

Philippians Series

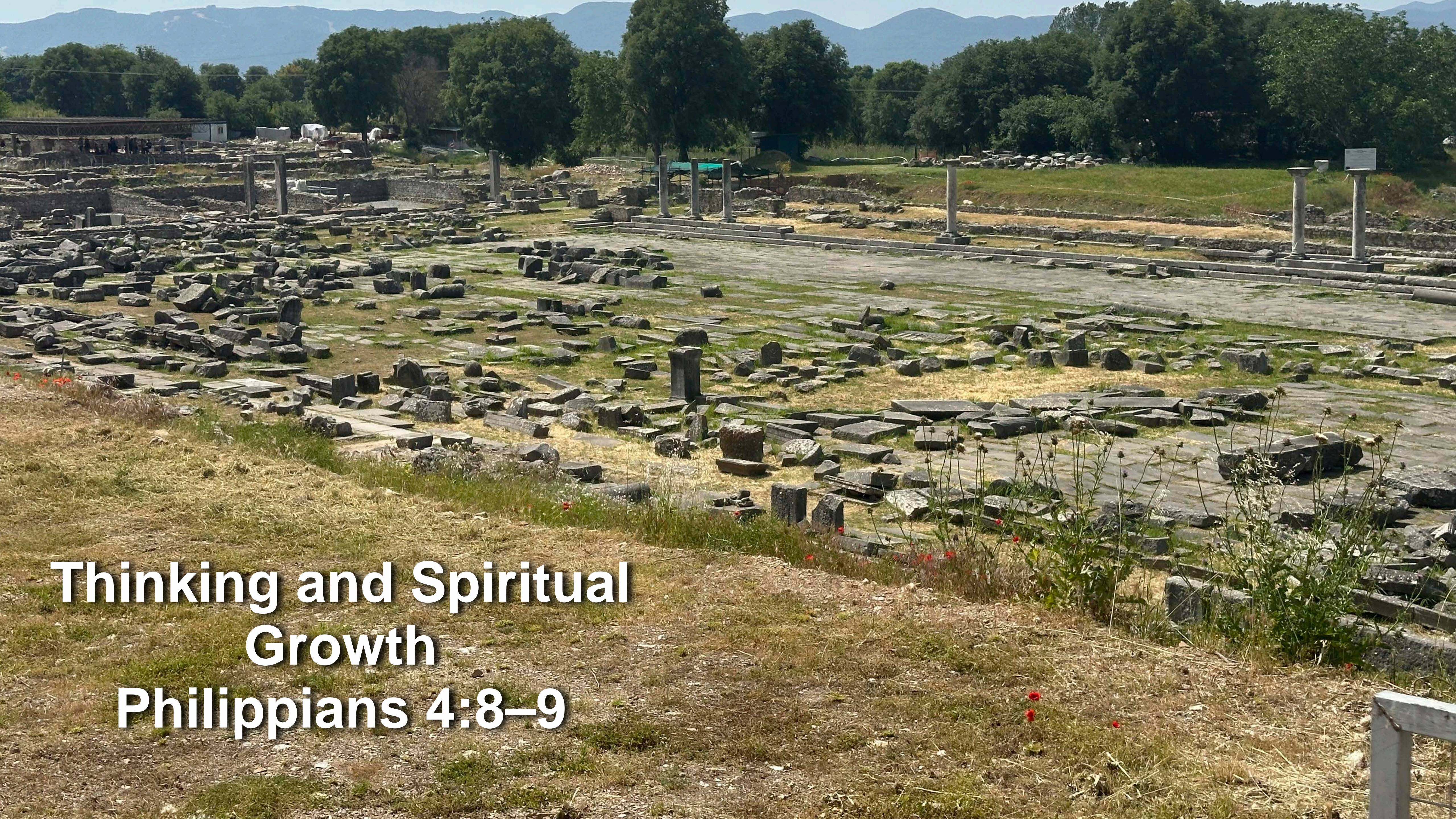
Lesson #102

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Dean Bible Ministries

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Thinking and Spiritual Growth Philippians 4:8–9

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 for me has flourished again; though you surely did care, but you lacked opportunity.”

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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.

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.”

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. [NKJV]

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Τὸ λοιπόν *to loipon*

**“Finally, in
conclusion”**

**Introduces some final
exhortations.**

ὅσος *hosos*

Pronoun (corr) neut plur nom

**“whatsoever, whatever,”
meaning “as many as, all who,”
and in the neut.**

**repeated six times for
emphasis.**

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.” [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!

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]

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Php. 4:8, “Finally, brethren, whatever things are true, whatever things are worthy of respect, whatever things are just, whatever things are blameless, whatever things are pleasing, whatever things are commendable, if there is any excellence and if there is anything worthy of praise—think on these things.” [RD]

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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,

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

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- 1. Emotion-based thought instead of rational, logical thought driven by information, facts, truth; making decisions based on feeling, subjective reactions, gut feelings, leads to failure.**

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

2. Personal biases. Everyone has various biases, prejudices, favorite beliefs or ideas, but we need to identify and isolate them, then evaluate them, and reject those that are contrary to the Bible.

Examples: previous experiences, skewed or distorted thinking, false information, peer pressure. These biases are often unthought through or unanalyzed assumptions which affect how a situation, a person, a statement is understood.

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

3. Unbelief or disbelief: when a person doesn't believe in the task, or the values behind the task or the goals/objectives.

They choose to believe something is not important.

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

4. Self-centered thinking, or just plain self-absorption, otherwise known as egocentrism. This may involve looking at life through what you think is important for yourself, a “me-first” approach, assuming you know the facts, when in fact you don’t. People with limited knowledge and experience coupled with an assumption that one already knows enough without investigating further.

“Thinking more highly of ourselves, than we ought.”

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

5. Assumptions. Fallacious assumptions in relation to the task at hand.

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

6. Lack of information, knowledge, education.

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

7. Crowd mentality, group think; conforming to peer pressure, the majority opinion, being afraid of being different or ostracized.

“Being conformed to the world.”

Eph. 5:15–16, “See then that you walk circumspectly, not as fools but as wise, by redeeming the time, because the days are evil.”

Col. 4:5, “Walk in wisdom toward those who are outside by by redeeming the time.”

Prov. 21:5, “The plans of the diligent lead surely to plenty, but those of everyone who is hasty, surely to poverty.” [NKJV]

Prov. 21:5, “The plans of the diligent certainly lead to profit, but anyone who is reckless certainly becomes poor.” [HCSB]

Psa. 90:10, “The days of our lives are seventy years; And if by reason of strength they are eighty years, yet their boast is only labor and sorrow; For it is soon cut off, and we fly away.”

Psa. 90:12, “So teach us to number our days, that we may gain a heart of wisdom.”

What words are used in the Bible for the concept of thinking?

In the Hebrew.

חָשַׁב (*ḥāšab*), q. count, compute, calculate, value, regard, think, plan, invent; ni. be accounted, esteemed, reckoned, credited; pi. count, compute, think on, be mindful of, devise, plan, plot; hitp. reckon oneself (only Num. 23:9; H3108); חֹשֶׁב (*ḥōšēb*), artisan

הִגִּיד (*hāgâ*) I, utter, mutter, moan (mourn, KJV), meditate, devise, plot.

שִׁיחַ (*s'îah*) I, meditate, muse, commune, speak, complain. The basic meaning of this verb seems to be “rehearse,” “repent,” or “go over a matter in one’s mind.” This meditation or contemplation may be done either inwardly or outwardly. Since English differentiates these two notions, the word is usually rendered “meditate” or “talk.”

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[~TDOT]

Psa. 119:15, “I will meditate [שִׁיחַ (*s'îah*)] on Your precepts
and think [נָבַט *navat*] about Your ways.”

נָבַט (*nābat*) look, regard

Prov. 23:7, “For as he thinks in his heart [soul], so is he. ‘Eat and drink!’ he says to you, but his heart is not with you.”

שָׁעַר *sha‘ar* Verb qal perf 3 masc sing to think

In the New Testament there are approximately 15 words which can be used for thought: thinking, regard, ponder, reflect, consider, calculate, meditate, ruminate, to appear, to suppose, to count, to reckon, to think about ...

δοκέω *dokeō* to think, presume, believe, suppose, consider

νομίζω *nomizō* to think, suppose; be customary

ἐνθύμησις *enthumēsis* inborn idea, esteem, thought

ἐνθυμέομαι *enthymeomai*, reflect, consider

λογίζομαι *logizomai* to count, think, calculate, impute, reckon

φρονέω *phronéō*; think, judge, give one's mind to, set one's mind on, be minded (φρόνημα, *phronema*)

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.” [NKJV]

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.” [NKJV]

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.

Php. 2:5, “Let this mind be in you which was also in Christ Jesus,” [NKJV]

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.” [NKJV]

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.” [NKJV]

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.” [NKJV]

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

Other Scripture

Rom. 12:3, “For by the grace given to me, I tell everyone among you not to think of himself more highly than he should think. Instead, think sensibly, as God has distributed a measure of faith to each one.”

Other Scripture

Rom. 8:5, “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. [NKJV]

Rom. 8:6, “For to be carnally minded is death, but to be spiritually minded is life and peace.” [NKJV]

Rom. 8:5–6, “For those who live according to the flesh think about the things of the flesh, but those who live according to the Spirit, about the things of the Spirit. For the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace.” [HCSB]

Other Scripture

Rom. 11:20, “Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.” [NKJV]

Rom. 11:20, “True enough; they were broken off by unbelief, but you stand by faith. Do not be arrogant, but be afraid.” [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.”

Other Scripture

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.” [NKJV]

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σωφρονέω *sōphronéō*;

σωφροσύνη *sōphrosúnē*;

***sōphronéō*, to be of sound mind; *sōphronízō*, to teach to be discreet; *sōphrónōs*, temperately; *sōphrosúnē*, sobriety, sanity**

***pert.* to being in control of oneself, prudent, thoughtful, self-controlled**

TDNT: It should be noted that translation of this group which is so characteristic of Greek thought is almost impossible. It can also have the idea of “discretion” in terms of discipline or wisdom.

It denotes a. “the rational” in the sense of intellectually sound, or without illusion, in contrast to mentally unstable.

**σωφροσύνη (*sōphrosynē*), prudence, self-control;
ωφρονέω (*sōphroneō*), be of sound mind, be reasonable,
prudent;
σώφρων (*sōphrōn*), prudent, sensible, self-controlled;
σωφρόνως (*sōphronōs*), reasonably, with restraint, soberly.**

***sōphrosynē*, prudence, self-control, is an antonym of
ignorance and frivolity and has a corresponding positive
sense.**

**Basic idea is to be rational, sensible, thinking objectively on
the basis of truth and reality.**

1 Pet. 4:7, “But the end of all things is at hand; therefore be serious and watchful in your prayers.” [NKJV]

1 Pet. 4:7, “Now the end of all things is near; therefore, be serious and disciplined for prayer.” [HCSB]

1 Pet. 4:7, “The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer.” [NASB]

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]

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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 ...

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

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ὁράω *horaō* 2
plur aor act indic
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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. 4:6, “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. 1:12, “But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel,

Php. 1:13, “so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ;

Php. 1:14, “and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.

Php. 1:15, “Some indeed preach Christ even from envy and strife, and some also from goodwill:

Php. 1:16, “The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains;

Php. 1:17, “but the latter out of love, knowing that I am appointed for the defense of the gospel.”

Php. 1:18, “What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

Php. 1:19, “For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,

Php. 1:20, “according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.

Php. 1:21, “For to me, to live is Christ, and to die is gain.

Php. 1:22, “But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell.”

Php. 1:23, “For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better.

Php. 1:24, “Nevertheless to remain in the flesh is more needful for you.

Php. 1:25, “And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith,

Php. 1:26, “that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.”