

Recounting the Philippian Assistance (vv. 15-16)

VERSE 15 You yourselves also know, Philippians, that at the first preaching of

the gospel (Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, [*pf.act.ind.2p. oika know + conj de + conj kai also + pro.nom.p. su “yourselves” + noun voc.m.p. “Philippians” + conj hoti that + prep en + noun dat.f.s. arche first, beginning + d.a.w/noun gen.nt.s. euangelion gospel*]), **after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone** [*adv ote when; “after” + aor.act.ind.1s. exerchomai leave + prep apo + noun abl.f.s. Macedonia + adj.nom.f.s. oudies no one + pro.dat.s. ego “me” + noun nom.f.s. ekklesia church + aor.act.ind.3s. koinoneo share + prep eis in + noun acc.m.s. logos word; “matter” + noun gen.f.s. dosis gift, giving + conj kai + noun gen.f.s. leipsis receiving; only here + conj ei if, only; “but” + neg me “but” + pro.nom.p. su you + adj.nom.m.p. monos alone*]);

VERSE 16 for even in Thessalonica you sent a gift more than once for my needs

(ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε [*conj hoti for + conj kai even + prep en + noun loc.f.s. Thessalonica + conj kai + adv hapax once + conj kai + adv dis twice + prep eis + d.a.w/noun acc.f.s. chreia need + pro.dat.m.s. ego “my” + aor.act.ind.2p. pempo send*]).

ANALYSIS: VERSES 15-16

1. This recounting of the history of the Philippian church’s monetary support for their spiritual leader serves to reassure these believers of Paul’s sincere appreciation for their most recent gift sent to him while incarcerated in Rome.
2. This is designed to offset any thoughts on their part that he was less than appreciative of their sacrifice toward him.
3. Note that this is the only place where Paul addresses a church in the voice of address (vocative) when he refers to them as the “Philippians” which was the official title of the Roman colony.
4. The time frame for the recounting of their support for his ministry is Paul’s second missionary journey.

5. Paul refers to a unspecified time after he left Macedonia (northern Greece) and initiated a ministry in Achaia (southern Greece), that being his efforts toward the Corinthians (Acts 18).
6. After establishing the church at Thessalonica, Paul left Macedonia.
7. Paul's impreciseness is typical of personal recountings.
8. In any case, the phrase likely refers to Paul's ministry in Corinth, when Christians from Macedonia supported him (cf. 2 Cor. 11:8-9).
9. So the Philippians stood alone among all the churches in the matter of "giving and receiving" at the point when Paul began his ministry in Achaia.
10. The Philippians kept close tabs on Paul and this is reflected in the opening phrase "You yourselves also know" which phrase conveys the idea: "you as well as I know."
11. In v. 16 Paul backtracks making mention of a monetary gifts sent to him while he was establishing the church at Thessalonica.
12. The words "in the matter" (*en logon*) is a commercial phrase referring to the settlement of an account and is found only here and in Jam. 1:17.
13. Also, "giving and receiving" (*dosis* and *lempsis*) were used commercially.
14. "Giving" was used for a "debit" on a ledger (installment, tax payment) which "receiving" (only here) was used as a "credit" on a ledger.
15. So the phrase refers to monetary transactions on two sides of a ledger.
16. Paul will return to this metaphor in v. 17 in the words "the profit which increase to your account" and in v. 18 "I have received everything in full" (e.g., paid in full).
17. It is not unreasonable to read "giving and receiving" or "payments and receipts" as a reference to the Philippian's gifts, on the one hand, and Paul's ministry to them, on the other hand.
18. This interpretation of is supported by Paul's teaching regarding supporting materially those who benefited from communicators of Bible doctrine in 1 Cor. 9:9-12.
19. Paul however did not solicit funds from the Philippians or any other church for his personal benefit.
20. The verb "shared with me" (aor.ind. *koinoneo*) denotes a consensual friendship and softens what might appear as cold and calculating (e.g. commercial metaphor).
21. The Philippian gift should not be regarded as something Paul demanded of them.
22. They apart from any outside pressure initiated this grace gesture.
23. Their motivation arose from a deep appreciation of what Paul meant to them and they felt obligated to send him a number of offerings to meet his physical needs.
24. In v. 16 Paul in his recounting of the history of the Philippian support for his ministry backtracks.
25. When he was still at Thessalonica the Philippians sent him monetary assistance more than once.
26. The literal rendition "once and twice" is an idiom for "more than once."
27. It should be noted that what was sent on those occasions was to meet a specific need as the definite article with the singular noun translated "needs" suggests (*chreia* need or necessity).

The SG3 Factor (v. 17)

VERSE 17 Not that I seek the gift itself, but I seek for the profit which increases to

your account (οὐχ ὅτι ἐπιζητῶ τὸ δῶμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. [*neg ouk + conj hoti + pres.act.ind.1s. epizeteo eagerly seek + d.a.w/noun acc.nt.s doma gift + conj alla but + pres.act.ind.1s. epizeteo eagerly seek + d.a.w/noun acc.m.s. karpos fruit; “the profit” + d.a.w/pres.act.part.acc.m.s. pleonazo increase + noun acc.m.s. logos word; here settlement of an account + pro.gen.m.p. su*]).

ANALYSIS: VERSE 17

1. “Not that” expresses firm denial (as in v. 11) and is intended to deflect any misunderstanding of what Paul has just said, namely that he was hoping for the Philippians to come to his aid as they alone had done on previous occasions.
2. This disclaimer, like the one in vv. 11-12, is to set the record straight.
3. He not only did not make any overtures to the Philippians for financial help, he was not even mentally coveting “the gift.”
4. The choice of verb “seek” means to intensively seek something or have a strong desire for something.
5. The “gift” refers to the one Paul has just received.
6. Paul uses the strong adversative “but” (*alla*) to introduce that which he most definitely desires of this church.
7. In so doing Paul returns to the commercial metaphor in the phrase “the profit which increases/accrues to your account.”
8. “Your account” is the noun *logos* (acc.m.s.) and refers to a divine accounting or record.
9. The idea in commercial terms is “profit that accumulates to an account.”
10. “The profit” is literally, “the fruit” or “the produce” which is the product of the agricultural land.
11. Rev. 18:14 uses the term fruit for commercial or material assets of all kinds.
12. “Fruit” is a synonym for SG3 or eternal rewards as in Rom. 7:4, 5; Col. 1:6, 10; Heb. 13:15; Jam. 5:18.
13. Each believer has in heaven an SG3 account which is clearly implied by Matt. 6:20-21; Lk. 12:21, 33; 18:22; 1 Tim. 6:19.
14. Ironically, the thing Paul did not crave is the gift which increased the Ph 3 reward of the Philippians.
15. Ph3 reward is the proof-positive of divine good production in Ph2.
16. This church stepped up and made a sacrificial application (out of their limited resources) and by doing so it comes back to them in two ways.
17. The first is the rewards coming to believers as the Bema Seat.
18. The second is found in v. 19 and for time.