

Philippians Series

Lesson #103

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Dean Bible Ministries

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**Gratitude for Their
Financial Partnership
Philippians 4:8–9**

Review

2 Cor. 10:3, “For though we walk *in* the flesh, we do not war *according to* the sinful standards of the sin nature. [~RD]

2 Cor. 10:4, “For the weapons of our warfare are not carnal but mighty in God for demolishing strongholds and [~RD]

2 Cor. 10:5, “by casting down arguments and every arrogant opinion that exalts itself against the knowledge of God, by bringing every thought into captivity to the obedience of Christ, [~RD]

2 Cor. 10:6, “and by being ready to punish all disobedience when your obedience is fulfilled.” [~RD]

What IS a Spiritually Tough Mindset?

It is not arrogant machoism!

It is not self-centered!

It is not threatened by the systems of the world, because it is quietly confident in God, resting in the absolute TRUTH of God's Word.

Therefore, it has learned to stick to God's Word.

Php. 4:4, “Rejoice in the Lord always. Again I will say, rejoice!”

Php. 4:5, “Let your gentleness be known to all men. The Lord is at hand.

Php. 4:6, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

Php. 4:7, “and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Php. 4:8, “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.”

Php. 4:9, “The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Php. 4:10, “But I rejoiced in the Lord greatly that now at last your care [thoughtful concern] for me has flourished again; though you surely did care [think about me], but you lacked opportunity.

- 1. An emphasis on thinking biblically which led to acting biblically.**
- 2. This led to the development of self-control in their thinking as part of the fruit of the Spirit.**

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Php. 4:8, “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—think on these things.” [NKJV]

**λογίζομαι *logizomai* 2 plur present middle (deponent)
imperative to count, think, calculate.**

This is a thought word. It is related to the noun *logos*, but as a verb it emphasizes calculated thinking. The word is often translated as to think about something, to reflect, or to focus one’s thinking. It is also used for crediting something to someone’s account—imputation!

φρονέω *phroneō*

Rom. 12:3, “For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.”

2 Cor. 10:5, “casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,”

νόημα *noēma* mind, thought, the contents of our minds, what we think about, and how we think.

How do we do this?

Mental attitude self-control: we must learn to master our own thought life.

What is mental toughness?

- 1. It is grounded on the truth, orientation to the reality of God's Word.**
- 2. It is stick-to-it-tiveness. It isn't tough in sort of a macho thing, it is knowing the right thing to do, and you do it, whether you feel good about it.**
- 3. You practice it so much until it is part of you.**

Mentally standing your ground against the world, and it isn't a self-reliance.

Gal. 5:22, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

Gal. 5:23, “gentleness, self-control. Against such there is no law.”

ἐγκράτεια *egkrateia*, **self-control, self-mastery, self-restraint**

2 Pet. 1:5, “For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge,

2 Pet. 1:6, “and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness,

2 Pet. 1:7, “and godliness with brotherly affection, and brotherly affection with love.

2 Pet. 1:8, “For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.”

**What is it that prevents us from thinking clearly, objectively,
and within a biblical worldview?**

In Philippians the importance of thinking is stated several times.

Php. 1:7, “just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.”

Php. 1:7, “It is right for me to think this way about all of you, because I have you in my heart, and you are all partners with me in grace, both in my imprisonment and in the defense and establishment of the gospel.” [HCSB]

In Philippians the importance of thinking is stated several times.

Php. 2:2, “fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.”

Php. 2:2, “fulfill my joy by thinking the same way, having the same love, sharing the same feelings, focusing on one goal.” [HCSB]

In Philippians the importance of thinking is stated several times.

Phpo. 2:5, “Let this mind be in you which was also in Christ Jesus,”

**Php. 2:5, “Make your own attitude that of Christ Jesus,”
[HCSB]**

In Philippians the importance of thinking is stated several times.

Php. 3:15, “Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.”

Php. 3:15, “Therefore, all who are mature should think this way. And if you think differently about anything, God will reveal this also to you.” [HCSB]

In Philippians the importance of thinking is stated several times.

Php. 3:19, “whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things.”

Php. 3:19, “Their end is destruction; their god is their stomach; their glory is in their shame. They are focused on earthly things,” [HCSB]

In Philippians the importance of thinking is stated several times.

Php. 4:2, “I implore Euodia and I implore Syntyche to be of the same mind in the Lord.”

Php. 4:2, “I urge Euodia and I urge Syntyche to agree in the Lord.” [HCSB]

Other Scripture

Rom. 12:2, “And do not be pressed into the mold of this world [by intimidation, group think, peer pressure], but be transformed by the renewing of how you think and what you think, that you may demonstrate that the will of God is good, acceptable, and complete.”

Php. 4:9, “The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.” [NKJV]

μανθάνω *manthanō*
2 plur aor act indic
to gain knowledge or
skill by instruction,
learn. A disciple is a
learner, someone
who wants to learn
to think biblically, to
think like Jesus.
To do this you must
...

παραλαμβάνω
paralambanō
2 plur aor act
indic to take or
receive
something to
oneself,
to make
someone’s
instruction your
own

ἀκούω *akouō*

2 plur aor act indic
to hear, to heed, to
obey

ὁράω *horaō* 2
plur aor act indic
to see, view, perceive

πράσσω *prassō*
2 plur pres act
imperative to do, to
accomplish through
activity, to practice

Result:

The God who is and provides peace will be with you.

**εἰρήνη *eirēnē* fem sing gen (f) peace
inner tranquility, free from worries and anxiety, resting in
God's power and promises**

Php. 4:10, “But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity.

Php. 4:11, “Not that I speak in regard to need, for I have learned in whatever state I am, to be content:

Php. 4:12, “I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.

Php. 4:13, “I can do all things through Christ who strengthens me.

Php. 4:14, “Nevertheless you have done well that you shared in my distress.

Php. 4:15, “Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only.

Php. 4:16, “For even in Thessalonica you sent aid once and again for my necessities.

Php. 4:17, “Not that I seek the gift, but I seek the fruit that abounds to your account.

Php. 4:18, “Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

Php. 4:19, “And my God shall supply all your need according to His riches in glory by Christ Jesus.

Php. 4:20, “Now to our God and Father be glory forever and ever. Amen.”

Php. 4:10, “But I rejoiced in the Lord greatly that now at last your thinking about me has flourished again; though you surely did think about me, but you lacked opportunity.

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Paul repeats and echoes the ideas in the prologue in his epilogue.

The opening prologue:

Php. 1:3–11 is the thanksgiving prayer which Paul articulated focusing on their financial partnership in his ministry.

Php. 1:12–26 provided a somewhat biographical prologue where Paul related more about his own personal circumstances.

The reason for Paul's gratitude

Php. 1:3, “I thank my God upon every remembrance of you,

Php. 1:4, “always in every prayer of mine making request for you all with joy,

Php. 1:5, “for your fellowship in the gospel from the first day until now,” [NKJV]

κοινωνία *koinonia* n. Zodhiates: “(I) Participation, communion, fellowship; (II) Communication, distribution, a metonymy for contribution, collection of money in behalf of poorer churches (Rom. 15:26; 2 Cor. 9:13; Heb. 13:16).”

Rom. 15:26, “For it pleased those from Macedonia and Achaia to make a certain contribution [κοινωνία *koinonia* n.] for the poor among the saints who are in Jerusalem.”

2 Cor. 9:13, “while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal [generous or gracious] sharing [κοινωνία *koinonia* n.] with them and all men,”

Heb. 13:16, “But do not forget to do good and to share [κοινωνία *koinonia* n.], for with such sacrifices God is well pleased.”

In the conclusion Paul writes:

Php. 4:14, “Still, you did well by sharing [συγκοινωνέω *synkoinōneō* v.] with me in my hardship.”

Which mirrors Php. 1:7:

Php. 1:7, “just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers [συγκοινωνός *sugkoinōnós* n.] with me of grace.” [NKJV]

Php. 1:5, “for your fellowship [κοινωνία *koinonia* n.] in the gospel from the first day until now,” [NKJV]

Php. 4:15, “Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared [κοινωνέω *koinōneō* v.] with me concerning giving and receiving but you only.”

Php. 1:7, “just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers [συγκοινωνός *sugkoinōnós* n.] with me of grace.” [NKJV]

Php. 4:10, “But I rejoiced in the Lord greatly that now at last your care [φρονέω *phroneō* “thinking about me”], ~~for~~ ~~me~~ has flourished again; though you surely did care [φρονέω *phroneō*, think about me], but you lacked opportunity.”

2 Cor. 8:2, “that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

2 Cor. 8:3, “For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing,

2 Cor. 8:4, “imploring us with much urgency that we would receive the gift and the fellowship [*κοινωνία koinonia* n.] of the ministering to the saints.” [NKJV]

What the Bible Teaches About

Grace-Based Giving



In the Old Testament

Introduction: Mandatory giving and Freewill giving

- 1. There was no command to give anything until the Mosaic Law.**
- 2. Previous to the Mosaic Law there were two times that believers gave a tithe to the Lord, Abraham and Jacob. These were one-time gifts.**
- 3. Under the Mosaic Law there were three tithes.**

1. Prior to the Mosaic Law there are two instances where “tithe” is referenced.

Abraham gave a tithe of his possessions to Melchizedek, who was “a priest of God Most High” (Gen. 14:18–20).

Gen. 14:18, “Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High.

Gen. 14:19, “And he blessed him and said: ‘Blessed be Abram of God Most High, possessor of heaven and earth;

Gen. 14:20, “ ‘And blessed be God Most High, Who has delivered your enemies into your hand.’ And he gave him a tithe of all.”

Jacob promised to give a tenth of all he had if God would protect and prosper him (Gen. 28:20–22).

Genesis 28:20, “Then Jacob made a vow, saying, ‘If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

Genesis 28:21, “ ‘so that I come back to my father’s house in peace, then the LORD shall be my God.

Genesis 28:22, “ ‘And this stone which I have set as a pillar shall be God’s house, and of all that You give me I will surely give a tenth to You.’ ”

To the Pharaoh, directed by God to Joseph.

Gen. 41:34, “Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.

Gen. 41:35, “And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.”

2. Tithing Under the Mosaic Law: a mandatory amount

a. Tithing included possessions, not simply money.

“Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord’s; it is holy to the Lord” (Lev. 27:30).

b. The first tithe supported the bureaucracy of the theocracy. That tithe was “to the sons of Levi, ... for an inheritance, in return for their service which they perform, the service of the tent of meeting” (Num. 18:21–23).

Num. 18:21, “Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting.

Num. 18:22, “Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die.

Num. 18:23, “But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; it shall be a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.”

A tithe of the tithe

**Num. 18:26, “Speak thus to the Levites, and say to them:
‘When you take from the children of Israel the tithes which
I have given you from them as your inheritance, then you
shall offer up a heave offering of it to the LORD, a tenth of
the tithe.’ ”**

c. A second tithe provided for a national celebration of the grace and generosity of God (Deut. 14:22–24). The tithes, burnt offerings, sacrifices, contributions, votive and freewill offerings, and the first-born of animals mentioned in Deuteronomy 14 were a second 10%, to be used to support the national feasts and holidays.

d. Every third year Israel required the payment of a charity tithe of 10% for those who legitimately needed help (Deut. 14:28–29). This was a 10% income tax paid by all the people. This was charity and not socialism. This is the only tax pertinent today. We should pay income tax for the support of the military, and should pay a 10% charity tax every third year.

Deut. 14:28, “At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates.

Deut. 14:29, “And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.”

The condemnation of Malachi 3:8–10 is for failure to pay the required taxes to support the priests who ran the nation.

Malachi 3:8, “ ‘Will a man rob God? Yet you have robbed Me! But you say, “In what way have we robbed You?” In tithes and offerings.

Malachi 3:9, “ ‘You are cursed with a curse, for you have robbed Me, even this whole nation.

Malachi 3:10, “ ‘Bring all the tithes into the storehouse [the treasury in the Temple], that there may be food in My house, and try Me now in this,’ says the LORD of hosts, ‘If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.’ ”

References to the treasury in the Temple of the Lord.

Joshua 6:19, “But all the silver and gold, and vessels of bronze and iron, are consecrated to the LORD; they shall come into the treasury of the LORD.”

1 Kings 7:51, “So all the work that King Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and the furnishings. He put them in the treasuries of the house of the LORD.”

1 Kings 14:26, “And he took away the treasures of the house of the LORD and the treasures of the king's house; he took away everything. He also took away all the gold shields which Solomon had made.”

3. There was also Freewill giving under the Mosaic Law, as well as mandatory giving.

Prov. 3:9–10, “Honor the Lord from your wealth, and from the first of all your produce; so your barns will be filled with plenty, and your vats will overflow with new wine.”

Prov. 11:24, “There is one who scatters, yet increases all the more, and there is one who withholds what is justly due, but it results only in want.”

Moses raised money for the tabernacle:

Ex. 25:1, “Then the LORD spoke to Moses, saying:

Ex. 25:2, “ ‘Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering.’ ”

Ex. 35:5, “Take from among you an offering to the LORD. Whoever is of a willing heart, let him bring it as an offering to the LORD: gold, silver, and bronze;”

Ex. 35:21, “Then everyone came whose heart was stirred [uplifted], and everyone whose spirit was willing, and they brought the LORD’S offering for the work of the tabernacle of meeting, for all its service, and for the holy garments.”

Summary principles:

- a. Giving, even under the Mosaic Law, was not part of the means of spiritual growth. It is the outworking of genuine grace-orientation and gratitude in the soul for all God has provided.**
- b. Grace does not mean you don't have an obligation or responsibility to give, but that it is up to your volition.**

c. Grace doesn't mean its free.

Grace at salvation is free to us, but not free; Jesus paid.

God's gift of salvation wasn't free to Him, it cost the death of the Son and judicial separation at the Cross.

Grace doesn't mean its free, it's just free to us.

**In the Church Age we are no longer under the Mosaic Law.
At the Cross, Christ abolished the Law.**

Eph. 2:14, “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Eph. 2:15, “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,”