

Gift Received (v. 18)

VERSE 18 **But I have received everything in full and have an abundance** (ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι [*pres.act.ind.1s. apecho receive in full + conj de + adj.acc.nt.p. pas “everything” + conj kai + pres.act.ind.1s. perisseuo be more than enough; cf. v. 12*]; **I am amply supplied, having received from Epaphroditus what you have sent** [πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ’ ὑμῶν [*pf.pass.ind.1s. pleroo fulfill; “amply supplied” + aor.dep.part.nom.m.s. dechomai receive + prep para from + noun gen.m.s. Epaphroditus; cf. 2:25 + d.a.acc.nt.p. “the things” + prep para from + pro.gen.m.p. su*], **a fragrant aroma, an acceptable sacrifice, well-pleasing to God** [ῥοσμήν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ [*noun acc.f.s. osme fragrance + noun acc.f.s. thusia sacrifice + adj.acc.f.s. dektos acceptable + adj.acc.f.s. euarestos pleasing + d.a.w/noun dat.m.s. theos*]).

ANALYSIS: VERSE 18

1. Paul continues with the commercial/financial nuance as indicated by the two present indicative verbs “I have received” (*apecho* receive payment) and “have an abundance” (*perisseuo*).
2. The business metaphor in vv. 15 and 17 is extended to v. 18a.
3. For the idea of payment in full see Matt. 6:2, 5, 16; Lk. 6:24.
4. The verb “have abundance” see 4:12.
5. Here is an example where Paul abounded in the physical realm.
6. The commercial language reflects the teaching of Gal. 6:6 “The one who is taught the word is to share all good things with the one who teaches.”
7. Paul reinforces the fact that the Philippian gift was more than enough (“I am amply supplied” (perf.pass.ind.1s. *pleroo*).
8. His choice of verbs for “received” (*dechomai*) is to welcome something versus just receiving something.
9. Epaphroditus the Philippian believer delivered the offering to Paul (cf. 2:26) at great risk to his person.
10. In the final phrase of v. 18 Paul describes the gift using liturgical language.
11. “A fragrant aroma” is used of sacred incense used in the temple as representative of prayer.
12. An acceptable sacrifice” is one that was according to divine procedure offered by a Israelite with the proper approach.
13. The Philippian gift met all the criteria for divine good at the highest level.
14. There was a significant amount of drama associated with this application.

15. They applied Gal. 6:6, were not dissuaded due to delay, and it was delivered at great risk to Epaphroditus.
16. “Well pleasing to God” is the third descriptive designation for this material gift.
17. Cf. Rom. 12:1 for similar language used in connection with the CWL using liturgical (worship) language.
18. Also, in Eph. 5:2 Paul uses almost identical language to describe Christ’s work on the cross toward sin.
19. Contributing out of our material recourses is not any less “spiritual” an activity than other factors in the Christian life.

A Promise for Ph 2 (v. 19)

VERSE 19 And my God will supply all your needs according to His riches in glory

in Christ Jesus (ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ [*d.a.w/noun nom.m.s. theos + pro.gen.s. ego “my” + fut.act.ind.3s. pleroo fulfill; supply + adj.acc.f.s. pas all + noun acc.f.s. chreia need; or with adj. “every need” + pro.gen.p. su + prep kata according + d.a.w/noun acc.nt.s ploutos riches, wealth + pro.gen.m.s. autos “His” + prep en + noun loc.f.s. doxa glory + prep en + noun loc.m.s. Christos + noun loc.m.s. Jesus*]).

ANALYSIS: VERSE 19

1. In this verse Paul reassures the Philippians that this unsolicited gesture since it was “well pleasing to God” that God would respond in kind.
2. Paul informs them that by their sacrificial giving they had effectively tapped into divine resources.
3. “His riches in glory in Christ Jesus” refers to the heavenly realm where God and Christ are enthroned.
4. And it is from there that their temporal “needs” will be met.
5. This is a promise directed at the Philippian believers for their singular application towards their spiritual leader in his imprisonment.
6. This church had a special promise that was theirs for the future.
7. They had just purchased “insurance” for the future.
8. Those who do likewise come under this promise.
9. Whatever corporate needs that they faced down the road they would reap the dividends to all sorts of “needs” (cf. v. 16).
10. This promise is for all believers to are willing to come to the aid of others.

11. Paul does not present this as a wish, or even a prayer, but a statement of fact.
12. They gave generously out of their limited means and they could expect temporal blessing in return (like a good investment).
13. For “my God” see 1:3 and Rom. 1:8; 1 Cor. 1:4; 2 Cor. 12:21; Phm. 1:4 (Rev. 3:2, 12; Matt. 27:46; Jn. 20:17).

The Doxology (v. 20)

VERSE 20 Now to our God and Father be the glory forever and ever (τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, [*d.a.w/noun dat.m.s. theos + conj de + conj kai + noun dat.m.s. pater father + pro.gen.p. ego “our” + d.a.w/noun nom.f.s. doxa glory + prep eis + d.a.w/noun acc.m.p. aion age; “forever” + d.a.w/noun gen.m.p. aion “ever”*]).

Amen (ἀμήν [*part. amen; used emphatically for a certainty to be fully embraced*]).

Final Greetings (vv. 21-22)

VERSE 21 Greet every saint in Christ Jesus (Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ [*aor.dep.imper.2p. aspazomai greet + adj.acc.m.s. pas all; “every” + adj.acc.m.s. hagios holy; saint + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus*]).

The brethren who are with me greet you (ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί [*pres.dep.ind.3p. aspazomai greet + pro.acc.p. su + prep sun with + pro.dat.s. ego “me” + d.a.w/noun nom.m.p. adelphos “brethren”*]).

VERSE 22 All the saints greet you, especially those of Caesar's household (ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας [*pres.dep.ind.3p. aspazomai greet + pro.acc.m.p. su + adj.nom.m.p. pas all + d.a.w/adj.nom.m.p. hagios saint + adv. malista especially + conj de + d.a.nom.m.p. “those” + prep ek from, of + d.a.w/noun gen.m.s. Kaisaros Caesar + noun gen.f.s. oikia household*]).

ANALYSIS: VERSES 20-22

1. Paul felt compelled to pen a doxology in light of all that has transpired in his relationship to the Philippians.
2. Ascribing “glory” to God the Father is to recognize His status of honor, fame, renown, and prestige.
3. Paul’s desire is that God would universally be accorded the honor that is His due (cf. Eph. 3:21; 1 Tim. 1:12; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 4:11; 5:11; Rev. 1:6; 5:13; 7:12).
4. Given the Philippians honor culture where status was all-important, this ascription of glory to “our God and Father” is fitting.
5. Paul concludes the doxology with the familiar particle “Amen” which an assertion of full agreement.
6. Paul typically ends his letters with (1) a closing greeting using some form of *aspazomai* (2) followed by a benediction.
7. The question in v. 21a is who is the imperative “Greet” addressed to.
8. Whoever it is, each and every “saint” is to be honored with a personal greeting from their apostle.
9. Perhaps it was the bearer of this letter that extended Paul’s personal greeting.
10. “Saint” is a synonym for a believer.
11. The term carries the idea of being holy and set apart.
12. “In Christ Jesus” refers to positional sanctification.
13. So the each and every saint who bore this special relationship to Christ Jesus was to be receive a personal greeting from Paul.
14. To be “in Christ Jesus” is to be a “saint.”
15. Next there is three categories of believers sending their greetings.
16. The close circle of Paul’s coworkers who were with him in Rome would include Timothy (1:1; 2:19-24), and possibly Luke (Acts 27:1), and perhaps others from other congregations (e.g. Onesimus the runaway slave).
17. The second category is Roman Christians in the place of Paul’s captivity (v. 22a).
18. A sub category designated here as “Caesar’s household” would include all who were in the service of the imperial complex.
19. It would include slaves, freedmen, and all who were serving in the interests of the reigning Caesar.
20. Why does Paul single them out?
21. Probably it was a subtle way of informing the Philippians that the gospel had penetrated the corridors of power and that eventually men of power would one day bow the knee and confess with the mouth to the glory of God the Father the person and name of Jesus Christ.

The Benediction (v. 23)

VERSE 23 **The grace of the Lord Jesus Christ be with your spirit** (ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν [*d.a.w/noun nom.f.s. charis grace + d.a.w/noun gen.m.s. kurios lord + noun gen.m.s. Jesus + noun gen.m.s. Christ + prep meta with + d.a.w/noun gen.nt.s. pneuma + pro.gen.m.p. su*]).

ANALYSIS: VERSE 23

1. Paul concludes his letter to the Philippians with the mention of “grace” which is at the very heart of God’s dealing with His children.
2. When Paul begins his letters, he generally associates “grace” with both God the Father and the Lord Jesus Christ.
3. In his benedictions, however, he typically writes only of the grace of the Lord Jesus Christ. (1 Corinthians; 2 Corinthians; Galatians; Philippians; 1 & 2 Thessalonians).
4. Christ has been accorded the right to bestow grace upon the church as He has been granted authority as the Father’s agent.
5. Paul specifies that this grace be “with your spirit.”
6. The Greek *tou pneumatou* is distributive meaning “each of your (human) spirits” (cf. Phm. 1:25 “The grace of the Lord Jesus Christ be with your spirit.”; Gal. 6:18; 2 Tim. 4:22).
7. Note 2 Cor. 13:14 “The grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit, be with you all.”
8. An application of this is 1 Cor. 16:18a “For they have refreshed my spirit and yours.”
9. The human spirit is what separates the believer from the unbeliever who possess a body and a soul (dichotomous; cf. 1 Cor. 2:14).
10. A believer is trichotomous meaning that he has a body, soul, and human spirit (cf. 1 Thess. 5:23; Heb. 4:12).

END: Philippians Chapter Four
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