

# An Analysis of Finances According to the Apostle Paul

by Jeffrey Copeland



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Money, finances, income, profit, interest, bills, payments, debt, interest, stocks, bonds, dividends, and 401(k), 403(b), and 457 plans are terms used daily. Economics is a vital part of each country and within the profession of pharmacy. The importance of money has existed for thousands of years and has not diminished in current times. George Barna, a Christian researcher, conducts numerous studies related to the Christian faith. Barna cites that the percentage of adults tithing in 2010 and 2011 was at a decade low of 4%. In 2012, the percentage returned to the decade average of 12%.<sup>1</sup> With the ever increasing number of financial options and obligations, it is essential that believers understand biblically based financial principles.

The greatest source of financial wisdom resides in the pages of God's inerrant and infallible Word. A crucial aspect of finances centers upon the area of giving. Financial stewardship passages are located in the Old Testament (Pentateuch, Historical, Poetical, and Prophetical books) and the New Testament (Gospels, Historical, Epistles). The Apostle Paul provides answers to a number of key questions concerning finances in his epistles. These questions will be answered and timeless truths will be discussed as portions from his epistles are examined.

## Who Is To Give?

One of the basic questions arising for a believer in Christ concerns the personal application of the texts. Who is to give according to the Apostle Paul?

### *Examination of Texts*

**Each Person Gives.** Paul addresses this question in several Epistles. In 1 Corinthians 16:2 [New English Translation (NET)] Paul wrote that "On the first day of the week, each of you should set aside some income and save it to the extent that God has blessed you, so that a collection will not have to be made when I come." Note that "each one of you" is included in the verse. This states that each one of the Corinthian believers is to participate in giving. Paul again communicates personal responsibility to the Corinthians in 2 Corinthians 9:7 (NET) that "Each one of you should give just as he has decided in his heart." Each believer is to personally give and is personally responsible for giving.

**Family Members Give.** In 1 Timothy 5:3-16, Paul provided instructions for Timothy concerning the care of widows. Paul places the primary responsibility of providing for widows upon the widow's family members in their act of giving. Paul wrote that "if someone does not provide for his own, especially his own family, he has denied the faith and is worse than an unbeliever." (1 Tim 5:8, NET). Christianity is put into action as one provides for family members. This is a stern warning for believers to appropriately support their families.

**Ministry Recipients Give.** Paul specifically addresses those who have received spiritual instruction to meet the material needs of the ministers. In Galatians 6:6 (NET), Paul wrote that "Now the one who receives instruction in the word must share all good things with the one who teaches it." Similar instruction is given to the Corinthians in 1 Corinthians 9:11-14 (NET), "If we sowed spiritual blessings among you, is it too much to reap material things from you? If others receive this right from you, are we not more deserving? But we have not made use of this right. Instead we endure everything so that we may not be a hindrance to the gospel of Christ. Don't you know that those who serve in the temple eat food from the temple, and those who serve at the altar receive a part of the offerings? In the same way the Lord commanded those who proclaim the gospel to receive their living by the gospel." The concept also appears in 1 Timothy 5:17-18 (NET) where Paul wrote: "Elders who

provide effective leadership must be counted worthy of double honor, especially those who work hard in speaking and teaching. For the scripture says, “Do not muzzle an ox while it is treading out the grain,” and, “The worker deserves his pay.”” This timeless truth extends across races as Paul writes to the Romans “For if the Gentiles have shared in their spiritual things, they are obligated also to minister to them in material things” (Rom 15:27, NET). Those receiving benefit from the teaching of God’s Word are obligated to financially support those teaching God’s Word. Ministry recipients give to those who minister to them.

**Believers With the Spiritual Gift of Giving Give.** A special group of believers who are to give are those who have received the spiritual gift of giving (Rom 12:8). The spiritual gift of giving is the supernatural ability given to a believer by the Holy Spirit to share his material possessions with others to meet their needs ultimately to glorify God. Scripture nowhere reserves this gift only for the wealthy. Believers with the spiritual gift of giving are to give to others.

**Each Church Gives.** Individual churches also play a role in giving. In Philippians 4:15-16, Paul commends the Philippians and thanks God for the church’s generous gifts to him. The gift from the Corinthian church would aid the Jerusalem saints (1 Cor 16:3). Collections from churches are the result of the combined gifts of individuals. This giving is not reserved only for the wealthy churches or the wealthy individuals in a church. Although the churches of Macedonia were “in a severe ordeal of suffering” and were in “extreme poverty” they “overflowed in the wealth of their generosity.” (2 Cor 8:2, NET) A church is also responsible for providing for the needs of qualified widows within the church as they are “put on the list.” (1 Tim 5:9, NET) Although each church is responsible for giving, a church’s corporate responsibility does not relieve the individual from personal responsibility.

**Conclusion:** The Apostle Paul provides timeless truths concerning the question: “Who is to give?” Just as each individual believer is personally responsible for giving, each individual church is corporately responsible for giving. This includes both the wealthy and the poor. Family members are responsible for giving to their own family members. Believers given the spiritual gift of giving are to exercise this gift to meet the needs of others. Believers that receive instruction are to meet the needs of their teachers regardless of social or racial issues.

## Why Give?

A second question raised concerning giving involves the reasons for giving. Why should a believer give?

### *Examination of Texts*

**Giving Expands Ministry.** In 1 Timothy 5:17-18, the Apostle Paul states that ministers deserve to be paid. Paul substantiates his claim by quoting Moses in Deuteronomy 25:4 (NET), “You must not muzzle your ox when it is treading grain,” in conjunction with Jesus in Luke 10:7 (NET), “the worker deserves his pay.” Both Testaments agree in the validity and obligation of supporting those who minister. Paul expressed the same instructions to the Corinthians in 1 Corinthians 9:11-14 (NET). When he wrote that “Lord commanded those who proclaim the gospel to receive their living by the gospel,” he may have been alluding to the words of Jesus in Luke 10:7. Paul included this teaching in his epistle to the Romans, when he wrote that “if the Gentiles have shared in their spiritual things, they are obligated also to minister to them in material things” (Rom 15:27, NET). Giving supports those who minister and enables the Gospel ministry to continue and expand. Giving is an opportunity to participate in God’s eternal plans.

**Giving Extinguishes Needs.** Paul wrote to the church at Philippi that “on more than one occasion you sent something for my need” (Phil 4:16, NET). The Philippians not only recognized the need, but they eliminated the need. Paul’s instructions to the Romans included that the Roman believers were to “contribute to the needs of the saints” (Rom 12:13, NET). Similar instructions are also found in his epistle to the Galatians, “whenever we have an opportunity, let us do good to all people, and especially to those who belong to the family of faith.” (Gal 6:10, NET) This principle is reiterated in Paul’s epistle to the Corinthians as he described the Macedonian churches, “begging us with great earnestness for the blessing and fellowship of helping the saints.” (2 Cor 8:4, NET) Giving to others helps meet their needs. Paul further wrote that “at the present time, your abundance will meet their need, so that one day their abundance may also meet your need, and thus there may be equality.” (2 Cor 8:14, NET) In the future, the Jerusalem believers may be given the opportunity to meet the needs of the Corinthians. God often uses His people to give His resources that He has entrusted unto them to His people to meet their needs. As Paul and Barnabas were sent to the Gentiles by the Jerusalem saints, the church in Jerusalem “requested

only that we remember the poor, the very thing I also was eager to do.” (Gal 2:10, NET) As a believer gives, needs of others are extinguished.

**Giving Exemplifies Service.** As Paul takes the gifts from the churches in Macedonia and Achaia, he is “minister to the saints” (Rom 15:25, NET). Giving to others and administering the gifts are acts of service. As a believer gives to others, he is not only serving others but is ultimately serving the Lord.

**Giving Exercises A Spiritual Gift.** For the believer who has been given the spiritual gift of giving, he is to give with liberality (Rom 12:8). A spiritual gift is to be used to bear fruit rather than to remain dormant. The believer employs the gift when temporal possessions are used to meet needs of others. Those with the spiritual gift of giving are commanded to give. When a believer with the spiritual gift of giving gives generously, he is demonstrating proper stewardship of the gift.

**Giving Expresses Grace.** In one of Paul’s letters to the Corinthians, he states that he does not want the believers to be deficient in any part of the Christian life. He includes faith, speech, knowledge, earnestness, love, and giving as included in the Christian life (2 Cor 8:7). Paul understands giving, referred to as “this act of kindness,” also translated as “act of grace” as an essential ingredient in the Christian’s life. (2 Cor 8:7, NET) Paul’s instructions concerning giving in 2 Corinthians 8-9 is book-ended with grace (8:1, 9:14). The giving of the Macedonian churches overflowed from God’s grace freely given to them. (2 Cor 8:1) The giving of the Corinthian church should also overflow from God’s grace given to them. (2 Cor 9:14) Since believers have freely received God’s grace, believers should express grace by their giving. Giving to others is a means of expressing the activity of God’s grace in the giver.

**Giving Expresses Love.** Paul also states that the act of giving proves the sincerity of one’s love. (2 Cor 8:8) The supreme example of this motivation to give is found in Christ’s incarnation and substitutionary atonement, “For you know the grace of our Lord Jesus Christ, that although he was rich, he became poor for your sakes, so that you by his poverty could become rich.” (2 Cor 8:9, NET) Within verses 8 and 9, Paul stated that giving will prove the sincerity of their love. He is not urging the Corinthians to love others with mere words or thoughts,

but to put the love into action. Love should result in action, “God demonstrates his own love for us, in that while we were still sinners, Christ died for us.” (Rom 5:8, NET) Giving is one way of expressing their true love. Giving is a response of love and is to flow out of love. As a believer gives to someone else, love is expressed.

**Giving Enables God To Release His Resources.** Paul continues to address giving in 2 Corinthians 9:6-15. Verse 6 refers to the law of the farmer, a person reaps what he sows according to his generosity or scarcity. In verses 8-11, God meets the believer’s needs so that the believer may give to others. As God increases the believer’s means, the believer is to increase giving rather than hoard for himself. As the believer gives according to God’s purposes, eternal rewards are credited to the believer’s account.

Imbedded within the sowing and reaping illustration of 2 Corinthians 9:10 (NET), “now God who provides seed for the sower and bread for food will provide and multiply your supply of seed and will cause the harvest of your righteousness to grow,” is the timeless truth that God owns everything and that He is the provider. God owns both the seed and the harvest. Since God owns everything and is the ultimate provider, all material possessions are His and are to be used in accordance with His plans. Man is not the owner but the steward of what God has entrusted unto him. God often uses His people to reallocate His resources according to His sovereign plans.

**Giving Exalts God.** Paul wrote in 1 Corinthians 16:2 (NET) that “On the first day of the week, each of you should set aside some income and save it to the extent that God has blessed you, so that a collection will not have to be made when I come.” The giving was to occur on the day celebrating the resurrection of the Lord Jesus Christ. Giving was to be part of the worship. As a person denies his own wants and gives to others, God is exalted.

**Giving Encourages Believers.** In 2 Corinthians 9:2 (NET), Paul wrote that “I know your eagerness to help. I keep boasting to the Macedonians about this eagerness of yours, that Achaia has been ready to give since last year, and your zeal to participate has stirred up most of them.” The Corinthians’ eagerness to give motivated other believers and served as a positive role model.

## Conclusion

Giving is a response to a proper understanding of the

timeless truths concerning God's sovereign ownership of everything, the example of His Son's incarnation and substitutionary atonement, the love for the Lord and others, the outworking of grace in a believer's life, the expansion of the gospel by meeting the needs of ministers and fellow believers, the exercise of a believer's spiritual gift of giving, an integral part of worship, motivation of fellow believers, and an act of service.

### **How To Give?**

A third essential question worthy to be raised involves the method of giving. According to the Apostle Paul, how does a believer give?

#### *Examination of Texts*

**Give Systematically.** In 1 Corinthians 16:1-4, Paul provides some guidelines concerning how the believers in Corinth are to give. This same advice that Paul provided for the Corinthians was also provided to the believers in Galatia (1 Cor 16:1, NET). Verse two states that, "on the first day of the week, each of you should set aside some income and save it to the extent that God has blessed you, so that a collection will not have to be made when I come." The Corinthians' giving is to be a systematic process, "first day of the week." The idea conveyed in this passage is that giving is to be a deliberate and planned process rather than a haphazard or sporadic event.

**Give Consistently.** First Corinthians 16:2 also suggests that giving is to be a consistent process. This is supported by Paul again in 2 Corinthians 8:10-11 (NET) where he wrote that "here is my opinion on this matter: It is to your advantage, since you made a good start last year both in your giving and your desire to give, to finish what you started, so that just as you wanted to do it eagerly, you can also complete it according to your means." The believers are urged by Paul not to grow weary or to stop giving the collection that was begun a year ago but to consistently give until the promised collection was completed.

**Give Proportionately.** The Corinthian believers are instructed to give "to the extent that God has blessed you." (1 Cor 16:2, NET) A believer is to give according to how God prospers him. By giving proportionately, greed, envy, and pride are eliminated. A believer is responsible for what he has been given rather than the wealth of another. The more a believer is blessed, the more he has available to give. This teaching was again echoed by Paul in 2 Corinthians 8:12 (NET) when he wrote that "For if the eagerness is present, the gift itself is acceptable according

to whatever one has, not according to what he does not have." Acceptance is based upon desire and ability rather than the amount available. Believers from all economic strata may participate in giving.

**Give Cheerfully.** Paul, in his instructions to the Corinthians, wrote that "God loves a cheerful giver." (2 Cor 9:7, NET) The giver is to give out of joy rather than in bitterness, with resentment, out of anger, or begrudgingly. In discussing spiritual gifts in his epistle to the Romans, Paul stated that believers gifted with the spiritual gift of giving are to give "with sincerity." (Rom 12:8, NET) The term translated "sincerity" indicates cheerfulness.<sup>2</sup> Thus, believers without the spiritual gift of giving are to give with a cheerful attitude just as those with the spiritual gift of giving. The churches of Macedonia exemplified this type of cheerful giving in Paul's description of their giving, "their abundant joy." (2 Cor 8:2, NET)

**Give Generously.** Immediately preceding the sowing and reaping illustration, Paul describes the Corinthian gift as a "generous contribution" and "generous gift" within the same verse. (2 Cor 9:5, NET) Planted in the sowing and reaping illustration, Paul instructed the Corinthians to give generously. Paul wrote that "The person who sows sparingly will also reap sparingly, and the person who sows generously will also reap generously." (2 Cor 9:6, NET) If a farmer desires to ensure that there will be a small crop produced, he will only plant a few seeds. However, if the farmer desires a bumper crop, he will plant several acres. The same principle is true for the believer concerning giving. A small spiritual harvest will be gathered if the saint is stingy. However, as the generosity increases, so does the spiritual fruit. In 2 Corinthians 9:8 (NET), Paul wrote that "God is able to make all grace overflow to you so that because you have enough of everything in every way at all times, you will overflow in every good work." God supplies the grace to the generous giver not only enough to meet his needs but also so that the giver will have enough to continue to give. This concept is reiterated in 2 Cor 9:10-11 (NET) as Paul wrote that "God who provides seed for the sower and bread for food will provide and multiply your supply of seed and will cause the harvest of your righteousness to grow. You will be enriched in every way so that you may be generous on every occasion, which is producing through us thanksgiving to God." The generosity of the Corinthians' contribution will ultimately result in God being glorified by the recipients. (2 Cor 9:13)

In Paul's instructions to Timothy, he wrote that Timothy was to "Command those who are rich in this world's goods not to be haughty or to set their hope on riches, which are uncertain, but on God who richly provides us with all things for our enjoyment. Tell them to do good, to be rich in good deeds, to be generous givers, sharing with others. In this way they will save up a treasure for themselves as a firm foundation for the future and so lay hold of what is truly life." (1 Tim 6:17-19, NET)

**Give Willingly.** In writing to the Romans, Paul stated that the churches in Macedonia and Achaia were "pleased" to contribute to the needs of the Jerusalem saints. (Rom 15:26-27, NET) The term "pleased" is believed to carry the connotation of desire or wish.<sup>3</sup> The Gentile believers gave willingly to the Jewish believers. The giving by the Gentile believers to the Jewish believers was across both racial and cultural lines.

Paul again described that the Macedonian churches sacrificially gave "voluntarily." (2 Cor 8:3, NET) In the following verse (2 Cor 8:4, NET), Paul stated that the desire to give was so great that they were "begging us with great earnestness for the blessing and fellowship of helping the saints." Despite their deep poverty, the Macedonian churches refused to use poverty as an excuse not to give. Instead, they did just the opposite, gave willingly. The Macedonian churches are a prime example of giving willingly.

In the course of Paul's letter to the Corinthians, the apostle does commend the Corinthians for beginning to gather a collection for the saints. His commendation also includes having the desire for the collection. (2 Cor 8:10-11) Paul approves the motive of willful giving.

**Give Submissively.** In describing the Macedonian churches' giving methods, Paul wrote that "they gave themselves first to the Lord and to us by the will of God." (2 Cor 8:5, NET) The first step in giving involves dedication to the Lord. Submission to the will of God flows from a dedication to God. Once the Macedonians dedicated themselves to the Lord, they were then in a position to follow the will of God. After the Macedonians dedicated themselves to God and submitted to the will of God, they were then ready to participate in giving according to the will of God to the people of God. Dedication precedes participation. Submission determines participation. The participation of giving resulted from their actions being

in the will of God. If the believer submits himself to God, then giving according to the will of God follows. When a believer gives from his temporal and material resources, he is reflecting his submission to the sovereign Lord and His eternal plans.

**Give Sacrificially.** The eighth chapter of Second Corinthians contains two examples of sacrificial giving. The first example is that of the Macedonian churches. Although the Macedonian churches were in "a severe ordeal of suffering, their abundant joy and their extreme poverty have overflowed in the wealth of their generosity." (2 Cor 8:2, NET) The dismal financial outlook of the Macedonian churches did not prohibit their participation in the grace of giving. Despite their financial situation, the Macedonian churches even gave "according to their means and beyond their means. They did so voluntarily, begging us with great earnestness for the blessing and fellowship of helping the saints." (2 Cor 8:3-4, NET) A sacrifice is only a sacrifice if it costs the giver deeply. As the cost deepens, the sacrifice increases.

The supreme example of sacrificial giving is the incarnation and substitutionary death of the Lord Jesus Christ. The Apostle Paul wrote that "you know the grace of our Lord Jesus Christ, that although he was rich, he became poor for your sakes, so that you by his poverty could become rich." (2 Cor 8:9, NET) The sacrificial love of Christ, in submission to the Father's will, compelled Him to leave the throne room of heaven for a dirty manger, a rugged cross, and a dark grave. Christ's life is the supreme example of sacrificial giving for the believer.

Without question, Paul highly regarded the Philippian church's gifts as a sacrifice. He describes their gift as "a fragrant offering, an acceptable sacrifice, very pleasing to God." (Phil 4:18, NET). In Ephesians 5:2 (NET), Paul described Christ's substitutionary death in similar fashion as "an offering and a sacrifice to God as a fragrant aroma." In 2 Corinthians 2:14-15 (NET), Paul discussed believers with similar terms as he wrote that God "always leads us in triumphal procession in Christ and who makes known through us the fragrance that consists of the knowledge of him in every place. For we are a sweet aroma of Christ to God." Thus, God is pleased with Christ's sacrificial death, believers, and sacrificial giving.

**Give Sincerely.** Paul includes in his instructions to the Corinthians that "each one of you should give just

as he has decided in his heart, not reluctantly or under compulsion, because God loves a cheerful giver.” (2 Cor 9:7, NET) In this verse, Paul links the hands with the heart. The hands, in the action of giving, are to follow what has occurred in the heart. The hands, in a sense, become an extension of the heart. The giving is to be a willing act of the heart rather than a coerced action. If compulsion is present, sincerity is absent. Compulsion and sincerity cannot coexist in a believer’s heart.

**Conclusion.** In his epistles, the Apostle Paul provides several timeless truths concerning how a believer is to give. According to Paul, a believer is to give systematically, consistently, proportionately, cheerfully, generously, willingly, submissively, sacrificially, and sincerely.

### What Are The Results?

A final relevant area requiring investigation concerns the results of giving. What are the results of giving?

#### *Examination of Texts*

**Glorifies God.** In writing to the Corinthians concerning giving, words of thanksgiving to God as a result of their giving burst forth in the epistle. God was glorified through the words of Paul in response to the Corinthian believers’ gifts. Paul wrote that cheerful giving “is producing through us thanksgiving to God.” (2 Cor 9:11, NET) Paul also stated that “through the evidence of this service they will glorify God because of your obedience to your confession in the gospel of Christ and the generosity of your sharing with them and with everyone.” (2 Cor 9:13, NET) When a believer gives, God is glorified by the giver’s actions and the recipient’s response.

**Meets Needs.** Christian giving is not the only means God uses to provide for the needs of people. Since He is God, He is able to provide for needs any way He chooses. However, God does oftentimes use His people to provide for His people. Although a believer or a church may give to an individual, the ultimate source of the provision is God. In writing to the believers in the church at Philippi, Paul wrote that “on more than one occasion you sent something for my need.” (Phil 4:16, NET) The Lord used the multiple gifts from the Philippians to meet Paul’s needs. Paul continued to write to the Philippians that “my God will supply your every need according to his glorious riches in Christ Jesus.” (Phil 4:19, NET) The needs of both the recipient and the giver are met.

This same concept is present in Paul’s epistle to the Corinthians. Within the sowing and reaping illustration, Paul wrote that “God is able to make all grace overflow to you so that because you have enough of everything in every way at all times, you will overflow in every good work” and “now God who provides seed for the sower and bread for food will provide and multiply your supply of seed and will cause the harvest of your righteousness to grow.” (2 Cor 9:8, 11, NET) As the giver uses the resources he has been entrusted with to meet the needs of others, the Lord meets the giver’s needs. In fact, God not only meets the giver’s needs, but He provides an additional amount so the giving can continually increase. The additional supply given to the believer is so that righteousness will grow.

**Blesses The Giver.** In Paul’s epistle to the Philippians, he communicated that there would be a blessing for the Philippians who contributed to his needs. He wrote that “I do not say this because I am seeking a gift. Rather, I seek the credit that abounds to your account.” (Phil 4:17, NET) Giving not only blesses the recipient, but giving also blesses the giver. Both the giver and receiver are blessed by giving.

**Displays God’s Grace.** In 2 Corinthians 8 and 9, Paul uses the Greek term *charis* ten times (8:1, 4, 6, 7, 9, 16, 19; 9:8, 14, 15). In the first usage, giving is referred to as “the grace of God given to the churches of Macedonia.” (2 Cor 8:1, NET) The act of giving to others is described as a manifestation of the grace of God. The second use is used in conjunction with participation in giving. (2 Cor 8:4) Participating in giving is by God’s grace. The third and fourth uses refer to giving as an “act of kindness.” (2 Cor 8:6, 7, NET) The fifth is used in relation to Christ’s ultimate example of giving in His incarnation and substitutionary death. (2 Cor 8:9) The sixth (2 Cor 8:16) and tenth (2 Cor 9:15) uses are responses to God for His actions of giving. The seventh use describes the deliverance of the Corinthians’ gift to the Jerusalem saints as a “generous gift.” (2 Cor 8:19, NET) Giving, similar to 2 Corinthians 8:6 and 7, is described as a gracious work. The eighth use appears in 2 Corinthians 9:8 (NET) “God is able to make all grace overflow to you so that because you have enough of everything in every way at all times, you will overflow in every good work.” The ability of a believer to give to others is described as a grace given by God. The ninth use of the term is used to link the Corinthians’ gift to the evidence of “the extraordinary

grace God” working in the lives of the Corinthians. (2 Cor 9:14, NET)

**Provides The Example For Others To Follow.** Paul begins the eighth chapter of Second Corinthians with the example of how the Macedonia churches gave. (2 Cor 8:1-5) The Corinthian churches also served as an example to others. (2 Cor 9:2-5) These churches, through Paul’s epistles, have provided the example of giving for many over the centuries. Proper giving provides the example for fellow believers to follow.

**Strengthens Fellowship.** When Paul was in need, the church at Philippi sent multiple gifts to him. (Phil 4:15-16) As the Philippians gave, they actually “did well to share with me [Paul] in my trouble.” (Phil 4:14, NET) As a believer shares in the afflictions with a fellow believer and financially contributes to his needs, fellowship among the saints is strengthened.

In Paul’s epistle to the Romans, he describes a collection from the Gentile churches to the Jewish church in Jerusalem. (Rom 15:25-27) Giving across racial and ethnic lines fosters fellowship.

**Spreads The Gospel.** The church at Philippi sent multiple gifts to Paul to meet his needs. (Phil 4:14-18) As Paul’s needs were met, he was able to continue the Lord’s work in spreading the Gospel. The Philippians’ contribution was so critical that Paul thanked “my God every time I remember you. I always pray with joy in my every prayer for all of you because of your participation in the gospel from the first day until now.” (Phil 1:3-5, NET) Not only was Paul enabled to continue ministering due to the Philippians’ generosity, but they participated in spreading the Gospel.

This same concept is seen in Paul’s texts that support that the ministry recipients give to the ministers. (Rom 15:27; 1 Cor 9:11-14; 1 Tim 5:17-18; Gal 6:6) As the ministers receive gifts, they are able to continue to minister which ultimately leads to the propagation of the Gospel. As a believer gives to the Lord’s servants, the Gospel continues to spread.

**Conclusion.** In his epistles, the Apostle Paul addresses the question concerning the identification of the results of giving with several timeless truths. Giving glorifies God, meets needs, blesses the giver, displays God’s grace, provides the example for others to follow, strengthens fellowship, and spreads the Gospel.

### **Conclusion**

The Apostle Paul provided wise instruction in his epistles concerning giving. His writings answered four critical giving questions with timeless truths. After examining the texts, it is evident that each person, each family, each church, ministry recipients, and believers gifted with the spiritual gift of giving are responsible for giving. A textual analysis also reveals the reasons for giving are that giving expands ministry, extinguishes needs, exemplifies service, exercises a spiritual gift, expresses grace, expresses love, enables God to release His resources, exalts God, and encourages believers. Believers are to give systematically, consistently, proportionately, cheerfully, generously, willingly, submissively, sacrificially, and sincerely. Results of giving are that it glorifies God, meets needs, blesses the giver, displays God’s grace, provides the example for others to follow, strengthens fellowship, and spreads the gospel.

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