

Study on the Book of Philippians 4:14-23;

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Quick review of Philippians 4

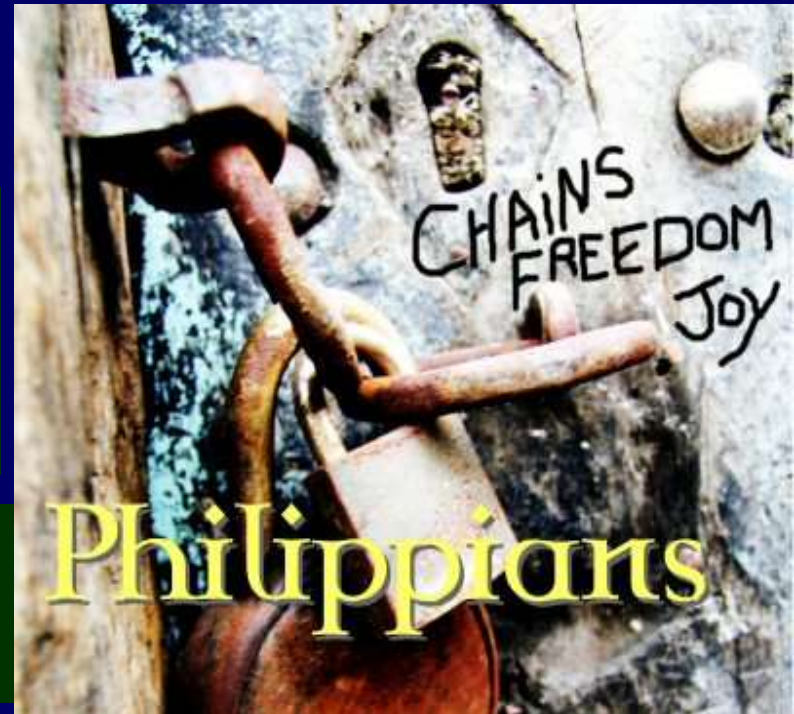
4:1-3; The need for:-
**living with others
in harmony and not conflict.**

4:4; The need to:-
Choose to live a life of joy.

4:5-7; The need to:- **Let go of anxiety.**

4:8-9; The need to:- **Protect your thought life
and put good things into practice.**

4:8-9; The need to:- **Learn the secret of contentment.**



4:14; “All the same, it was good of you to share with me in my hardships.”

Let's begin this section by asking **what were the following NT congregations know for?**

Congregation	Known for?	Scripture.
Corinth	Divisions	1 Cor 1:10-17;
Ephesus	Lost their first love	Rev 2:4;
Laodicea	Being Lukewarm	Rev 3:15-16;
Galatia	Being Judiazed	Gal 1:6;
Smyrna	For Suffering	Rev 2:9-10;

**Since we are studying Philippians,
what do you believe that the Philippian
Congregation was best know for?**

Congregation	Known for?	Scripture.
Philippians	Generosity	2 Cor 8:1-5;

**1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia,
2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality.**

**3 For I testify that according to their ability, and beyond their ability, they gave of their own accord,
4 begging us with much urging for the favour of participation in the support of the saints,
5 and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.**

**The Philippian congregation
was known for its generosity.**

GENEROUS
PEOPLE
ARE

a little bit crazy

Becoming a Crazy Generous Believer.



So after speaking about **contentment**
in Philippians 4.10-13; **Paul then writes:-**

14 “Nevertheless, you have done well
to share with me in my affliction.

15 You yourselves also know, Philippians,
that at the first preaching of the gospel,
after I left Macedonia, no congregation shared with
me in the matter of giving and receiving but you
alone; 16 for even in Thessalonica you sent a gift
more than once for my needs.”

17 “Not that I seek the gift itself, but I seek for the profit which increases to your account.

18 But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

19 And my God will supply all your needs according to His riches in glory in Christ Jesus.”

4:14; “All the same, it was good of you to share with me in my hardships.”

Lessons we can learn from this section:-

“Nevertheless” even though Christians should learn contentment in difficult circumstances. (10-13;)
That should never negate our responsibility to be generous. (14;)

We should never use other's poor giving habits as an excuse to be ungenerous ourselves. (15-16;)

Sometimes when we receive we feel others should not have given to us.
But they need to give as part of their walk with the Lord. (17;)

4:14; “All the same, it was good of you to share with me in my hardships.”

Lessons we can learn continued:-

**When we freely give, God is pleased.
It is as though a beautiful fragrance rises to heaven
from our act of generosity
and the Father receives it as worship. (18;)**

**Sometimes we fear that when we give
we will run out of resources.**

Don't believe that nonsense!

**We have a God who refills our assets from
His eternal and infinite resources in heaven. (19;)**

4:14; “All the same, it was good of you to share with me in my hardships.”

Paul had found himself in many precarious situations in life due to **the message he preached.**

When **the Philippians** accepted **the teachings of Paul** as being **the inspired word of God** they too subjected themselves to persecution.

Paul commends them for their willingness to **“fellowship” (share with Paul)** in persecution for the truth’s sake.

The Philippians had been taught that persecution for one’s stand in truth is **“granted” to them by God** (Phil 1:29;) and that **they must participate** In order to **“gain Christ and to be found in Him.”**

4:14; “All the same, it was good of you to share with me in my hardships.”

We are never told specifically
what the Philippians were suffering over
yet the book lends evidence that they
were **suffering for their stand in truth** as was Paul.

4:15-16; “As you know, you Philippians were the only ones who gave me financial help when I brought you the Good News and then travelled on from Macedonia. No other congregation did this, even in Thessalonica ye sent once and again unto my need”.”

It was common knowledge among **the Philippians** that **they were the only ones** to support Paul while he travelled southward through Thessalonica, Athens, and Achaia. (Acts 18:1ff;)

No wages were received from **the Thessalonian Brethren**. (I Thess 2:9; 2 Thess 3:8;)

Paul did not receive wages from **the Corinthian congregations** while working among them even though he had the right to do so.

4:15; “You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church **shared** with me **in the matter of giving and receiving**, except you alone.” Revised Standard Version

Philippi was the only congregation that **shared (literally made Paul its partner) in the matter** of giving and receiving.

The words translated, “**in the matter**” are from the Greek **eis logon**, which means “**account**” in the sense of bookkeeping, or **keeping accounts**.

The words “**giving and receiving**” (**doxeos kai lempheos**) are also **book keeping terms** meaning **debit and credit**.

What Paul is saying here is that after he left Macedonia, no congregation, with the exception of Philippi, **became his partner, keeping the books which contained the debits and credits of his missionary work**.

4:15-16; “As you know, you Philippians were the only ones who gave me financial help when I brought you the Good News and then travelled on from Macedonia. No other congregation did this, even in Thessalonica ye sent once and again unto my need”.”

Paul said, “ I “robbed” other congregations by accepting their contributions so I could serve you at no cost.

And when I was with you and didn't have enough to live on, I did not ask you to help me. For the brothers who came from Macedonia brought me another gift. I have never yet asked you for any support, and I never will.” **(2 Cor 11:8-9;)**

Paul had travelled to Macedonia on his second tour of preaching around the year 51 AD.

Said “beginnings” were the start of the gospel message being preached in Macedonia.

After leaving Macedonia, Paul remained in Corinth for 1 ½ years preaching. (Acts 18:10;) (AD 52 – 53;)

**While here in Corinth,
the brethren in Philippi supported him with wages.**

4:15-16; “As you know, you Philippians were the only ones who gave me financial help when I brought you the Good News and then travelled on from Macedonia. No other congregation did this, even in Thessalonica ye sent once and again unto my need”.”

Fellowship in Christ exists not only
In a **share in preaching the gospel.** (Phil 1:5;)
Sharing in suffering for the love for truth
and **salvation.** (Phil 1:7;)

Sharing in the sufferings of Christ. (Phil 3:10;)
Sharing each other's pain in times of affliction.
(Phil 4:14;) **Sharing our wages**
with those **who preach the gospel.** (Phil 4:15;)

4:17; “I don't say this because I want a gift from you. What I want is for you to receive a well-earned reward because of your kindness.”

This is an interesting statement. Not all of us go about **preaching, teaching, edifying** members of the body of Christ, and **converting** souls.

Even though many of us may not be directly involved with this work we continue to have the fruits of this work put to our spiritual account when we fellowship those who do.

The Philippians **fellowshipped Paul** in **preaching**, (Phil 1:5;) **suffering**, (3:10;) **affliction**, (4:14;) and **wages**. (Phil 4:15;)

4:17; “I don't say this because I want a gift from you. What I want is for you to receive a well-earned reward because of your kindness.”

This fellowship with one who represents truth is put to our spiritual **“account” (logos) = “The word or that by which the inward thought is expressed.**

account, consideration, esteem, regard, reward.
Comprising both senses of thought and word.”

The Philippians proved their real consideration for the souls of men by fellowshipping Paul in many areas (including wages).

These passages are simply too clear for anyone to miss the point of what the writer said.
It is such a pity that the body of Christ should be divided, and that the divisions should be so bitter.

4:17; “I don't say this because I want a gift from you. What I want is for you to receive a well-earned reward because of your kindness.”

Paul did not care about **the wages** themselves (though he needed them to continue his work) but **he cared much about the mindset of brethren.**

He accepted the gifts because each time **THEY** helped Paul in preaching the gospel **THEY** were bearing fruit in the preaching of the gospel. And this was put to their account by God.

There are two very important truths to be emphasized from this passage.

4:17; "I don't say this because I want a gift from you. What I want is for you to receive a well-earned reward because of your kindness."

1) Those of us who are Christians are to be in the business of bearing fruit for Christ. (Romans 7:4;)

We were **raised from spiritual death** in order **to bear fruit** for God. **The fruit** we are to bear is, in other places in the New Testament, characterized as **"good works."** (Acts 9:36; 2 Cor 9:8; Eph 2:10; Col 1:10; 2 Thess 2:17; 1 Tim 6:18; 2 Tim 2:21; 3:14-16; Titus 1:16; 2:7,14 ; 3:1; 8,14; Heb 10:24; 13:21; 1 Pet 2:12;)

Among the good works that Christians are to do is making every effort **to save those around us who are lost.** (Matthew 28:18-20; Mark 16:15-16.)

4:17; “I don't say this because I want a gift from you. What I want is for you to receive a well-earned reward because of your kindness.”

2) It is equally important to point out that what one does in helping another accomplish the **goal** of Christ, is **credited to the one who does the helping** as well as to the one actually doing the work!

There is in the Old Testament a story that illustrates this point very well. (See:- 1 Samuel 30:1-25;)

David Lipscomb said “Those themselves not preaching may have fruit in new converts made, or in the word of God multiplied **by sustaining and aiding** those who are preaching, with their money and prayers. Their **prayers are an abomination unless accompanied** by the **free, cheerful, and glad use of their money to aid in the work.**”

4:17; “I don't say this because I want a gift from you. What I want is for you to receive a well-earned reward because of your kindness.”

When one supports those who labour in preaching the gospel, **the fruit that results increases to his own account**

This is a wonderful, fair, righteous principle,
and only **our unselfish God** would have conceived it.

When **brethren fellowshipped the apostles in truth**
they **displayed a mind of perfection**
that **seeks to press on into heaven**
and **bring many along with you.**

4:18; “At the moment I have all I need, more than I need! I am generously supplied with the gifts you sent me with Epaphroditus. They are a sweet smelling sacrifice that is acceptable to God and pleases him.”

Though **Paul** does not seek after their gifts and wages he nonetheless **received them** and is now consequently **filled**. (i.e. **he has all he needs**.)

Paul uses some technical language here that suggests That he is saying, “**I have been paid in full, and am abiding in this fullness.**”

Notice:- PAUL DOES NOT COMPLAIN ABOUT WHAT HE LACKS, BUT EXPRESSES GRATITUDE FOR WHAT HE HAS!

4:18; “At the moment I have all I need, more than I need! I am generously supplied with the gifts you sent me with Epaphroditus. They are a sweet smelling sacrifice that is acceptable to God and pleases him.”

Epaphroditus, the Philippians messenger, has **brought the gift** of the Philippians and therefore have **fellowshipped Paul** in his work.

Paul considers **their gift**, “an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.”

Christians do not make **sacrifices** as Those of the OT did (i.e., sacrificing animals and burning their fat upon the altar of burnt offering.)

4:18; “At the moment I have all I need, more than I need! I am generously supplied with the gifts you sent me with Epaphroditus. They are a sweet smelling sacrifice that is acceptable to God and pleases him.”

We do; however, make spiritual offerings to God when we do those things that are pleasing to Him.

The **author of Hebrews** writes,
“Through him then let us offer up **a sacrifice of praise to God** continually, that is, **the fruit of lips** which make confession to His name.” (Heb 13:15;)

Paul writes to the Ephesians saying:-

“Be you therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell.” (Eph 5:1-2;)

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

Some facts about being generous:-

**No one is more generous than God,
no one!**

**“For the wages of sin is death, but the free gift
of God is eternal life in Christ Jesus our Lord.”**

Romans 3:23: 5:15;

“Thanks be to God for His indescribable gift!”

2 Corinthians 9:15

**He who did not spare His own Son, but delivered
Him over for us all, how will He not also with Him
freely give us all things? Romans 8:32;**

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

**The more we give, the more we will receive.
God is no mans debtor.**

**“There is one who scatters,
and yet increases all the more,
And there is one who withholds what is
Justly due, and yet it results only in want.
The generous man will be prosperous,
and he who waters will himself be watered.”
Proverbs 11:24-25;**

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

The paradox of generosity:-

**We hold back
from being generous
because we believe
the larger our assets
the larger our happiness.**



**The reality is the more we give,
(the more generous we are)
the happier we are.**

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

**“One who is gracious to a poor man
lends to the Lord,
And God will repay him for his good deed.
Proverbs 19:17;**

**Generosity is not limited to money.
Money is only part of a triad of giving.**

**Time.
Talent.
Treasure.**

time

talent

treasure

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

**Our crazy cheerful generosity is listed
as one of the things God loves:-**

God loves His people.
2 Chronicles 2.11;

God loves Justice.
Psalm 37.28; Isaiah 61.8;

God Loves the Righteous.
Psalm 146.8



God Loves The World.
John 3.16;

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

**Our crazy cheerful generosity is listed
as one of the things God loves:-**

**God loves it
when you give gifts
cheerfully and not
because you have to give.**



**Let each one do just as
he has purposed in his heart;
not grudgingly or under compulsion;
for God loves a cheerful giver.
2 Corinthians 9:7;**

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

John Wesley commenting on money said:-

Earn all you can.

Save all you can.

Give all you can.

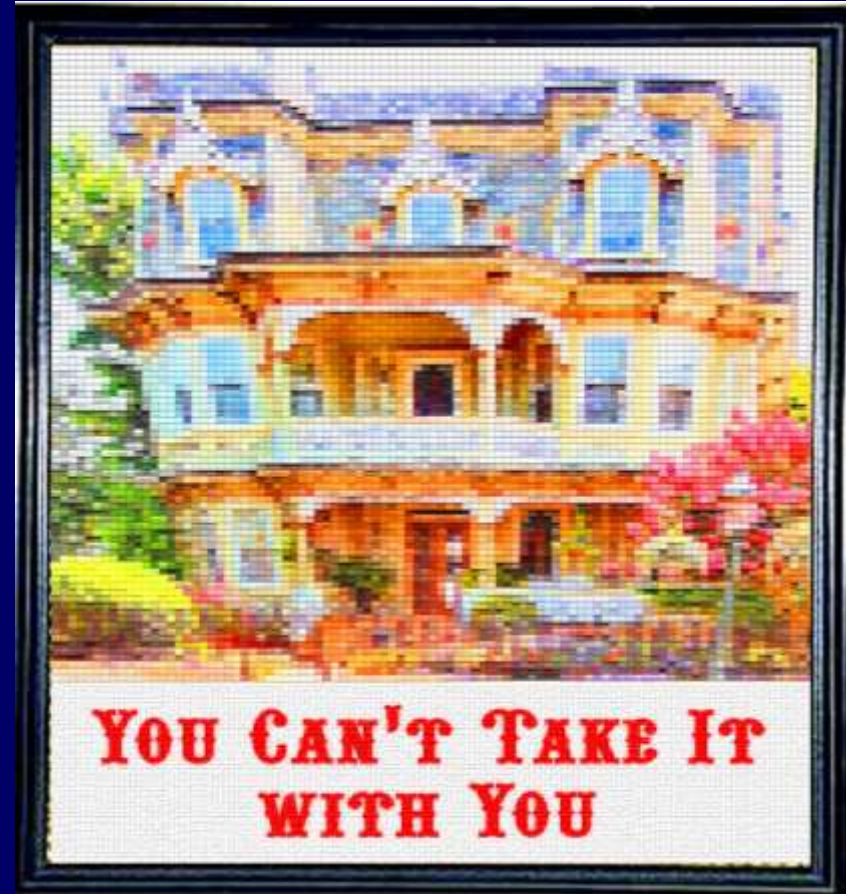


4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

**Putting wealth first is temporal
and not transferable to the next life:-**

**“For we have
brought nothing
into the world,
so we cannot
take anything
out of it either.**

1 Tim 6:7;



**Putting wealth first is temporal
and not transferable to the next life:-**

**“Do not be afraid when a man becomes rich,
When the glory of his house is increased;
For when he dies he will carry nothing away;
His glory will not descend after him.”**

Psalm 49:16-17;

**“But God said to him, ‘You fool!
This very night your soul is required of you;
and now who will own what you have
prepared?’ ‘So is the man who stores up
treasure for himself, and is not rich
toward God.’ **Luke 12:20-21;****

Putting wealth first is temporal and not transferable to the next life:-

**Q: Is Paul saying
to Timothy that the
false teachers really
believed they could
take it to the next life
when they died?**



**A. No, only that
from observation,
that's how it looks.
Otherwise
why would you do it?**



4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

**The love of money, not money itself
is a roadmap to ruin. (1 Tim 6:9-10;)**

**“those who want to get rich
fall into temptation and a snare
and many foolish and harmful
desires which plunge men
into ruin and destruction.”**

**For the love of money is a root
of all sorts of evil,
and some by longing for it
have wandered away
from the faith and pierced
themselves with many grief's.**



4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

The tithe is out, generosity is in!:-

**Is the tithe
Biblical today?**

TITHE?

The Answer is No!

**If you were to ask the Lord,
“Lord, how much should I give?**

**His answer would be:-
Whatever you think I am worth.**

**I could only imagine that the Lord might say:-
Let's see my child. I alone have created
everything. Humans are under a delusion
if they believe they own anything.**

**I God own everything and have
put some of it under your use,
care, and protection for a brief time.**

**I have also given you My Son,
salvation, and eternal blessings.
What more could I have possibly given.**

**So to answer your question my child,
give what is Mine back to Me
At whatever amount you believe I am worth.**

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

Some people are often reluctant to give to a congregation because of its reputation for mishandling the money.

Some people are often reluctant to give to others because they have no control over what others may do with the money.

Perhaps a good way to view the problem would be that it is our responsibility is to give.

The congregation and others will be responsible and accountable to God for how they use that money.

Five Biblical Principles of Generosity:-

1. Open heart, open hand. Deut 15:7-15;



“If there is a poor man with you, one of your brothers, in any of your towns in your land which the Lord your God is giving you, you shall not harden your heart, nor close your hand from your poor brother;”

“but you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks.”

“Beware that there is no base thought in your heart, saying, ‘The seventh year, the year of remission, is near,’ and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the Lord against you, and it will be a sin in you.”

“You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the Lord your God will bless you in all your work and in all your undertakings.

2. Humility is the true foundation on which generosity is built. 1 Chron 29:14-15;

Capture David's emotion when he says:-

**“But who am I and who are my people that
we should be able to offer as generously as this?**

**For all things come from You,
and from Your hand we have given You.”**

**“For we are sojourners before You, and tenants,
as all our fathers were; our days on the earth
are like a shadow, and there is no hope.”**

3. Generosity is not based on a money amount but rather the true cost. Luke 21:1-4;

“And He looked up and saw the rich putting their gifts into the treasury.

And He saw a poor widow putting in two small copper coins.”

“And He said, “Truly I say to you, this poor widow put in more than all of them;”

“for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on.”

4. Generosity should never be limited to just the congregations offering plate. Luke 10:33-35;

“But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,”

**“and came to him and bandaged up his wounds,
pouring oil and wine on them;
and he put him on his own beast,
and brought him to an inn and took care of him.”**

**“On the next day he took out two denarii
and gave them to the innkeeper and said,
‘Take care of him; and whatever more you spend,
when I return I will repay you.’”**

Generosity- enabling and empowering.

**What are the things
we should be cautious about
when being generous?**



**CAUTION
WATCH YOUR
STEP**

Generosity- enabling and empowering.

Sometimes our generosity
can do harm:-

If being generous means
to take what you have
to improve the lot of another,
and it actually
lessens the lot of another,
then our enabling
is not a healthy form
of being generous.



Sometimes less is more.

Generosity- enabling and empowering. 2 Thess 3:10;

**“For even when we were with you,
we used to give you this order:-
if anyone is not willing to work,
then he is not to eat, either.**



**Paul was the great enabler
The Lord helps those
Who are willing to help themselves.**

Generosity- enabling and empowering.

**Sometimes we are being generous
from the Wrong motives?**

Perhaps **we feel guilty** about our past sins
and think that **being generous** to others **now**
can atone for them.

Perhaps it is the **look at me syndrome**
The **desire** for **recognition** and **personal glory**.

Perhaps it can **help earn** my **salvation**.

Perhaps to make **others feel indebted** to me.

Perhaps we **think** that **God will love me**
or like me more.

**Generosity- enabling and empowering.
We need to do our homework.**

There are a lot of scam artists out there.



A fool and his money are soon parted.
(a proverb originating with Dr. John Bridges in 1587).

**We need to be careful and responsible
as to how and to whom we give to.**

4:18; “a fragrant offering, a sacrifice acceptable and pleasing to God.”

Q: With so many needs and so many causes to give to, what should we give to?

Pray that the Lord will help us **to discern correctly** to provide resources to **what He wants supported.**

Support Causes that make the most sense for **spreading the message of God's kingdom.**

Remember above all that **whatever you give** ultimately you are **not giving to man** but **unto God** that **He might be glorified.**

4:19; “And this same God who takes care of me will supply all your needs from his glorious riches, which have been given to us in Christ Jesus.”

The Philippians had **shared** with **the apostle Paul** in **spiritual things** and Paul assures these good brethren that **God will supply their every need.**

God is “rich” in mercy and grace. (Eph 1:7;)

The real need for all of humanity
is the forgiveness of sins.

God has the power to remove every man’s sins
if they are willing to **come to Him**
in faithful obedience. Rom 1:4-5; 16:26;
and **subject themselves to God’s laws.** (2 John 9;)

4:20; “Now unto our God and Father
be the glory for ever and ever. Amen.”

**Paul winds down his letter to the Philippians
with a doxological statement
of the glory of Yahweh God.**

**God's glory will exists for ever and ever and so
Paul could glory in this fact about the Lord.**

4:21-22; “Salute every saint in Christ Jesus.

The brethren that are with me salute you.

All the saints salute you, especially they that are of Caesar’s household.”

The word **“salute” (aspazomai)** = “to welcome kindly, bid welcome, greet... as the common form on meeting... to embrace, kiss, caress...”

The apostle **Paul “commended”** many saints in Romans 16 and prefaced his commendation with the charge that other Christians **“salute” these who were “in Christ Jesus.**

No such greeting can be extended to those who
Do not have the same mind in Jesus Christ.

(Gal 2:9; 2 John 9-11;)

The boundaries for spiritual fellowship are thereby named to be **“in Christ Jesus.”** One **not “in Christ Jesus”** is not in Christian fellowship with those who are.

4:21-22; “Salute every saint in Christ Jesus.

The brethren that are with me salute you.

All the saints salute you, especially they that are of Caesar’s household.”

The fact that Paul states, “**the brethren that are with me salute you**” indicates that Paul had commended the Philippians to them.

There were brethren **with Paul** during his first imprisonment. **Some** of them would have been **new converts** others would be men who **travelled with him** such as **Timothy**.
(Phil 1:1;)

Some of these new converts were of “**Caesar’s household**.” Phil 1:7; and this verse are the strongest proofs that this **letter** was **written during Paul’s Roman imprisonment** Mentioned at Acts 28:30-31;

4:21-23; “All the saints salute you,
especially they that are of Caesar’s household.”

Perhaps that of **Onesimus**, who was a slave
converted by Paul, and whom Paul was sending
back to his master in Colossae. Col 1:7; 4:12-13;

This group of people could also have included
freed men who were employed in the house
of Caesar as servants at the court.

The **Roman Caesar** at this time was **Nero**,
and it would have been especially difficult to have been
a saint in his household, for he was slowly developing
into a roguish person who would later
declare himself to be a god.

Nevertheless, it is **encouraging** to know that **the gospel**
was able to **reach the hearts** of such people.
Would it not be **a wonderful thing** if we could
reach such persons **with the gospel today?**

Paul's **great desire** for the Philippians
is that they would **continue to be the recipients**
of God's gracious gift of eternal salvation.

God's gracious gift of salvation begins with
our hearing about **Gods grace demonstrated**
in the death burial and resurrection of Jesus.

Our responding in faith (believing) trusting in
the message of Jesus' death burial and resurrection
our repenting (turning away) from our sins,
Confessing our faith in Him.
and receiving the forgiveness of sins through the blood
of Christ by being buried with Him in Baptism in water,
and maintained our salvation through
by humility of heart and faithful living.

Matt 28:19-20; Rom 10:17; Acts 2:36-38; 8:22, 30-38; 22:16;
I John 1:9; Rev 2:10;

Study on the Book of Philippians 4:14-23;

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