

9/20/26

Philippians 4:10-22

Paul just beseeched of the two women at Philippi to walk in maturity regarding their differences as well as every believer not being anxious, but rather bringing everything to God in prayer.

* Each exercising the mind of Christ to think on the things that are good and noble, pleasing the God of peace.

Now he is going to exemplify the peace that surpasses all understanding as he deals with his own trust in God for his finances regarding the gospel and the benevolence of the Philippians which was also a great mark of spiritual maturity for the giver and recipient.

* The entire section deals with the financial gift from the Philippians by the hand of Epaphroditus. vs. 10-18

4:10-14 The expression of thanks over their generosity.

* Some describe this section as a postscript.

4:10 The appreciation of Paul.

1) Paul understood the priority of thanks was to be given to God, "But I rejoiced in the Lord greatly." vs. 10a

a) He rejoiced eminently in the Lord "kurios" a title of Jesus, the One ordering his life.

1)) The word rejoiced is in the aorist, Paul rejoiced at the time the gift was presented to him.

2)) This is the epistle of joy, due to the fact that he is in Rome by God's appointment with the mind of Christ and under His provisions.

b) He knew that it was God who is working through people to do his work.

c) He knew people are mere instruments of God in obedience to His leading, that is reason he described his rejoicing in God greatly "magalos".

2) Paul graciously absolved them of any procrastination or lack of love for him by declaring it was only their lack of an opportune time, "that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity," vs. 10a-c

a) Some say that Paul was reproving them for their tardiness by the phrase "that now at last", but the declaration of their lack of opportunity would be contradictory to this interpretation.

b) What it does communicate is Paul's greater appreciation of their generosity, in view of their own hardship, perhaps even difficulty in sending him finances.

c) They had lost track of Paul during his two year imprisonment at Caesarea on the

Medeterranean, now at Rome two more years.

- d) Paul acknowledged their generosity to him by their benevolence one more time, “your care for me has flourished again.”
 - 1)) The word flourished “anathallo” means to shoot, sprout out, to grow green again, a tree metaphor, having sent to him twice before. vs. 15, 16
 - 2)) They had now sent again and were of the mind to have Paul always in their minds.
 - 4)) The word care “phroneo” means to direct one’s mind to a thing, to be like-minded.
 - 5)) The word has been used to communicate the believers oneness of mind as a servant. Phil. 2:2, 5; 3:15, 16, 19
 - 6)) It is used by Paul of his own mind towards the Philippians. Phil. 1:7
 - 7)) Their oneness of mind is described as a beautiful tree or flower blooming in its God given season.
 - * Paul told the Corinthians all about giving, based on desire, will, opportunity and sacrifice. 1Cor. 8-9

4:11 The unveiling of the heart of Paul regarding finances.

- 1) Paul made it perfectly clear that he did not rejoice due to the fact that he had a financial need and it was met, “Not that I speak in regard to need.” vs. 11a
 - a) Paul was not one who made his own personal needs known, even if he had some.
 - b) How different it is today when so many preachers and Pastors are always making their needs known to all and beg, even using guilt and marketing tactics to extract funds from people to support their ministry.
- 2) Paul declared to the Philippians that he had learned to trust God in every situation, “for I have learned in whatever state I am, to be content.” vs. 11b-c
 - a) This was Paul’s personal practice, the pronoun “I” is emphatic. 1Cor. 9
 - b) The word content “autarkees” is a Stoic word which means to be self-sufficient from circumstances based on being frugal and a steward.
 - * He uses this same word in a different form two other times.
 - 1)) He told the Corinthians, “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
- c) His self-sufficiency was depended on God alone to be in line with his call and not go beyond it. Phil. 4:13; 2Cor. 3:5
- 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

4:12 The explanation of Paul about his state of contentment.

- 1) Paul knew by experience how to live humbly and in prosperity, “I know how to be abased, and I know how to abound.” vs. 12a
 - a) He was acquainted with both extremes.
 - 1)) He was from wealthy family and social level.
 - 2)) He was a tentmaker by trade. Acts 18:3; 20:34; 1Thess. 2:9; 2Thess. 3:8
 - b) He knew how to adjust himself to either case.
- 2) Paul this spiritual principle regardless of the location or resources, “Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.” vs. 12b-c
 - a) The word “learned” some say is to initiate into sacred mystery rite of the pagan cults and Paul is borrowing it, others rejected it.

- b) He had learned to be full and to be hungry, to abound and to suffer need.
- c) The perfect tense implies that once having been initiated, Paul remained so. Linski
- d) Paul’s witness confirms his declaration. 1Cor. 4:11; 2Cor. 6:4-5

4:13 The identity of Paul about the source of his sufficiency.

- 1) The declaration of Paul, “I can do all things through Christ who strengthens me.”
 - a) This is his personal testimony of the faithfulness of Jesus to always take care of him by little or much.
 - b) This is after 26 years of ministry **and** about ten years after Paul’s first visit!
- 2) This verse is one of the most abused by Christians by ripping it out of it’s context, to declare their ability to do anything.
 - a) The context is, the sufficiency to do anything that God had called Paul to do or be involved in.
 - b) Revealing that he was doing only what God called and enabled him to do, in this case to be in prison by appointment.
 - c) This was to encourage others to trust God for the measure of faith and sufficiency of God, according to his will, with little or much.
 - 1)) Jesus said, “Apart from me, you can do nothing. Jn. 15:5

- 2)) Paul told the Romans that we are more than conquerors. Rom. 8:37
- 3)) Paul boasted in his infirmities that he might be strong, for God's grace was sufficient. 2Cor. 12:9-10

4:14 The confirmation of Paul about his gratitude.

- 1) Paul commends the Thessalonians, "Nevertheless you have done well."
 - a) He was grateful and thanking them for the love gift as God directed them to send to Paul.
 - b) He already told them their care had flourished again. vs. 10
 - c) He says they had done well "kalos" meaning excellent and honorable.
- 2) Paul indicated what he commended the Thessalonians for, "that you shared in my distress."
 - a) They shared "sunkoinoneo" becoming partakers with Paul's financial situation.
 - b) The word distress "thlipsis" means a pressing, pressing together, pressure and used throughout the New Testament for afflictions and tribulations.
 - c) Paul used the same word for his own affliction. Phil. 1:16
 - * "The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains."

4:15-20 The commendation of their commitment.

4:15 The reminder of Paul about their participation from the beginning.

- 1) Paul recalled to them the particular time, "Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia." vs. 15a-b
 - a) When Paul departed from Macedonia, they alone gave Paul financially. Acts 17
 - b) Paul told of the Corinthians that brethren who came from Macedonia helped him financially. 2Cor. 11:9
 - c) So some say it refers to the Philippians, but it seems contradicting what Paul is saying here, "when he departed from Macedonia".
- 2) Paul recalled their generosity, "no church shared with me concerning giving and receiving but you only." vs. 15c
 - a) No other churches did so and Paul was ever so careful lest he be accused of charging for the gospel and it be marred.
 - b) Paul willfully denied support lest any accuse him. 1Cor. 9
 - c) The words giving and receiving are business terms for credits and debits on the side of a ledger, Paul saw it as a spiritual investment. vs. 17

- d) Paul was in Jail due to the advice of the elders at Jerusalem, to an extent, where was the church at Jerusalem involved, or the Roman church?

4:16 The reminder of Paul about the second time the Philippians sent him finances.

- 1) The Philippians sent a financial gift to Thessalonica, “For even in Thessalonica you sent aid once and again.”
 - * They were partners in the ministry of the gospel with Paul to save the lost.
- 2) The Philippians sent the financial gift to help with some of his needs and be able to preach the gospel, “for my necessities.”
 - a) Paul was a tentmaker. Acts 18:3
 - b) Paul was working night and day with his own hands providing for himself and those with him to not be chargeable to the Thessalonians. 1Thess. 2:9; 2Thess. 3:7-9

4:17 The motive of Paul revealed about their giving.

- 1) Paul did not seek from them financial help, “Not that I seek the gift.” vs. 17a
 - a) He already told them he lived in contentment. vs. 11
 - b) He also told them that he knew by experience to live with little or much. vs. 12

- 2) Paul was seeking their spiritual benefit, “but I seek the fruit that abounds to your account.” vs. 17b
 - a) He continues the metaphor of a tree blossoming by the word “fruit”. vs. 10
 - b) He saw giving as spiritual investment that God would give great returns. Lk. 19:15
 - * The phrase “abound to your account” are terms used in the money-market of the day. 2Cor. 8

4:18 The present gift to Paul was part of his fullness.

- 1) Paul as a result of the gift was overflowing to the brim and continued to be filled to the brim and was so to the very day, “Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you.” vs. 18a-c
 - a) This is the perfect tense, he had received their gift by the hand of Epaphroditus. Phil. 2:25
 - b) Not to mention the gift of Epaphroditus himself to help Paul!
 - c) The expression “I have” means he had received in full and Epaphroditus in fact and abounded with accumulated interest, as a form of receipt.
- 3) Paul describes that gift in a three-fold way.
 - 1)) A sweet-smelling aroma or a pleasing fragrance. vs. 18d

- 2)) An acceptable sacrifice, as an act of care and love for Paul. vs. 18e
- 3)) Well pleasing to God, the only One who knows the motive of the heart. vs. 18f
 - * All three identifying the gift in figurative language to the Old Testament system, recognized and honored by God, due to the character and love behind it. Eph. 5:2

4:19 The assurance of Paul about God meeting their needs.

- 1) Paul declared his confident trust in God for the care of the Philippians, “And my God shall supply all your need.”
 - a) All we need, not our greed!
 - b) He speaks from experience and a personal intimate relationship, “my God”.
 - c) He is making the connection with those who are participants financially in the gospel, this is the context. Lk. 6:38
 - * God repays the believer in his giving out of love, not man!
- 2) Paul declared the measure of God’s supply, “according to His riches in glory by Christ Jesus.”
 - a) In proportion to God’s riches in glory.
 - 1)) Nothing is impossible for God.

- 2)) “Behold, I am the LORD, the God of all flesh. Is there anything too hard for Me?” Jer. 32:27
 - * The context of Jeremiah is that God would bring back Israel to the land after the Babylonian captivity!
- 3)) The problem is all the begging and gimmicks to raise funds in so many churches and Christian organizations!
- 4)) God will be faithful to provide according to His will and purposes, not for us to get rich!
- b) In the person of Christ Jesus.
 - 1)) “I can do all things through Christ who strengthens me.” Phil. 4:13
 - 2)) “Now this is the confidence that we have in Him, that if we ask anything **according to His will**, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.” 1Jn. 5:14-15
 - 2)) “Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.” Eph. 3:20-21

- 1) Paul ascribed the doxology to the praise and glory of the One who provided these resources in the Son, “Now to our God and Father by glory.”
 - a) The term God and Father identify the same person, the First person of the Trinity.
 - * There is one article for both God and Father. Gal. 1:4; 1Thess. 1:3; 3:11, 13
 - b) The word glory “doxa”, means magnificent, excellence, dignity or preeminence.
 - 1)) The idea is one of equal weight.
 - 2)) The deed or thing that God does equals to Who He is, God.
 - * “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.” 2Cor. 8:6-9
- 2) Paul described the extent of the doxology of praise and glory to be given to God the Father, “forever and ever. Amen”
 - a) The phrase forever and ever “aionas tan aionon”, means the ages through the ages.
 - 1)) Through the age of Grace.
 - 2)) Through the Millennium.
 - 3)) Throughout eternity.
 - b) The Father gave His Son for the world.

- 1)) The Son makes sinners one with the Father.
- 2)) The Son honored and obeyed the Father in everything.
- c) The apostle Paul affirms the doxology, “Amen”.
 - 1)) The word Amen at the end of a sentence means “so be it”, in affirmation of what was stated.
 - 2)) The word Amen at the beginning of a sentence means verily, verily or truly, truly, introducing something of great importance and truth to hear and heed.

4:21-23 The closing salutation and blessing.

4:21-22 The three-fold greeting of Paul.

- 1) Paul most likely is the one who wrote these last three verses as in other epistles. vs. 21
 - a) “The salutation with my own hand-- Paul’s.” 1Cor. 16:21; Gal. 4:18; Col. 4:18
 - b) “The salutation of Paul with my own hand, which is a sign in every epistle; so I write.” 2Thess. 3:17
 - c) Paul would usually dictate his letters to who was called an amanuensis, “I, Tertius, who wrote *this* epistle, greet you in the Lord.” Rom. 16:22
- 2) Paul stated an imperative command to the Pastor or overseer when reading the letter to the church that Epaphroditus carry to Rome.

- a) The word greet “aspozomai” comes from to unfold the arms implying welcome, literally embrace.
 - 1)) It is a sign of affection and love.
 - 2)) The middle voice indicates that it be done by the one addressed.
 - 3)) You do not hug strangers when you meet them or when you say good-by.
- b) The imperative command is at the end of the letter expressing two things.
 - 1)) Their love for the Philippians.
 - 2)) Their longing to see them again.
- 3) Paul indicated the extent of the greeting, “Greet every saint in Christ Jesus.” vs. 21a
 - a) There is always a potential danger to sectarianism within the family of God.
 - 1)) If they don’t go to our church or agree with us in everything.
 - 2)) John saw a man casting out demons in Jesus name and forbade him because he did follow Jesus. But Jesus said, “Do not forbid him, for he who is not against us is for us.” Lk. 9:49-50
 - b) There is always the human weakness of partiality of persons, but it is not to be.
 - 1) Due to bitterness, wrath, anger, clamor and evil speaking. Eph. 4:31
 - 2) Due to race, culture or social standing. Col. 3:11
 - 3) Due to financial position. Ja. 2:4-9

- c) The reason for the greeting is that they are saints in Christ Jesus.
 - 1)) The word “saints” identifies the believer with the mutual call of God for salvation and sanctification.
 - * The word saint “hagios”, means holy, consecrated to God, set apart.
 - 2)) The phrase “in Christ” indicates a believer justified by Christ, a title of His Divinity and now in position and the sphere of blessing.
 - 3)) Jesus is His human name declaring His humanity, being the God-Man.
- 2) Paul communicated the greeting of his companions to the Philipians, “The brethren who are with me greet you.” vs. 21b
 - a) Paul identified this group as brethren.
 - 1)) The word brethren “adelphos”, the root is womb, those born into the family of God.
 - a)) The word is used nine times in the epistle. Phil. 1:12, 14; 2:25; 3:1, 13,17; 4:1, 8, 21
 - b)) Family love must be mutual and reciprocal to be God’s love!
 - 2)) These were part of the church of God.
 - a)) They belonged to the general assembly and church of the first-born registered in heaven. Heb. 12:23

- b)) They were a habitation of God's spirit, the building, temple and people of God. Eph. 2:19-22; 1Pet. 2:9-10
- b) Their place of company is with Paul.
 - 1)) Timothy was certainly one of this company for Paul said he had no one likeminded but Timothy for all sought their own. Phil. 2:20-21
 - 2)) Epaphroditus also, a fellow worker, fellow soldier, their messenger, who ministered to Paul's needs. Phil. 2:25
 - 3)) Those traveling with Epaphroditus.
- 3) Paul sent to the believers at Philippi the personal greeting from the believers at Rome, "All the saints greet you." vs. 22a
 - a) He indicated in part by the phrase "all the saints", those he mentioned at the start of the epistle. Phil. 1:14-18
 - * Their greeting was due to being in the family of God, the church and Paul had a loving relationship indicated throughout the letter evident by their love, financial help, yet no one is named. Phil. 1:4, 7, 8; 2:30; 4:10, 16
 - b) He also indicated by "all the saints" those in the congregations of Rome. Rom. 16:2-16
 - 1)) He mentions 27 people by name.
 - a)) Twenty-four are accompanied with a brief commentary.
 - b)) Two thirds are Greek names.

- c)) Nine of the names are women.
- 2)) The married couple Priscilla and Aquilla received the longest commendation. vs. 3-5a
- 3)) He sent greetings the entire church meeting in the house of Aquila and Priscilla. vs. 5a
 - * The majority of times she is mentioned first, most likely due to her prominence in ministry, but always are mentioned together. 1Cor. 16:19
- 4) Paul sent the believers at Philippi the personal greeting from the believers who served Caesar, "but especially those who were of Caesar's household." vs. 22b
 - a) Paul mentions the next group with great emphasis by the word especially "malista" chiefly or above all.
 - 1)) This does not imply greater importance from other saints.
 - 2)) This indicates the great impact the gospel had made into the pagan house of Caesar.
 - b) The household of Caesar were those who had accepted the gospel.
 - 1)) The phrase "the household of Caesar" were the imperial slaves who came onto Nero's possession upon the death of their former masters.
 - 2)) Some believe that the two households mentioned by Paul in the list in

- Romans, the household of Aristobulus and of Narcissus, are of this sort.
- c) These includes all ranks from the highest officials to the lowest freedman or slave, some highly educated men often having more ability than their lords in managing their estates, finances and business.
- 1)) How they came to Christ is unknown.
 - 2)) But remember Paul was imprisoned in his own hired house for two years receiving all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confident, no one forbidding him. Acts 28:30-31
- d) The elite Praetorium Guard of Caesar had heard Paul had been imprisoned for the gospel and without doubt some had believed. Phil. 1:13; Rom. 16:10-11
- 1)) They would be changed every six hours and would be handcuffed to Paul. Acts 28:20; Eph. 6:20
 - 2)) They would hear Paul preach, teach, healing, counsel and I am sure hear his testimony and ask questions about Christ and Christianity.
 - 3)) Many others also within the service of the Empire for Philippi was a Roman colony.
 - 4)) Paul told Timothy he was bound in chains, but not God's word. 2Tim. 2:9

4:23 The benediction of Paul.

- 1) Paul commended the Philippians to God's inexhaustable resource, "The grace, be with you all." vs. 23
- a) He pronounced grace to all the saints.
 - 1)) The word grace "charis" was the standard Greek greeting having the idea of joy, favor and beauty.
 - 2)) The Greeks used it to show favor to a friend out of purity of heart apart from reward.
 - 3)) The New Testament uses it to express the unmerited favor of God to sinners to be saved and for the entire life of a believer.
 - 4)) Grace in our context is an expression of the unlimited resources that are available to the believer after salvation to live a life of godliness, having received a divine nature and promises to escape the corruption of this world. 2Pet. 1:2-4
 - 5)) Paul began the epistle with grace and ends with grace; it is found only three times in the letter. Phil. 1:3, 7; 4:23
- b) Some manuscripts have with your spirit.
 - 1)) The expression "with your spirit" is not in the Textus Receptus from Antioch KJV, but simply indicates the believer whose spirit is alive by regeneration, it is found in other

- epistles. Gal. 6:18; 2Tim. 4:22; Phil. 25
- 2)) The expression “be with all of you” indicated the same, either way Paul’s desire is that each of us not only start with the grace of God in salvation, but to continue and finish in it!
 - c) Paul revealed the grace of God sufficient for all things they were going through.
 - 1)) For their concern about Paul. Phil. 1:12
 - 2)) For persecution. Phil. 1:28
 - 3)) To be humble. Phil. 2:3
 - 4)) To be gracious to Epaphroditus. Phil. 2:29
 - 5)) To run the race. Phil. 3:14
 - 6)) To reconcile Euodia and Syntyche. Phil. 4:2
 - 2) Paul declared this grace is connected to, “Our Lord Jesus Christ.” vs. 23
 - a) He writes the title Lord “kurios”, which refers to a person who is the possessor, owner and controller of a thing or person.
 - 1)) The plural pronoun “our” identifies us as the possession of Jesus, the sovereign Master who owns me, I am not my own, but have been bought with a prize. 1Cor. 6:19-20
 - 2)) The title “kurios” is found 749 times in the New Testament and found fifteen times in the epistle.

- b) Paul writes the name Jesus “Iesous”, as we have also stated identifying His humanity, He was a real man.
 - 1)) The name means Yahweh is salvation, the Greek equivalent of Joshua in Hebrew the contraction of Yahweh-Shua.
 - 2)) The name Jesus is found 975 times in the New Testament, 22 times in the letter, and 44 times Lord Jesus Christ by all three words, two or one, an average one time every three verses.
- c) Paul writes a second title Christ “Kristos” identifying Jesus as the anointed Messiah.
 - 1)) The Messiah promised by God from Adam to Malachi. Gen. 3:15; Mal. 4
 - 2)) The title is found 569 times in the New Testament, 15 times in the letter.
- d) Paul affirms and confirms the benediction.
 - 1)) The word Amen “amen”, at the beginning of a sentence and often repeated “Verily Verily or Truly Truly” indicates a vital truth of importance, Jesus stated this often.
 - 2)) The word at the end of the sentence simply means “so be it, let it be done”, this is what Paul is indicating.