

Memory Verse

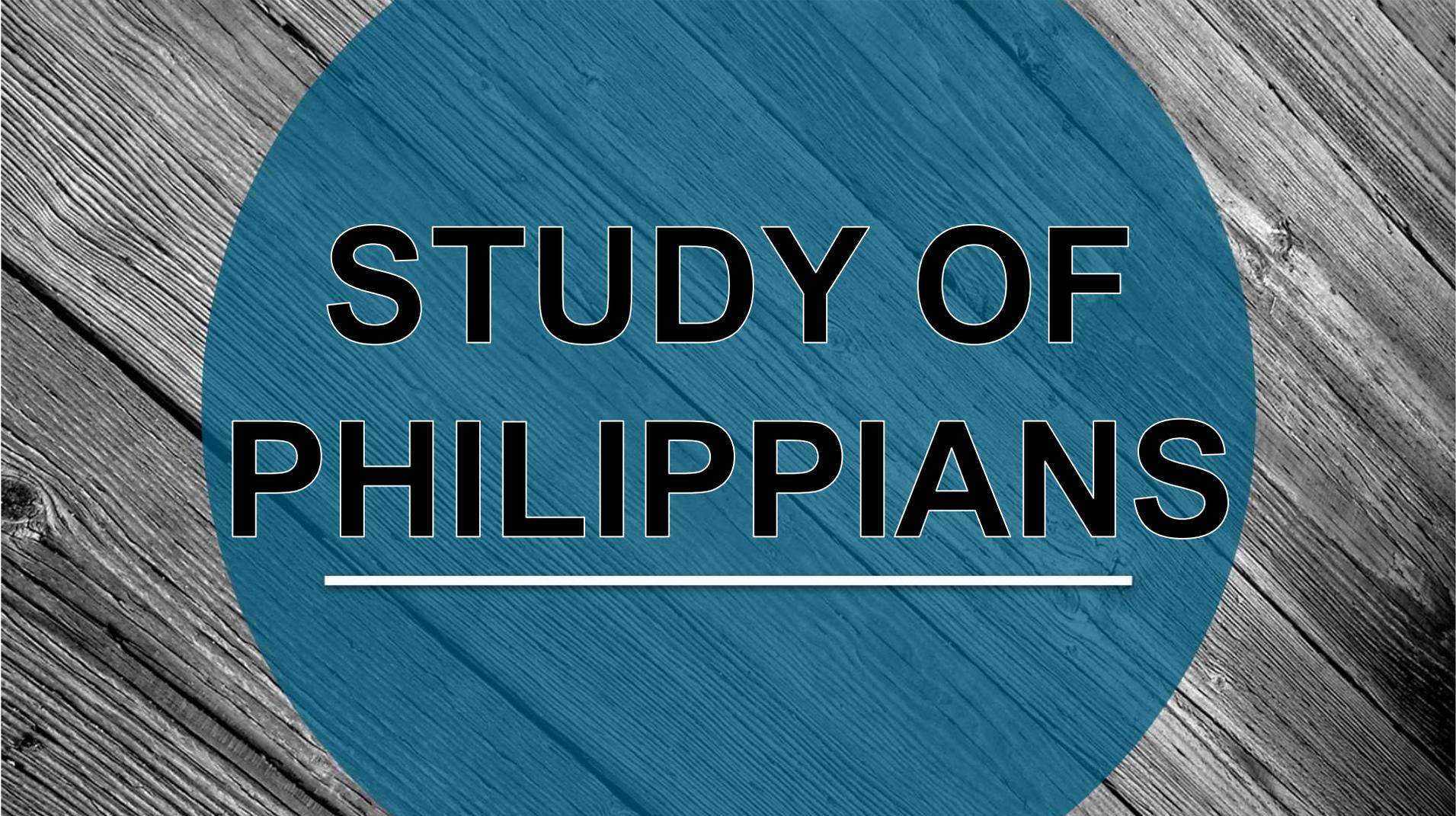
Philippians 4:19-20

And my God will supply every need of yours according to His riches in glory in Christ Jesus. To our God and Father be glory forever and ever. Amen.

GRACELIFE



CHURCH



**STUDY OF
PHILIPPIANS**

PHILIPPIANS

Part 22

God Provides for Our Needs

Philippians 4:14-23

We have learned...

- Paul addressed many topics
- He addressed a few main themes like joy, suffering, and thankfulness
- He dealt with an actual or potential problem of disunity in the fellowship
- Part of this letter revolved around his thankfulness for their gift

Philippians 4:14-23

Yet it was kind of you to share my trouble. And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only. Even in Thessalonica you sent me help for my needs once and again. Not that I seek the gift, but I seek the fruit that increases to your credit. I have received full payment, and more. I am well

Philippians 4:14-23

supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. And my God will supply every need of yours according to His riches in glory in Christ Jesus. To our God and Father be glory forever and ever. Amen. Greet every saint in Christ Jesus. The brothers who are with me greet you. All the saints greet you, especially those of Caesar's household. The

Philippians 4:14-23

grace of the Lord Jesus Christ be with your spirit.

A. 4:14-18 – The Philippians Provision

He says it was *kind of them to share his trouble or have fellowship in his trouble*. Their *financial gift* to him while he was in **house arrest**, was *more than just a gift*. This showed him they stood with him. There was, and is, a stigma when it came to those who were in prison. Paul was *faithful to Jesus*, and in jail for it. For the Philippians to *stand by him*, encouraged him greatly.

A. 4:14-18 – The Philippians Provision

He says *when he left Macedonia, no church or fellowship, partnered with him in giving and receiving except them.* This *giving and receiving* was a business term and refers to their gifts to him, and the blessings they receive from God. He reminds them of their generosity when he was in *Thessalonica*, in *verse 16*. Paul is very careful in *verse 17*. He **didn't ask** for this gift or money.

A. 4:14-18 – The Philippians Provision

In *verse 17*, he said he wanted *fruit* that "*increases*." This means *abounding*, *super abounding*, or *increasing in quantity* in this context.

Paul uses *financial terms*, saying he wants *God to put fruit, spiritual money or profit*, into **their account**, because they were **so generous to Paul**.





A. 4:14-18 – The Philippians Provision

In *verse 18*, Paul uses *parallel terms* to describe their gift. He *received a full payment, or was well supplied, and not in need of anything*. This letter in one sense was his receipt of "*paid in full.*"

They were a part of supplying his needs, brought by Epaphroditus. Paul uses Old Testament imagery for **2 phrases**:

- 1.** A fragrant offering,
- 2.** A sacrifice well pleasing to God.

A. 4:14-18 – The Philippians Provision

These 2 phrases were very important for the Old Testament sacrifices. *Genesis 8:20-21, Exodus 29:15-18, 25, 41, and Leviticus 6:19-21*, and **more** refer to *sacrifices* that were a fragrant offering to God.

Often these offerings were described as "*holy*" to the Lord. This would have been a **great** compliment and encouragement to them.

A. 4:14-18 – The Philippians Provision

Paul said their gifts were a *sacrifice, acceptable and pleasing* to God. In the ancient world, temples were often like banks today. People would bring sacrifices to these temples, and money to be safely kept. When it comes to *sacrifices*, the Mosaic Law gave specific criteria for each sacrifice. These phrases also echo Paul's words from *Philippians 2:17*.

A. 4:14-18 – The Philippians Provision

These *sacrificial animals* had to be without deformity, blotch or blemish. They had to be **clean!** Some animals were *specific* in what had to be offered. They had to be offered in a specific way and in a specific order at times. They sent him a gifts, which we *assume is money*. Yet Paul, a Pharisee who trusted in Jesus, *equated their gift with a sacrifice that was accepting and pleasing to the Lord.*

B. 4:19-20 – God's Provision

Verse 19 is often quoted without the context.

He says *God will provide all of their needs according to His riches in glory in Christ Jesus.* That is **amazing**. Because the Philippians were *ready to help Paul*, and did it, Paul was confident *God would provide their needs.*

“Take πᾶσαν χρείαντο [*pasan chreianto*] include both material and spiritual needs, though the former remains the primary referent. The expansion of πᾶσαν χρείαντο include spiritual needs finds a parallel in Paul's own experience (cf. ὁ θεός μου "my God" [EVV]; "this same God who takes care of me" [NLT]). God's provision for Paul transcended the physical, for the apostle

had found sufficient resources in Christ to be content in a variety of material circumstances, including hunger and lack (vv. 11-13). The Philippians can anticipate the same (v. 19), as they continue to live for Christ.

Read the promise as directed to a community, not to each individual member

in isolation. Paul assures a church that has contributed generously to the ministry of the gospel that God, in turn, will meet the community's every need ($\delta\acute{\epsilon}$ [v. 19] is connective, "and" [EVV]: "by meeting the Philippians' needs God shows in a concrete way his approval of their offering" [O'Brien 545]). With respect to individual needs, it will be the case in Philippi, as in

every local church, that some will have more and some will have less. Persons in the church who are particularly blessed in this regard, are expected to share with those in need, according to Paul's ecclesiological convictions elsewhere. In this way the basic material needs of all are addressed.”

Exegetical Guide to the Greek New Testament - Philipians.

B. 4:19-20 – God's Provision

He will use people, or other means, to provide for those needs within the *community*, **not** by force, manipulation, compulsion or governmental control, but *by love and His leading*. God is very generous, and He expects us to be wise.

We are stewards, not owners!

B. 4:19-20 – God's Provision

God *will do this* according to *His glorious riches in or through Christ Jesus!* He, who lives in majesty and splendor, knows our needs and as a loving Father, provides out of His abundance. He owns the cattle on a thousand hills. He provides. Even though the Philippians physically gave, God is the *One who provides.*

B. 4:19-20 – God's Provision

Because God is faithful and provides, Paul breaks into praise in *verse 20*! He ascribes *glory* to God. In the *ancient world*, the more weight something had, the *more glorious or expensive* it was. An **ox** was *more expensive* than a **goat**, and *had more glory*. **God is more glorious than everything!** His *value is beyond comparison*, and *His glory is beyond measure*. Glory also refers to the sum or total of all of His attributes!

C. 4:21-23 – Paul's Conclusion

It shows *his desire for those whom he wrote*. He ends with an *encouragement* to greet every saint. This word's primary usage is *Jewish followers of God*. It can refer to Jewish or Gentile followers of Jesus too. Here, it probably refers to **both**. He says *the brothers who are with him, greet them*. These were men who were with him, at least some of the time. These were *fellow believers...*

C. 4:21-23 – Paul's Conclusion

Paul mentions *Caesar's household*. This refers to individuals, slaves, freedmen, soldiers in his household. Most say this referred to the *Praetorian Guard*, an elite group. Paul had an influence on Caesar's household while in house arrest. He took every opportunity to *proclaim Christ*. It would be an *honor and encouragement* to receive greetings from the Emperors household.

C. 4:21-23 – Paul's Conclusion

Paul's desire was that God's grace be with their spirit. While *physical provision* is needed, and one focus of Paul's letter, he reminds them what is more important. *God's grace is far above any physical thing.* His grace and work in our lives or our spirit, is of utmost importance. Also, in the ancient world, a blessing was connected to a deity. Paul connects Jesus to this blessing, thereby calling Him God.