

9/27/26

Ministry And Finances**Phil. 4:10-14**

Paul has told the Philippians not to live in a constant state of anxiety and worry, but to constantly control their minds by meditating on what has virtue and is praiseworthy in order to maintain the peace of God that surpasses all understanding for life and fellowship with “the God of peace”. Phil. 4:6-7

* He also told them, “right thinking results in right living”. Phil. 4:8-9

Paul is going to Illustrate both of these imperative commands now exhorting them by his own example about finances for life in ministry. Phil. 4:10-20

1. Paul was completely dependent on Christ Jesus.
2. Paul was not biting his nails or begging.
3. Paul was not thinking evil of those who did not give finances to him.

* The entire section deals with the financial gift the Philippians sent by the hand of Epaphroditus. Phil. 4:10-18

We want to look at the heart of Paul regarding finances, characterized by three things. Phil. 4:10-14

- I. The appreciation of Paul for the finances. vs. 10
- II. The perception of Paul about his finances. vs. 11-12

III. The commendation of Paul for the finances. vs. 13-14

I. The appreciation by Paul for the finances. vs. 10

- A. The apostle Paul recognized the faithfulness of the Lord. vs. 10a

* “But I rejoice in the Lord greatly”.

1. Paul rejoiced in the Lord for the supply of his finances not people.

- a. The entire passage is void of the word “thanks” but the entire context is an loving expression of thanksgiving.

- b. The word rejoiced is the aorist passive placing his readers at the time the gift was presented by Epaphroditus to Paul and he rejoiced. Phil. 4:18

- c. This is the epistle of joy, Paul knew he was in prison at Rome by God’s Divine appointment and the gospel was being preached, having the mind of Christ being under His provisions. Phil. 4:4

* This is the last time joy, or rejoicing appears in the letter.

2. Paul rejoiced greatly in the Lord.

- a. The word greatly “megalos” means immensely, appearing once in this form.

- b. The expression “meaga bucks” comes from it, that an individual has lots of money.

- c. The rejoicing of Paul was in the Lord, due to the fact that his trust was in the Lord for his finances, regardless of how he would provide them.
 - * The Roman empire did not care for prisoners adequately and often family or friends would meet their needs!

B. The apostle Paul recognized the faithfulness of the Philippians. vs. 10a

- * “That now at last your care for me has flourished again”.
- 1. Paul rejoiced in the Lord that now at last their care for him had revived again.
 - a. He used the word care “phroneo”, which means to direct or exercise the mind or interest oneself.
 - 1) The word expresses their affection towards Paul, in the durative present, they always had Paul in mind. Lenski
 - 2) The word is used throughout the letter to communicate oneness of mind as a servant like Christ resulting in unity.
 - 3) The word is found twelve times. Phil. 1:7; 2:2, 5; 3:15, 16, 19; 4:2, 10
 - * Paul used it for his oneness of mind and love for them. Phil. 1:7
 - b. He also uses a nother very descriptive word to describe their care and interest for him “flourished”, the indicative aorist active.

- 1) The word flourished “anathallo” means to sprout or blossom, the only time it appears in the New Testament.
- 2) The word is used in the LXX of trees in winter that conceal their strength till spring. Ezk. 17:24
- 3) Paul was saying that the Philippians through their finances had once “again” been God’s answer to his trust and dependency on God. They were the branches and the Lord was the vine. Jn. 15:1-4
- c. He said this was not the first time by using the word “again”.
 - 1) The Philippians gave to Paul when he departed from Macedonia, no other church participated. Phil. 4:15
 - 2) The Philippians had given Paul twice when he was at Thessalonica. Phil. 4:15
 - * By the way Paul was earning his living at Thessalonica as a tentmaker, that is basically the way God provided for Paul in ministry. Acts 18:3; 20:34; 1Thess. 2:9; 2Thess. 3:8
 - 3) The Philippians now had given to Paul once again, as he was in his Roman imprisonment.
- 2. Paul and the Phililppians had a long loving relationship.

- a. They were in the heart of Paul, while in chains in defense of the gospel. Phil. 1:7-8
- b. They were concerned about his imprisonment so he responded. Phil. 1:12
- c. They were to know that through their prayers God would deliver Paul. Phil. 1:19
- d. They had sent Epaphroditus. Phil. 2:25

C. The apostle Paul recognized the Philippians blamelessness. vs. 10b-c

* “Though you surely did care, but lacked opportunity.”

1. Paul confessed their love for him, “though you did care”.
 - a. The same word found at the beginning of the verse.
 - b. They were of a mind towards Paul and minding his best interest, like-minded.
 - c. The very help of Epaphroditus and the finances were evidence of it.
2. Paul cleared them of any procrastination by declaring their lack of opportunity, but does not identifies it.
 - a. It could be that they had no one to go to Rome earlier.
 - b. It could be that they had a financial hardship themselves.

* The churches in Macedonia were very poor. 2Cor. 8:1-2

- c. But most likely it was because they had lost track of Paul during his two year imprisonment a Ceacarea on the Medeterranean, which they did not know, now he was at Rome two more years.
 - d. Some say Paul was reproving them for their delay by the phrase “now at last”, if so, then Paul’s statment “though you surely did care, but lacked opportunity”, would not make sense, in fact contradict.
 - e. Careful observation and context will help arrive at the correct interpretation.
3. Paul communicated his greater appreciation of their generosity due to their own hardship and perhaps even difficulty of sending finances to him.
 - a. The word opportunity “akaireomai” comes from the word “kairos” meaning a specifice time, “seasonal”.
 - * The indicative perfect middle voice indicates their difficult poverty had continued. 2Cor. 8:1-2
 - b. The apostle Paul knew that whatever the reason, God was in control and the timing of God would be according to His own season and never late.
 - c. Paul told the Corinthians all about our giving, based on desire, will, opportunity and sacrifice. 2Cor. 8-9

Illustration

George Muller once told his orphans that God would provide dinner, yet nothing was at the table as they gathered, only to hear a knock at the door, The milk man asked Mr. Muller if they might be able to use all the milk and cheese because the cart had broken down and would end up spoiling.

Application

1. How we in the ministry have witnessed and learned to appreciate God's faithfulness and perfect timing regarding finances.

- a. God providing the deposit for the purchase of this building, without pressure, pledges or begging, being only three-hundred strong.
- b. The ongoing monthly bills and yearly expenses according to His riches in glory by Christ Jesus for the past 46 years. Phil. 4:19
- c. The construction of the gym and paid off by the the completion, I believe about seven months.
* "And my God shall supply all your need according to His riches in glory by Christ Jesus. 20 Now to our God and Father be glory forever and ever. Amen." Phhil. 4:19

2. How we appreciate the faithfulness of God's people to be obedient in their opportunity to give what belongs to God for the work of ministry and the proclamation of the gospel.

- a. Giving on the first day of the week. 1Cor. 16:2
- b. Giving by recognizing that our giving is called "grace" and a work of God. 2Cor. 8:6-7

- c. Giving according to what we have, not what we don't have, not being at ease while others are carrying the load. 2Cor. 8:12-13
 - d. Giving not grudgingly or compulsion, but cheerfully from our hearts. 2Cor. 9:7
- 3.** How is it that we can appreciate this?
- a. Only if we are praying for God's prvisions to God in secret and we see God provide openly through his people. Matt. 6:4-8
 - b. Only if God confirms His will by opening door or provides what we ask for. Matt. 7:7-8; 4:6
 - c. Only if we look to Him who is able to do exceedingly, abundantly above all that we ask or think, according to the power that works in us. Eph. 3:20

This was the appreciation of Paul for the finances!

II. The perception of Paul about his finances. vs. 11-12

- A. The apostle Paul declared that he didn't see himself in poverty. vs. 11a
* "Not that I speak in regards of need".
- 1. Paul was not making any appeal or declaration to anyone of his needs.
 - a. "I" is emphatic, "on my part", this was not his style of ministry.
 - b. He was not that type of preacher or teacher, his joy was not in the gift, but in their concern and their improved state.

- c. He had refused to take finances from the Corinthians, though he had the right, that the gospel not be charged. 1Cor. 9
- 2. Paul used a very specific word to describe his financial condition the word need “husteresis”, it means falling short, penury or poverty.
 - a. The word appears only two times in this form, the other time it is used for the widow who put in two mites and gave more than all for she gave of her poverty of her whole livelihood. Mk. 12:44
 - b. Paul the apostle was attesting to God’s faithfulness once again to always provide for him his needs.
 - * He had counted all things lost for the riches of Christ. Phil. 3:7-11
- B. The apostle Paul declared the reason for his proclamation. vs. 11b-c
 - * “For I have learned in whatever state I am, to be content”.
 - 1. The proclamation was Paul’s personal practice.
 - a. The pronoun “I” is emphatic.
 - b. The apostle used the pronoun “I” eight times from verse ten to fourteen.
 - c. The apostle is giving witness to his ministry life-style.
 - 2. The process of his learning had been through time.

- a. The word learned “manthano”, means to learn by use of practice, habit or accustomed.
- b. The tense implies from conversion to the present day, indicative aorist active.
- c. Paul entered into this condition at conversion and has been his process of learning, he did not always know this!
- 3. The perspective was to be appreciative and grateful.
 - a. The word content “autarkees”, is a Stoic word that means an inward self-sufficient from external circumstances and things based on being frugal and a steward.
 - * He uses this same word in a different form two other times.
 - 1)) “And God is able to make all grace abound towards you, that you always having **all sufficiency** in all things, may have an abundance for every good work.” 2Cor. 9:8 “Prov. 11:24”
 - 2)) “Godliness with **contentment** is great gain.” 1Tim. 6:6
 - b. The apostle’s self-sufficiency was that he depended on God’s leading alone to be in line with his call in service and not go beyond it, and make adjustments as needed. 2Cor. 3:5; 10:14-16; Phil. 4:13
 - 1) “Having food and raiment let us be therewith content.” 1Tim. 6:8

- 2) “Be content with such things as you have.” Heb. 13:5
- c. The idea is not pride, but the faithfulness of God to provide and faithful stewardship to live within our means.

C. The apostle Paul declared his financial contentment by way of explanation. vs. 12

- 1. Paul knew how to be flexible and make adjustments financially. vs. 12a-b
 - * “I know how to be abased, and I know how to abound.”
 - a. He knew how to be abased “tapeino” means to make low or humble oneself.
 - 1) The tense is the present middle voice done by the individual continuously.
 - * He counted all his accomplishment as a pile of manure. Phil. 2:8
 - 2) The word know “eido” means to perceive by the senses, meaning he was sensitive to the situation.
 - a) The tense is the perfect active both times, Paul knew how to live humbly even though he came from wealth, yet counted all but dung. Phil. 3:8
 - b) Paul could do without and not murmur. Phil. 2:14
 - b. He knew how to abound “perisseuo”, means to exceed a fixed number, to super-abound or to be in excess. Phil. 1:9, 26; 4:18

- 1) “I know” repeated makes it emphatic.
 - 2) Paul knew God’s excess was not just for him and as God’s steward it would last him until God provided more.
 - 3) Paul worked as a tent maker so not to be a burden to anyone and an example to those who wanted to live off the church. Acts 18:2-3; 2Thess. 3:7-11
2. Paul knew how to be flexible regarding the location. vs. 12c-d
- * “Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.”
 - a. Everywhere, in every place and location God sent him.
 - 1) Be it to Jerusalem and the Jews.
 - 2) Be it to Antioch and the Gentiles.
 - b. In all things, every situation.
 - 1) Be it to be beat and imprisoned.
 - 2) Be it to be a Gentile or Jew.
 - c. In every place and in every situation he had learned both to be full and hungry, both to abound and to suffer need.
 - 1) The word learned “mueomai”, is different from verse 11 and appears only one time in the New Testament.
 - a) The word means to initiate into or accustom one to a thing by custom and practice and used by the Stoics.
 - b) The perfect tense implies one Paul initiated, he remained so, committed.

- c) Paul learned by personal intimate acquaintance with the ways of God by submitting to the will of God.
- 2) Paul had no complaint about God.
 - a) He had learned “to be full” “chortazo”, used of an animal that is satiated.
 - b) He learned to be hungry “peinao”, to suffer want of food, un-satiated.
 - c) He learned to abound to abound “perisseuo”, to exceed a fixed number.
 - d) He learned to suffer need “hustereo”, to be in want or lack.
- * All in the present tense!

Illustration

Alexander the Great, we are told, being upon his deathbed, commanded that, when he was carried out forth to the grave, his hands should not be wrapped as was usual in the grave cloths, but should be left outside the bier, so that they were empty; that there was nothing in them; He was born to one empire, and the conqueror of another; the possessor while he lived, of two worlds, of the East, and the West, and of the treasures of both, yet now when he was dead could retain not even the smallest portion of these treasures. The poorest beggar and he were at length upon equal term. #7033

Application

1. What is your attitude towards your financial state?
 - a. Do you begrudge others for what they have and even covet what they have, we are to put to death these things ? Col. 3:5
 - b. Do you think life consists in the abundance of things one possesses? Lk. 12:15
2. What is your contentment based on? If it is not God’s provisions and the fact that we take nothing with us, it is wrong. 1Tim. 6:6-10
 - * Contentment is not complacency, which has no incentive, but it is readiness to accept and embrace not only God’s will, but all He permits. (Xavier)
3. What kind of a steward are you of the money God gives to you?
 - a. Be gracious to others. Prov. 13:7
 - b. Don’t rob God. Mal. 3:8-10
 - c. Live on a budget within your means. 2Cor. 9:8
 - d. Put something away.
3. If you put away \$100 a month beginning at age twenty to fifty, at a 10% return, you would have \$226,000, at age fifty, the total investment of \$36,000.
 - a. Double it \$200, \$452,000.
 - b. Tipple it \$300, \$678,000.

This was the perception of Paul about his finances!

III. The commendation by Paul for the finances. vs. 13-14

- A. The apostle Paul declared that his confidence was in Christ. v. 13

1. The outrageous statement.
 - * “I can do all things”.
 - a. This implies trust and commitment on the sufficiency of Christ for all situations of life, not a proud statement of human potential. 2Cor. 3:4-6; Col. 1:9-10
 - b. The immediate context is finances for life in ministry, the present active tense.
 - c. The reason being is that Paul was only doing the things God called him to do and thereby had learned by practice and initiation into the ways and the will of God to be content. vs. 11-12
 - 1) Christ was his life. Phil. 1:21
 - 2) Christ was his mind. Phil. 2:5
 - 3) Christ was his goal. Phil. 3:10
 - 4) Christ was his strength. Phil. 4:13
 - d. The word “all” cannot be limited only to finances, but in principle to all things God calls us to in obedience. 1Pet. 1:3
 - 1) All that God wills and permits to come into my life. (Job)
 - 2) It is a great encouragement to all believers and those called to ministry!
2. The necessary channel.
 - * “Through Christ”.
 - a. This implies position and rest.
 - b. The word through is “in” in the sphere and in relation to Christ united therefore Paul saw himself as an Instrument only.

- 1) Jesus said I am the way, truth and the life and no man comes... Jn. 14:6
- 2) “I am the door.” Jn. 10:9a
- 3) “I am the vine; you are the branches.” Jn. 15:1-8
- c. Not the mere expression of His name as some magical formula as Simon the sorcerer, but a personal union to experience a relationship. Acts 8:17-23
3. The infinite source of power.
 - * “Who strengthens me”.
 - a. The source of power is not an option, but a necessity to fulfill the call of God on our lives, again the present active tense.
 - 1) The word strengthens “endunamo” means to empower, to make strong, endure with strength.
 - 2) We are to be strong in the Lord first to then put on our armor. Eph. 6:10
 - b. We are to be strong in the grace that is in Christ Jesus. 2Tim. 2:1
 - 1) God’s grace was sufficient for Paul’s infirmity to be strong. 2Cor. 12:7-10
 - 2) This refers to whatever and all God will use to make us more Christ-like.
 - 3) In Him are hidden all the treasures of wisdom and knowledge. Col. 2:3
 - c. We receive this power by the Holy Spirit who is the comforter. Jn. 14:15-18.26; 15:26; 16:13-14

- 1) The Holy Spirit came at Pentecost. Acts 2
* Jesus told the disciple to tarry in Jerusalem to receive power from on high. Acts 1:4-8
- 2) The believer is strengthened in the inner man. Eph. 3:16; Col. 1:11
- 3) Paul's strength for his infirmity. 2Cor. 12:7-10; Zech. 4:6

B. The apostle Paul declared his complement to the Philippians. vs. 14

1. Their godly deed.
* "Nevertheless you have done well".
 - a. Paul made sure again to not be misunderstood by the Philippians, as if he were ungrateful, as he already said. vs. 10
 - 1) The word done "poieo" means the author of a deed.
 - 2) The word well, "kalos" means what is done rightly, excellent and noble.
 - a) The same word is used of the requirements for elders, ruling ones house well. 1Tim. 3:4
 - b) The aorist active, continuous.
 - b. Paul told them God was also working through them as instruments for the gospel, the church was ten years old. Phil. 1:18; 2:17-18; 3:14
* Eph. 2:10; Tit. 3:8, 14; 3Jn. 5-8

- c. Paul is saying every believer is to edify one another, this is right. Eph. 4:16; Gal 6:9-10
2. Their great compassion.
* "You shared in my distress".
 - a. They shared with one who taught them. Gal. 6:6
 - 1) The word shared "sunkonaneo" means to be partners in fellowship with.
 - 2) They had been involved from the start, a join-participation in the gospel, starting with Lydia. Phil. 1:4-5
 - 3) They were praying for Paul. Phil. 1:19
 - 4) They were the ones who had sent Epaphroditus, and he nearly died in his service. Phil. 2:25-30
 - b. They entered into the fellowship of his distress or sufferings by sending Epaphroditus. Phil. 4:18
 - 1) The word distress "thlipsis" means pressing, pressure or a burden.
 - 2) The word is used of widows in difficulties. Ja. 1:27
 - 3) The word is used of the great tribulation. Rev. 2:23

Illustration

In 1923 a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago.

Collectively, these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples.

Twenty-seven years later, let's see what happened to them. (1950)

1. CHARLES SCHWAB- the president of the largest independent steel company- lived on borrowed money the last five years of his life, and died penniless.
 2. ARTHUR CUTTEN- the greatest wheat speculator died abroad insolvent.
 3. RICHARD WHITNEY- the president of the New York Stock Exchange - was released some time ago from Sing Sing.
 4. ALBERT FALL- the member of the President's Cabinet - was pardoned from prison so he could die at home.
 5. JESSE LIVER MORE- the greatest bear in Wall Street - committed suicide.
 6. LEON FRASER- the president of the Bank of International Settlement - committed suicide.
 7. IVAR KRUEGER- the head of the world's greatest monopoly - committed suicide.
- * All of these men had learned how to make money, but not one of them had learned how to live. #3528

Application

1. Much of the church is exalting preachers and teachers who teach your divine right to be healthy and

wealthy and the way you do it is to plant your “seed faith” and God will bless you financially.

* Listen to what Peter says about false teachers.

2Pet. 2

- a. They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness. vs. 15
 - b. These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever. vs. 17
 - c. For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. vs. 18
 - d. While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. vs. 19
 - e. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. vs. 20
2. Then we have those Pastor or evangelist that constantly beg, be it from their church pulpits, radio, television or stadiums they hold their outreaches at.
 - a. There is always of how much it cost for the outreach, well did God tell you to do it, then trust Him to provide.

- b. There is also the pressure by the repetition and the length of time of the begging.
 - c. There is the use of emotions and sad stories to manipulate the people.
 - d. Many of these men are building their little kingdom to rule over.
 - * Paul tells Timothy, “For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.” 1Tim. 6:10
3. Every Christian in every generation is to be involved in the good works God directs each of us individually or corporately as a church body. Eph. 2:10
- a. At times these may involve personal cost in helping someone, yet understanding the difference between the temporal things and eternal ones. 2Cor. 4:16-18
 - b. We are to do good, especially to those of the household of faith. Gal. 6:10
3. Some things we are to do.
- a. “But *as for* you, brethren, do not grow weary in doing good.” 2Thess. 3:13
 - b. “Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.” 1Tim. 6:18-19
 - c. “Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of

our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.” Heb.13:15-16

This was the commendation by Paul for the finances!

Conclusion

This was the heart of Paul regarding finances, characterized by three things.

- I. The appreciation of Paul for the finances!
- II. The perception of Paul about his finances!
- III. The commendation by Paul for the finances!