

# Philippians 4:18

Authorized King James Version (KJV)

But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

## Analysis

**But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God** (ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ θεῷ, apechō de panta kai perisseuō; peplērōmai dexamenos para Epaphroditou ta par' hymōn, osmēn euōdias, thysian dektēn, euareston tō theō)—Apechō panta ("I have all")—receipt language, "paid in full." Perisseuō ("I abound")—more than sufficient. Peplērōmai ("I am full")—complete satisfaction. Three phrases stress sufficiency. Their gift came para Epaphroditou ("from Epaphroditus," 2:25-30). Crucially: osmēn euōdias, thysian dektēn, euareston tō theō ("fragrance of sweet smell, sacrifice acceptable, wellpleasing to God")—cultic language (Ex 29:18; Lev 1:9). Their financial gift is worship-offering to God, not charity to Paul. This elevates giving: it's priestly service, spiritual worship.

## Historical Context

OT sacrifices produced 'pleasing aroma' to God—anthropomorphic language for divine acceptance. Paul applies this to Philippian generosity: their gift ascends to God as worship. This theology transforms giving from horizontal (person-to-person) to vertical (person-to-God). Ancient benefactors expected public recognition; Paul redirects credit to God. Christian giving is liturgy (leitourgia,

2:30), priestly act (Rom 15:16), spiritual sacrifice (Rom 12:1). Philippi's generosity worshiped God while meeting Paul's need.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**Hebrews 11:1** — Definition of faith

**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does viewing giving as 'sacrifice acceptable and pleasing to God' transform motivation?
2. In what ways is financial generosity 'worship' (osmēn euōdias) offered to God?
3. How can you ensure your giving is 'wellpleasing to God' (euareston tō theō), not self-serving?

## Interlinear Text

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ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος

**I have But all and abound I am full having received**

G568 G1161 G3956 G2532 G4052 G4137 G1209

παρ' Ἐπαφροδίτου τὰ παρ' ὑμῶν ὁσμὴν εύωδίας

**of Epaphroditus of you an odour of a sweet smell**

G3844 G1891 G3588 G3844 G5216 G3744 G2175

θυσίαν δεκτήν εύάρεστον τῷ θεῷ

**a sacrifice acceptable wellpleasing to God**

G2378 G1184 G2101 G3588 G2316

## Additional Cross-References

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**Hebrews 13:16** (Sacrifice): But to do good and to communicate forget not: for with such sacrifices God is well pleased.

**Philippians 4:12** (Parallel theme): I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

**2 Corinthians 9:12** (References God): For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

**Ephesians 5:2** (Sacrifice): And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

**Romans 12:1** (Sacrifice): I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

**1 Peter 2:5** (Sacrifice): Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

**2 Thessalonians 1:3** (References God): We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

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