



### III. THEIR HISTORY OF SUPPORT (Philippians 4:14-16)

#### A. Their Present Communication (Philippians 4:14)

1. The lesson of Paul's correspondence
  - a. Here again, context is of the utmost importance.
  - b. Paul previously rejoiced in the Lord because the care of the Philippians had flourished again (Philippians 4:10).
  - c. He followed up with seeming concern that they might think he was speaking in respect of want (Philippians 4:11).
  - d. He explained to them that God had taught him to be content "in whatsoever state" he was (Philippians 4:11-12).
  - e. He explained that this contentment yielded personal strength in the Lord (Philippians 4:13).
  - f. Herein lies a good lesson for all of us.
    - (1) Paul was in no way trying to lessen or minimize the greatness of the gift given by the believers at Philippi.
    - (2) They may have been puzzled by Paul's follow-up statements in Philippians 4:11-13. Was Paul truly happy that they had given or should they have just left him alone to be content?
    - (3) In order to communicate all that he desired to communicate, Paul bookmarked his teaching on contentment with thankfulness for the gifts.
      - a) "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again" (Philippians 4:10).
      - b) "Notwithstanding ye have well done" (Philippians 4:14).
  - g. Note: Sometimes the hardest thing to say is, "Thank you!" At times this is because people lack character. At other times, it may simply be that men fear the "Thank you" will be misunderstood.
2. The time of their communication
  - a. Though it has been a while since we have touched upon Paul's present circumstances, let us not forget that Paul is sending this epistle from a prison.
  - b. His present circumstances were as follows:
    - (1) As set forth in the epistle
      - a) He was in bonds (Philippians 1:7, 12-17).
      - b) He was in the midst of conflict (Philippians 1:29-30).
      - c) He was uncertain of his future (Philippians 2:23).
    - (2) As set forth in the book of Acts
      - a) He dwelt by himself with a soldier (Acts 28:16).
      - b) He had done nothing wrong but was imprisoned for the hope of Israel (Acts 28:17-20).
      - c) Visitors were allowed to see Paul and he used the opportunities to preach and teach the kingdom of God (Acts 28:23, 30-31).
3. The content of their communication—"having received of Epaphroditus the *things* which were sent from you" (Philippians 4:18)



- B. Their Previous Communication (Philippians 4:15-16)
1. When departing from Macedonia (Philippians 4:15; see Acts 16:12-40)
    - a. The circumstances of the departure
      - (1) Philippi was the chief city of Macedonia and Paul abode there certain days (Acts 16:12).
      - (2) While there, Paul was able to minister the word of the Lord to a lady named Lydia. She attended to the things spoken by Paul and the Lord greatly moved in her home as a result (Acts 16:13-15).
      - (3) This trip, however, was not without its problems. While there, Paul commanded an evil spirit to depart from a certain damsel possessed with a spirit of divination (Acts 16:16-18).
      - (4) This event caused quite a stir as this young lady brought great financial gain to her masters (Acts 16:19).
      - (5) In response, the masters took Paul and those with him to the authorities and falsely accused them of evil doings (Acts 16:19-22).
      - (6) Paul was beaten and imprisoned only to be freed by the Lord (Acts 16:23-26).
      - (7) Paul's liberty was the opportunity to minister to the jailor and see him come to be saved (Acts 16:27-34).
      - (8) Not knowing what else to do with Paul, the authorities asked him to leave (Acts 16:35-40).
    - b. The faithfulness of the Philippians
      - (1) In the face of government opposition
      - (2) Being the only ones
        - a) No church communicated with Paul.
        - b) Concerning giving and receiving
        - c) But ye (the Philippians) only
  2. While in Thessalonica (Philippians 4:16; see Acts 17:1-10)
    - a. The circumstances while in Thessalonica
      - (1) Paul left Macedonia and moved from there to Thessalonica (Acts 17:1).
      - (2) He reasoned with the people concerning the Lord Jesus Christ (Acts 17:2-3).
      - (3) A mixed crowd believed the report and consorted with Paul and Silas (Acts 17:4).
      - (4) Some of the Jews, who did not believe, gathered unruly and wicked people to locate and persecute Paul (Acts 17:5).
      - (5) They persecuted believers in hopes of finding Paul (Acts 17:6-9).
      - (6) The believers sent Paul away by night (Acts 17:10).
    - b. The faithfulness of the Philippians
      - (1) Ye sent *once* and *again*.
      - (2) Unto my necessity



## IV. THE BLESSINGS OF FAITHFULNESS (Philippians 4:17-19)

## A. A Fruitful Account (Philippians 4:17)

1. The fruit of the recipient of another man's faithfulness
  - a. Paul did not say these things because he desired a gift.
  - b. In reality, the recipient of such a gift benefits only in this life.
  - c. This is not to say that the recipient is not thankful, but that the greater benefit goes to the giver rather than the receiver of the gift.
  - d. No wonder the Bible says, "It is more blessed to give than to receive" (Acts 20:35).
2. The fruit of a man's faithfulness
  - a. Paul desired fruit to abound to the account of the believers at Philippi.
  - b. It would appear that faithfulness to God builds an account.
    - (1) That God will pay again (Proverbs 19:17; Malachi 3:10)
    - (2) That God will increase even in this life (2 Corinthians 9:10)
    - (3) That God will not forget (Hebrews 6:10)

## B. Assisting Others (Philippians 4:18)

1. Paul had all and abounded.
  - a. Though Paul knew how to be abased (Philippians 4:12)
  - b. The gift of the Philippians had caused Paul to abound.
2. Paul was full, having received of Epaphroditus the things sent by the believers at Philippi.
  - a. Epaphroditus was the brother sent to carry the gifts of the believers at Philippi to Paul.
  - b. He was the same brother that Paul would now be sending back to them (Philippians 2:25).
  - c. It is very likely that he was Paul's amanuensis (the one who penned what Paul spoke). This is confirmed in the postscript.
    - (1) The importance of the spoken word (2 Peter 1:21)
      - a) Holy men of God *spake*.
      - b) As they were moved by the Holy Ghost
    - (2) The token of Paul's epistles (2 Thessalonians 3:17-18)
      - a) The location of his salutation (2 Thessalonians 3:17)
      - b) The penman of his salutation (2 Thessalonians 3:17)
      - c) The content of his salutation (2 Thessalonians 3:18)
    - (3) The common practice of the apostle
      - a) Tertius penned Romans (Romans 16:22).
      - b) Tychicus likely penned Ephesians (Ephesians 6:21 with postscript).
      - c) Tychicus and Onesimus likely penned Colossians (Colossians 4:7-9 with postscript).
      - d) As an exception, Paul penned Galatians (Galatians 6:11).



## C. Pleasing God (Philippians 4:18)

1. An odour of a sweet smell
  - a. The offering of Jesus Christ was for a sweetsmelling savour (Ephesians 5:2).
  - b. Our gifts given in the name of the Lord and for His work send a sweet odour before the Lord. Consider the following:
    - (1) Noah's offering when leaving the ark (Genesis 8:20-22)
    - (2) The offerings of the Levitical priesthood (Leviticus 1:9, 13, 17)
2. A sacrifice acceptable
  - a. Doing good and communicating are sacrifices (Hebrews 13:16).
  - b. We are an holy priesthood, offering up spiritual sacrifices which are acceptable to God by Jesus Christ (1 Peter 2:5).
  - c. By Jesus Christ we can offer up spiritual sacrifices (Hebrews 13:15).
3. Wellpleasing to God (Hebrews 13:16); Note: Don't forget that the context of Hebrews 13:16 is giving to those who minister the word of God. The idea is not to pay those men to serve the Lord, but to supply their needs to enable them to serve the Lord. This is a crucial distinction.

## D. Promise of Supplied Needs (Philippians 4:19)

1. My God
  - a. Paul's God was also the God of the Philippian believers.
  - b. The pronoun *my* points to Paul's personal relationship with the Lord.
  - c. Oftentimes, this followed some personal testimony by Paul.
    - (1) "I thank **my God**" (Romans 1:8; 1 Corinthians 1:4; 1 Corinthians 14:18; Philippians 1:3; Philemon 1:4).
    - (2) "And lest, when I come again, **my God** will humble me" (2 Corinthians 12:21).
    - (3) "I count all things but loss for the excellency of the knowledge of Christ Jesus **my Lord**" (Philippians 3:8).
  - d. Taking care of a servant of God yields favour from the God of that servant.
2. Your need
  - a. The promise of provision—"my God **shall supply.**"
  - b. The extent of provision—"all your need" (Matthew 6:25-34; 1 Timothy 6:8); Note: God would make sure that the Philippian believers had what they needed, because they made sure Paul had what he needed.
3. His riches
  - a. The Philippians' need would be met according to God's riches.
  - b. These riches founded in glory
  - c. Instead of trusting their riches, the Philippians gave to the Lord and to His man. In doing so, they were trusting in the living God, who giveth us richly all things to enjoy (1 Timothy 6:17-19).
4. By Jesus Christ



# The Epistle of Paul the Apostle to the Philippians

## *The Salutation*

### *Philippians 4:20-23*

- I. THE PURPOSE OF ALL THINGS (Philippians 4:20)
  - A. God Cares for His Glory
    1. All glory belongs to God (Galatians 1:5; Ephesians 3:21; Colossians 1:16; 1 Timothy 1:17; 2 Timothy 4:18; 1 Peter 5:11; 2 Peter 3:18; Jude 1:25; Revelation 1:6).
    2. He does not share His glory (Isaiah 42:8).
    3. Note: Consider the connections of the “Amen” and God’s glory. This reminds us of the importance of proper understanding in the scriptural use of *Amen*.
      - a. Defining the *Amen*
        - (1) It can be a response—“And all the people shall **answer** and say, Amen.” (Deuteronomy 27:15).
        - (2) It can be a statement—“Now the God of peace be with you all. Amen.” (Romans 15:33).
        - (3) There are other unique uses throughout scripture.
      - b. The purpose of the *Amen*
        - (1) To proclaim understanding or acceptance (Deuteronomy 27:15; Nehemiah 5:13)
        - (2) To proclaim agreement or approval of something said or done (1 Kings 1:36)
        - (3) To praise the Lord (Revelation 7:11-12; Revelation 19:4)
        - (4) To request action from God (Jeremiah 28:6; Revelation 22:20)
  - B. All Things Are for Him
    1. They were created by Him (John 1:1-3).
    2. They were created for Him (Colossians 1:16).
    3. They were created for His pleasure (Revelation 4:11).
  - C. His Glory Is Our Purpose
    1. Our works should bring glory to God (Matthew 5:16). Note: Though our works that bring glory to God ought to be good works, all good works do not bring glory to God.
    2. Our troubles should bring glory to God (John 11:4; John 21:19).
    3. Our being should bring glory to God (1 Corinthians 6:20; 1 Corinthians 10:31).



## II. THE PRACTICE OF SALUTATIONS (Philippians 4:21-22)

### A. The Salute from Paul (Philippians 4:21)

1. To every saint
2. In Christ Jesus

### B. The Salutes from Paul's Companions (Philippians 4:21-22)

1. The brethren which are with me greet you (Philippians 4:21).
2. Chiefly they that are of Caesar's household (Philippians 4:22)

Epistle	Personal Salutations	Paul's Salutation	Praise
Romans	Romans 16:3-23	Romans 16:24	Romans 16:25-27
1 Corinthians	1 Corinthians 16:19-20	1 Corinthians 16:21-24	
2 Corinthians	2 Corinthians 13:11-13	2 Corinthians 13:14	
Galatians		Galatians 6:18	
Ephesians		Ephesians 6:23-24	
Philippians	Philippians 4:21-22	Philippians 4:23	Philippians 4:20
Colossians	Colossians 4:10-17	Colossians 4:18	
1 Thessalonians	1 Thessalonians 5:26	1 Thessalonians 5:28	
2 Thessalonians		2 Thessalonians 3:16-18	
1 Timothy		1 Timothy 6:20-21	
2 Timothy	2 Timothy 4:19-21	2 Timothy 4:22	
Titus	Titus 3:15	Titus 3:15	
Philemon	Philemon 1:23-24	Philemon 1:25	
Hebrews	Hebrews 13:24	Hebrews 13:25	

## III. THE SALUTATION OF PAUL (Philippians 4:23)

### A. Its Content

1. The grace of our Lord Jesus Christ be with you all.
2. Amen.

### B. Its Location—Always at the end

### C. Its Purpose

1. Others were writing letters in Paul's name (2 Thessalonians 2:1-2).
2. Paul did not personally pen most of his letters. One letter from Paul could vary in handwriting from a different letter from Paul.
3. In order to give a *token* or point of proof that a letter was from Paul, he personally penned a salutation of grace, even if he had not personally penned the epistle (2 Thessalonians 3:17).