

Take It Home

Download and study these articles from the Life, Hope & Truth website:

- ["The Lord's Prayer"](#)
- ["Why Study the Bible?"](#)
- ["What Is Fasting?"](#)
- ["Christian Meditation"](#)

Review the supplementary study sheet on Philippians 4:8.

Create a personal version of Jesus' prayer outline filling in details based upon the outline He gave. Take it with you when you pray and learn to use it to guide your thoughts and words while praying.

Key Scriptures Cited

Matthew 6:5-15

Psalm 55:17

Daniel 6:10

1 Peter 3:7

Hebrews 4:12-13

1 Corinthians 10:11

Isaiah 55:8-9

Philippians 2:5

Matthew 6:16-18

Isaiah 58:3

Leviticus 23:27-32

Joshua 1:8

Psalm 1:1-2

Psalm 63:6

Psalm 119:15, 18, 23, 27,
97-99

Philippians 4:8

2 Peter 3:18

John 5:30

Supplementary Study on Philippians 4:8

Philippians 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.”

The human mind is always thinking something. If we don't control what thoughts run through our minds, we will inevitably spend part of our time thinking about those things that are morally evil. On the other hand, if we train our minds to think in certain ways, the brain creates synaptic pathways—a mental inertia that tends to keep us thinking in that way. If we train ourselves to think about right things, it becomes easier to keep our minds on right things.

true—ἀληθῆ—*alethé*—valid, reliable and honest—the opposite of false [1]; pertaining to being in accordance with historical fact; what really is; pertaining to being real and not imaginary; pertaining to being truthful and honest; a person of integrity [2].

“Many things in this world are deceptive and illusory, promising what they can never perform, offering a specious peace and happiness which they can never supply. A man should always set his thoughts on the things which will not let him down” [3].

noble—σεμνά—*semná*—honorable [4]; a quality which makes people worthy of respect (used in the NT only by Paul) [1]; worthy, venerable, nobly serious [3]; pertaining to appropriate, befitting behavior and implying dignity and respect; of good character [2].

“There lies in it the idea of a dignity or majesty which is yet inviting and attractive, and which inspires reverence” [5].

“The word really describes that which has the dignity of holiness upon it. There are things in this world which are flippant and cheap and attractive to the light-minded; but it is on the things which are serious and dignified that the Christian will set his mind” [3].

just—δικαία—*dikaia*—what is upright or just, conformable to God's standards and thus worthy of his approval [1]; pertaining to being in accordance with what God requires—righteous, just, pertaining to being proper or right in the sense of being fully justified [2].

“The Greeks defined the man who is *dikaios* as he who gives to gods and men what is their due. In other words, *dikaios* is the word of duty faced and duty done. There are those who set their minds on pleasure, comfort and easy ways. The Christian's thoughts are on duty to man and duty to God” [3].

pure—ἀγνά—*hagná*—moral purity, chastity [1]; the quality of moral purity—to be without moral defect [2].

“In a number of languages the meaning of *hageía* and *hagnótes* is expressed idiomatically, for example, ‘to have a clean heart,’ ‘to not have other thoughts,’ or ‘to not cover up one's real desires’” [2].

“The word ... *hagnos* ... describes what is morally undefiled. When it is used ceremonially, it describes that which has been so cleansed that it is fit to be brought into the presence of God and used in his service. This world is full of things which are sordid

and shabby and soiled and smutty. Many a man gets his mind into such a state that it soils everything of which it thinks. The Christian's mind is set on the things which are pure; his thoughts are so clean that they can stand even the scrutiny of God" [3].

lovely—προσφιλη—*prosphilé*—pleasing [4]; what is pleasing, agreeable or amiable (used only here in NT) [1]; winsome; that which promotes love [3]; pertaining to that which causes people to be pleased with something [2]; endearing [5].

good report—εὐφημα—*eúphema*—attractive [4]; what is praiseworthy, attractive, and what rings true to the highest standards (used only twice in NT) [1]; to speak of something in favorable terms—to praise, to speak well of [2]; winning, gracious [5].

“It literally means fair-speaking, but it was specially connected with the holy silence at the beginning of a sacrifice in the presence of the gods. It might not be going too far to say that it describes the things which are fit for God to hear. There are far too many ugly words and false words and impure words in this world. On the lips and in the mind of the Christian there should be only words which are fit for God to hear” [3].

virtue—ἀρετή—*arête*—moral excellence [4]; excellent [1]; the quality of moral excellence—outstanding goodness [2].

“In classical thought it described every kind of excellence. It could describe the excellence of the ground in a field, the excellence of a tool for its purpose, the physical excellence of an animal, the excellence of the courage of a soldier, and the virtue of a man” [3].

praiseworthy—επαινος—*épainos*—commendation [4]; that which is worthy of or deserves praise; to speak of the excellence of a person, object, or event; commendation corresponding to the moral value of the virtue [5].

meditate on these things—λογίζεσθε—*logízesthe*—ponder [4]; to think about something in a detailed and logical manner [2].

“Present middle imperative for habit of thought. We are responsible for our thoughts and can hold them to high and holy ideals” [6].

When you must make a decision about whether you should admit something into your mind, these are the standards you should use to judge.

In addition, a mind that is filled with these thoughts is going to be a happy, stable mind.

References

- [1] Frank E. Gaebelin, editor, *The Expositor's Bible Commentary*.
- [2] Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*.
- [3] William Barclay, *Daily Study Bible*.
- [4] Arthur Farstad and Zane Hodges, *The NKJV Greek-English Interlinear New Testament*.
- [5] Marvin Richardson Vincent, *Word Studies in the New Testament*.
- [6] A.T. Robertson, *Word Pictures in the Greek New Testament*.