There is a true church and there is a false church. There is a true gospel and there are false gospels. There are true ministers of the gospel and there are also false ministers of the gospel. There are Christians who need help and there are leaches making merchandise of Christians. We must exercise discernment and ask God for wisdom where and who we should invest in the gospel work. Christians can give without charity but they cannot have charity without giving.

Giving does not necessarily mean money but sometimes it requires our time and effort to help others. If you have read my book on the Last Day Church, you would know that I condemn making merchandise of Christians

in no uncertain terms. So here is the other side Christians should consider concerning giving to Christians in need and supporting the gospel work.

I want to thank those who have been a blessing to me all these years whether you have communicated via emails, phone calls, letters, over a meal or helping me out one way or another. I deeply appreciate your kind gesture. Those who are not sowing for the gospel work should take heed to the law of sowing and reaping. Those who are already sowing on this matter, rewards with await them in the world to come according to Hebrews 6:10: **For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.**

Here is a promise to those who communicate unto those who teach them in all good things. God is God and God is not forgetful like fallen men. Moreover, God is not unrighteous to forget the good work and labour of love of those who love Him and serve Him. Carnal Christians are unrighteous to forget those who preach to them for free and refuse to help them during their time of need. Having a God who is not unrighteous to forget the work of His servants gives great confidence to faithful Christians to obey the law of communication in charity work. God in heaven is keeping an account on the work of charity that is carried out by Christians in His name. No work of charity is too small to be entered into the account of Christians. The law of communication in good works is as natural as the law of sowing and reaping. Sowing must be done now and be carried out regularly and consistently. Reaping will come in the life to come when all this spiritual investments are liquidated in the world to come. The returns of spiritual investments will be fully realized and not an ounce would be lost.

The law of sowing and reaping need not be a guilt trip and a condemnation but a challenge to invest for rewards in the world to come. Christians should extend their investment horizon to eternity to see what a bountiful reward will await them. Only carnal Christians will hold to a myopic view in such spiritual investment. They have no confidence in the future and they take only short-term investment and realize only earthly gain for the purpose of self-indulgence. They cannot see the beyond this sun and they will not communicate unto those who teach them in all good things. They despise such investment and they invest in the world who teaches them to be covetous and worldly. Those who teach them to be spiritual and love the Lord and serve God acceptably are regarded as unsound investment

advice. This is to be expected as such advice goes against the teaching of this world that gain and fame are the ultimate returns in this life. Rewards and eternal life are something that are uncertain and are high-risk investment for carnal Christians who worship their belly. They read the Holy Bible through the lens of the world and as such, they will not obey the law of communication and will not practise true biblical charity.

And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Galatians 6:9&10)

For those who have spiritual eyes to see, they are encouraged to invest in eternity for the time of reaping will soon come. They are not to become weary and listen to worldly investment planners to change their investment horizon from eternity to earthly time. They will surely reap if they faint not. Hence whenever spiritual opportunities come along, they should communicate unto those who have need, especially to the household of faith. The Lord will give sincere Christians the wisdom to discern between true ministers of Christ and ministers of Satan. The law of communication is not a guilt trip. This is a law designed from above to give Christians opportunity to participate in the great work of redemption for mankind so that in the world to come, Christians will be rewarded for what they have done for the Lord this side of heaven. Those who have a foretaste of heaven will certainly take up this opportunity to practise the law of communication in their earthly lives. The rewards are sure and the rate of returns is beyond imagination. No Price-Earning ratios on earth can ascertain the rewards in the world to come. Divine investment will be measured according to divine measures and no fallen men no matter how intelligent or how experience in actuarial practice can come out with a formula to measure the rate of returns for such investment.

The apostle John admonished Christians to be faithful to reap a full reward in 2 John 1:8: **Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.** No one can estimate how much glory a full reward is but nothing in this world can be compared with the true riches that will be handed out to faithful Christians in that day. So the law of communication is an investment opportunity for Christian to reap a full reward. The law of sowing and reaping cannot be disannulled. The Lord Jesus Christ also personally confirms He will be

coming back and His rewards are with Him: **And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (Revelation 22:12)** Therefore Christian should take heed to this law of communication and be ready to distribute to the necessity of the saints, especially to those who teach them in all good things who are also of the same household of faith. May Christians set their eyes beyond this present sun and be obedient in communicating unto those who teach them in all good things.

If you have been blessed with the reading of this book and you wish to contact the author, you may write to him at charles@kiv-asia.com.