(2 Cor. xi. 9), but that mentioned below:  
see there. **no church communicated  
with me as to** (in) **an account of giving  
and receiving** (so literally, i.e. every  
receipt being part of *the department  
of giving and receiving*, being *one side*of such a reckoning, ye alone opened such  
an account with me. It is true the Philippians had all the giving, the Apostle  
all the receiving: the debtor side was  
vacant in *their* account, the creditor side  
in *his*: but this did not make it any the  
less an account of “giving-and-receiving,”  
categorically so called. This explanation  
is in my view far the most simple, and preferable to the almost universal one, that  
his creditor and their debtor side was that  
which he *spiritually* imparted to them:  
for the introduction of spiritual gifts does  
not belong to the context, and therefore  
disturbs it), **but you only**.

**16**.] **Since  
even in Thessalonica** (which was an early  
stage of my *departing from Macedonia*,  
before the departure was consummated.  
The **since** gives a reason for and proof of  
the former assertion—ye were the only  
ones, &c.,—and ye began as early as when  
I was at Thessalonica) **ye sent both once  
and twice** (so literally: the account of  
the expression being, that when the first  
arrived, they had sent *once*: when the  
second, not only once, but twice) **to my necessity.**

**17**.] Again he removes any  
chance of misunderstanding, as above in  
ver. 11. It was not for his own sake but for theirs that he rejoiced at their  
liberality, because it multiplied the fruits  
of their faith. **Not that** (see above, ver.  
11) **I seek** (present, ‘it is my character  
to seek’) **the gift** (in the case in question):  
**but I do seek** (the repetition of the verb  
is solemn and emphatic) **the fruit which**(thereby, in the case before us) **aboundeth  
to your account** (this mention of **your  
account** refers to the same expression,  
ver. 15—fruit, *reward* in the day of the  
Lord, the result of your labour for me in  
the Lord).

**18.**] **But** (notwithstand-  
ing that the gift is not that which I  
*desire*, I have received it, and been sufficiently supplied by it) **I have** (emphatic,  
—‘I have no more to ask from you, but  
have enough’) **all** (**I want**), **and abound**  
(over and above): **I am filled** (repetition  
and intensification of “*I abound*”), **having  
received at the hands of Epaphroditus the  
remittance from you, a savour of fragrance** (a clause in apposition, expressing  
a judgment. On the expression, see Eph.  
v. 2, note), **a sacrifice acceptable, well-pleasing to God** (see Heb. xiii. 16; 1 Pet.  
ii. 5).

**19.**] An assurance taken up  
from the words “*to God*” above. **My**  
*God*, because he (St. Paul) was the receiver: this was his return to them: “My  
God, who will pay back what is given to  
His servant.” Bengel. **shall fully  
supply**] All refers to vv. 16, 18;—*as ye  
supplied my want*. **every need**,—  
and not only in the department alluded