

The Life of Peace - Praiseworthy Thinking

Philippians

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Bible Text: Philippians 4:8

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Good morning. If you would please turn to the book of Philippians chapter four. We read beginning at verse four down to the ninth verse. The Word of God says this.

Rejoice in the Lord always; again I will say, Rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.¹

And this morning we are going to set our attention on verse eight.

“Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.”²

Let’s ask the Lord’s blessing on our time in his Word.

Lord, we come before you this morning to this time of preaching knowing our own inability, but, Lord, with full confidence in your ability. And we ask that you would manifest that ability in this place in his hour by dealing with our minds and hearts in a powerful way as we look into your Word. Your Spirit is the author of this book and we ask this morning that he would be our teacher as we study it. I pray that the result would be that your people are refreshed or that we would be challenged, convicted where there is sin that needs to be put away, strengthened where there is discouragement or weakness. I pray that we would be washed.

¹ Philippians 4:5-9.

² Philippians 4:8.

Lord, we thank you that your Word is that instrument in your hand that you use to accomplish all these things. It is sufficient for everything we need this day. It is also sufficient to lead someone to salvation and we pray this morning for anyone in our midst who doesn't know your Son today as they hear the gospel, as they hear the truth about Jesus, I pray, that you would open their heart, Lord, that they might see the beauty, the glory of God in the face of Christ. We love you and thank you that you love us and your love explains our love for you. In Jesus' name we pray. Amen.

Well, the question we have been considering in this section from the beginning of it is: How does the believer walk consistently in the peace of God? How do we experience the peace of God? It is mentioned in verse seven and also in verse nine, verse nine describing it in terms of God being the God of peace. The peace of God is ours as a gift. It is ours in Jesus Christ, but its experience in our lives is not automatic. We must make choices. We must be yielded in ways that allow us to walk in that peace that is ours in Christ. How do we do that consistently?

And so far we have seen three elements of it, three commandments that if we obey them allow us to walk in this peace. One, the life of peace is the life of obedient joy. You see that in verse four.

“Rejoice in the Lord always; again I will say, Rejoice.”³

We must decide for joy. We must choose to rejoice. And when we dealt with verse four we talked about that in depth. So it is the life of obedient joy. Second, it is the life of godly reasonableness, or graciousness. The Bible says to us:

“Let your reasonableness be known to everyone. The Lord is at hand.”⁴

And so we talked about walking in this attitude that is found in Christ, the graciousness of the Lord. We must choose this to live gracious, reasonable lives.

And on Wednesday night we saw the third element. That is, it is the life. The life of peace is the life of trusting prayer. We don't worry about anything. We are not anxious about anything, but we talk to God about everything. And we bring our problems and our worries and our concerns and our needs before God, but we begin by praying, we begin by recognizing God for who he is. We see the largeness of God before we talk to him about the smallness of our problems. Though, if we don't begin there, our problems seem large and he may seem small and God really handled this one.

Well, as the Bible says, “Is there anything too difficult for God?”

So we have got to begin by recognizing who he is and then we bring our needs before him and we do all of this in a spirit of thanksgiving, content, satisfied with the will of

³ Philippians 4:4.

⁴ Philippians 4:5.

God, knowing that he loves us and his promises are true and his faithfulness is never in doubt and whatever he has destined for our lives on this day in this situation, it is good at the end of the day. It is for his glory. It is for our good. We can rest in that and trust him in that.

But now this morning we come to a fourth element of this life of peace and we see it again in verse eight.

“Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.”⁵

And in the next verse, verse nine, we find a final imperative. We are told we must practice these things, these things we have learned and received and heard and seen in the apostle Paul. We must practice these things.

So he ends this section with what is really a summary. He ends it with two imperatives. These two imperatives are the foundation for everything else he has said. They run through, if we obey these last two commandments, it will run through everything else that we have learned. And that is we are commanded to think in a virtuous way. We are commanded to think in a way that is acceptable to God and we are commanded to live in a virtuous way. We are commanded to do what is praiseworthy in the sight of God, what is acceptable in his sight. We must think this way. We must live this way. We must think right. We must do right.

I would also encourage us to bear in mind that this is not just the recipe for peace in the life of the individual believer. This is how we walk in peace together. This is the recipe for the life of collective peace. We will never glorify God by being unified with one another if we don't choose joy, if we don't choose graciousness, if we don't choose to pay about the things that might worry us if we don't choose to think in a virtuous manner and live in a virtuous manner. We will never walk together in unity in a way that glorifies God.

So this morning we are going to focus on our thought life. Do you give much thought to the way you think? That I what we are going to look a this morning. There are several points that I have for you. The first one is this. What happens in our mind is important. Let's just being there. What happens in our mind matters. It is important.

As Paul summarizes this whole section, isn't it interesting that he begins with our thinking? And God gives to us through him a commandment with respect to the way that we think. That tells me that the way that we think matters to God and it must matter to us. And I wonder sometimes if we even as believers, if we really understand the importance of what goes on in our mind.

⁵ Philippians 4:8.

You know, if you bought a brand new house and in that brand new house, of course, is brand new carpet and that carpet happened to be light colored, real light beige and it has been raining for two or three days and your newly planted yard is muddy and someone comes to visit your new house and they walk through your new yard and, of course, now their shoes are covered with mud. I would think that with your brand new house and your brand new carpet, you might ask them to take their shoes off. I really doubt that you are going to let them just walk through your new house on your new carpet and muddy up those carpets. Why? Well, first, you value the carpet. But on top of that, you understand how difficult it is once that carpet has been soiled like that to ever get it back to its pristine condition. It is hard to keep carpets clean.

Well, listen. Your mind is more valuable than carpet. And isn't it interesting that without very much care people will allow the world to just sort of trample through their mind with muddy shoes and dirty up their mind as if it is not a difficult thing to keep the mind clean. It is important what we allow into our minds. It is important what we expose our minds to. It is important that we pay attention to what we are thinking about. Do we really understand that? The importance of the mind is seen in the way that the advancement of the gospel is described. The gospel advances as every thought is taken captive to the obedience of Christ. You see, it is a battle for minds when you talk about that preaching of the gospel.

I mean, think about the armor that we are to put on as believers and the whole thing is held together with the belt of what? Truth. You see, it is all held together by thinking in accordance with the truth. And then you have the helmet of salvation, the truth of salvation which is to watch over our mind. Our mind, what happens in our mind is important. Do you believe that? Can we just start there? Do you believe that?

And here is the second thing I want you to think about from verse eight. What our mind meditates on is important. So we have established that our thinking, what goes on in our mind is important, but now we need to get to the very substance of that thinking. Ok? What are we going to think about then? What does God want us to think about? What has God commanded us to think about?

Well, there are six plural adjectives that are given to us here, each one preceded by a plural pronoun which means whatever, ὅσος (hos'-os). Whatever is true, plural, whatever, plural is true, which tells us that what we have are really six categories. It is not that you think about, you know, just one thing that is true or one thing that is honorable. No, we have our six categories so that whatever would properly fit into this category of truth that is what your mind ought to be occupied with. Whatever could fit into this category of dignified or honorable, that is what your mind is to be occupied with. And on he goes with the six things that he mentions.

So let's think about that. First of all, our mind is to be occupied with things that are true, verse eight.

“Finally, brothers, whatever is true...”⁶

He doesn't just mean true as opposed to things that are inaccurate. I mean, truth is truth and it is accurate and it is right and it is trustworthy and it is not deception. But what he especially has in mind when you think about the context is the truth as it is in Jesus. Truth, that is, that which is spiritually trustworthy. This world is full of deception. This world is full of that which denies the truth of God, questions the truth of God, casts doubt on the truth of God, mocks the truth of God, rejects the truth of God. But our mind is to reject all of that kind of thinking and all of that kind of information and, instead, our minds are to meditate upon what is true according to God, whatever is the truth, you see. That is where our mind is to spend its time. True things.

Second, he says, whatever is honorable. The word has in it the idea of respectable, things that are worthy of reverence. You see, there are these high thoughts that our minds, now that we are born again, we have the mind of Christ. We are able—this is an amazing thought—we are able now, we have access now to these high and lofty thoughts that are found in the Word of God and founding the Son of God, found in the person of God and we have the ability in Christ to explore the height and the depth and the length and the breadth of the wisdom of God that is found in his Son. And that is where our minds are to be occupied, with these dignified, lofty, honorable, astounding, profound thoughts.

This word is used in 1 Timothy three of deacons and the wives of church officers. It is translated there dignified. It is used in Titus chapter two of what should characterize older men and, again, it is translated dignified.

So you have things that your mind could be occupied with that are not dignified, that are not honorable, that are not worthy of reverence, the trash that this world is constantly pumping in our direction. Your mind could be occupied with things that are low in nature, not respectable. But God commands us to think about things that are honorable, true and honorable.

Then, third, he says whatever is just. And the word there has to do with righteousness, whatever is righteous. You see, there is righteousness in the world. There is that which God... which meets with God's standard of what is right. If you think about the opposite of this, it is anything that is unrighteous. This should not be what characterizes our thinking. It is amazing sometimes even to listen to believers talk about things that just are not righteous and yet somehow we have gotten to the point, unfortunately, where we seem comfortable thinking in ways that are not righteous.

For example, some one says, “Well, you know, I got a good buyer of this thing and I know it is not, you know, there are some things wrong with it, but he is not aware of it. And so somebody sold it to me and it had problems when I got it. I am just going to pass it on to him.”

⁶ Philippians 4:8.

Is that righteous thinking? Or I have heard people in seminary complain about taking care of their parents when we are commanded in the Word of God that we are to honor our parents for a life time.

Do you know what God's plan for social security is? Family. It is our responsibility when our parents get to an age where they cannot take care of themselves, whose responsibility is it to take care of them? It is the responsibility of their children. And the Bible indicates that if we don't take care of our own, we are worse than an unbeliever. We have denied the faith by our action. This has to do with righteousness, you see. Or someone just blows off their employer.

Well, I know I should give two weeks notice, but, you know what? They haven't treated me the best anyway, so I am just walking out on them. Well, is that righteous? And, listen, you can see. There is a whole host of issues we can talk about. What I am trying to encourage you about is this. Have you allowed your mind to be comfortable with things that do not accord with Scripture? Not right, not righteous by God's standards, but you think this way.

No, whatever is just, that is, whatever is right in the sight of God, whatever is righteous, let your mind think on these things.

Then he says whatever is pure. *αγνον* (hag-non') is the word. You hear in it *αγιος* (hag'-ee-os) or holy. Whatever is holy, whatever is morally clean, that is purity. We live in a world right now that is constantly bombarding people's minds with things that are sexually explicit. Have you noticed how this has even filtered into the church? Have you unnoticed how now there are things being said in sermons that once were thought to be inappropriate in such a setting? But now we glory in it.

It wasn't too long ago there was a pastor in the Dallas Fort Worth area preaching a series on sex and a stunt that the engaged in to, I guess, advertise the series, he and his wife in a bed on top of their church building and spent, I don't know how long it was, in the bed, you know, with TV cameras on them. Live video feed. Now they weren't doing anything explicit there, but the point is it was just a stunt and beneath what should characterize the church, its handling of God's Word, someone in the ministry. Why would they do such a thing? Because we have a culture obsessed with that which is sexually impure.

No, we are to let our mind dwell on pure things. And to obey that commandment will mean that you watch over what you put into your mind via things like television, things you look at on the internet, things that you read in magazines. It has to do with conversations that you have. As believers, are not to be characterized by course jesting. Pure things. Clean, holy, pure.

And then he says whatever is lovely. It refers to things that are beautiful, things that are pleasant, worthy of your attention. It draws out your attention because of its form, its structure, its loveliness, its beauty as measured by the gospel, as measured by Christ. What is lovely in the sight of God? This is what should be lovely in your sight? What is

beautiful in the sight of God? This is what your mind is to be occupied with. That which is beautiful in his sight should be beautiful in your sight. That which draws out his affections should draw out your affections.

And then he says whatever is commendable, which is to say whatever is worthy of praise, whatever is praise worthy, whatever God would praise, whatever would be acceptable to him. Would God approve of this? Do you use that as a measure when it comes to what you watch and what you listen to and what you put into your mind? Do you think about whether or not God would approve of that, whether he could give you upraise for that?

And here is the question. Is this sort of just a poetic sort of list that we are just to contemplate in some abstract fashion? Or is this a list that finds concrete expression and should prepare us for action? Well, I believe it is the latter. I don't think this is some list of Hellenistic morality which is what some have speculated. I don't think this is some list taken from the Stoics. All these qualities can be found in the Old and New Testaments. This is Christian thinking. And where do you find what is true and honorable and pure and lovely and just and commendable? Where do you find these kinds of thoughts? You find them in the Word of God.

Let your minds be occupied with the world as it is seen through the eyes of God, as it is seen through the eyes of Scripture. Saturate your mind with the Word of God. Saturate your mind with the thoughts of God. And in that way your mind will be occupied with what it ought to be occupied by. From a standpoint of principle, all these things are found in Scripture. From the standpoint of a person all these things are found in Christ. Let your mind be occupied with him. Let your mind meditate upon him. Consider who he is and what he has done, what his expressed will is for you life.

So what goes on in our mind is important. And what our mind is actually occupied with is important.

Third thought this morning. What motivates our mind is important, because now Paul shifts to what is a conditional statement. He says:

“...if there is any excellence, if there is anything worthy of praise, think about these things.”⁷

And both of those conditional statements assume the reality of what he is asking about. Is there anything excellent? Is there any excellence? Well, the answer, of course, is yes. Is there anything worthy of praise? Yes. Think about these things. What things? The six things he just mentioned, the six categories he just mentioned. These things represent excellence. These things represent something praise worthy. Is there virtue in the sight of God, that which is virtuous, excellent in his sight? Is there that which he will praise? Yes. Well, then listen. Here is what motivates my thinking. I want a mind that is virtuous before him. I want a mind that he could praise. If there is such a thing as a mind that is

⁷ Philippians 4:8.

virtuous and praiseworthy—and there is—then let me think in such a way that that is God’s verdict upon my thinking. I want a virtuous mind. I want praiseworthy thinking.

The psalmist expressed this desire in Psalm 19:14 when he wrote:

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.”⁸

Let my words and my thoughts, what goes on in my thoughts, what goes on in my heart, let it be acceptable to you. What motivates me in the area of my thinking must be this. My mind must please God. My mind must please God.

Now I say, again, this is a neglected area in the lives of many believers. We think about how our behavior pleases or displeases God. But do we think about how our mind pleases or displeases God? My mind must please God. But it is not just a desire. You see, it is also a matter of authority. My mind must obey God, because he gives us an imperative here when he says in verse eight:

“...think about these things.”⁹

And what he is talking about is not just an occasional consideration of these things. Occasionally think about true things, honorable things, lovely things, just things. No. This is to be what my mind is focused on habitually. This is to be what characterizes my thinking and it is a commandment. To think this way is to obey God. To choose not to think this way is to disobey God. We are commanded, you see, to watch over our thinking. In fact, the Bible says we are to watch over our hearts with all diligence.

Proverbs 4:23.

“Keep your heart with all vigilance, for from it flow the springs of life.”¹⁰

I mean your whole life is flowing out of your mind. Everything about your life flows out of your thinking and so the Lord tells us, he commands us here. You meditate on these things, true things, honorable things, lovely things, just things, holy things, commendable things. You, believer, you meditate on these things.

I want my mind to please God and that means my mind must obey God.

There is an old computer saying: Garbage in, garbage out. What you put into your mind comes out in your life. And that means we must be choosy with our thinking, discerning with what we do with our brain, which leads to another thought and that is I have got to realize something. My mind must please God which means my mind must obey God. I

⁸ Psalm 19:14.

⁹ Ibid.

¹⁰ Proverbs 4:23.

have got to really take note of this. My mind is being put on display. Am I obeying this? Well, here is the test. What does your life look like?

The fruit of your life will tell you the story. Take a look at the fruit of your life and you will find out where your mind has been.

Jesus said, Matthew 12:34:

You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned.¹¹

How can that be a just standard that we would be examined by our words? Because words don't just come out of nowhere? Words come out of a treasure. And not only do words come out of a treasure house, but so do deeds, adulteries and fornications and all these things. The Lord Jesus said it comes out of the heart which is to say the central control region of our life. It is not just our affections. It is how we think. This is where our life is flowing from.

If you want to see someone's brain, if you want to see someone's mind, look at their life. Listen to their words. But do you... am I being faithful to examine our own selves in this area? Do we want our minds to please the Lord? Do we understand that our minds must obey the Lord? Therefore, let me be honest about what is going on in my life and examine my thinking in light of the fruit.

Now let me finish this morning with this. Four things. First of all, obedient thinking manifests salvation. Believers will be characterized by changed minds, minds that are taking on more and more of the likeness of the Lord Jesus. We have been given the mind of Christ. We have the capacity to think God's thoughts now after him, because he has redeemed us, saved us. We have the capacity to explore the depths of the Word of God and the depths of the person of Christ. And the evidence that you really have that access, the evidence that you really have that life is that your mind is being changed.

Romans 12:2 tells us or one and two tells us not to be conformed to this world, but to be transformed? By the renewing of your mind.

Romans eight puts it this way, verse five.

“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 set their minds on the things of the Spirit.”¹²

¹¹ Mathew 12:34-37.

¹² Romans 8:5.

Now let me just stop there and inform you about something. In Romans eight he is not talking about believers either living a life where we choose the flesh or choose the Spirit. Now, he is describing two categories of humanity. You have those who are in the flesh. They don't have the Spirit of God. And you have those who are in the Spirit. They have the Spirit of Christ. You have those who are lost. You have those who are saved. You have those who have not trusted Christ and those who truly know him. These are the two categories. And he is telling us in Romans eight that you can know those who are still in the flesh because where is their mind at? It is set on fleshly things. This is what habitually characterizes them. You can know those who are in the Spirit, because they set their minds on the things of the Spirit.

The next statement, verse six:

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.¹³

So is my mind desiring the things that would please God? Capable of receiving the things that would please God, flowing out in a life that is aimed at pleasing God. Or am I someone who is thinking in spirit and attitudes and words and behavior, all of it gives the evidence that I am an earth bound individual with no true knowledge of God, with no true hope of heaven. My life is giving the evidence that I don't have spiritual life at all.

Do you agree with the Word of God not just from the standpoint of the reliability of its facts, whether you agree with the Word of God in terms of your passions and desires? This is a real test, because there are people who will agree that the Bible is true, but have no real desire to live out what the Bible teaches. Obedient thinking manifests salvation.

Second, obedient thinking requires the will to be discerning. Now I am talking to believers. If we are going to live out this commandment in Philippians 4:8, here is what it means. I must desire. I must want to be discerning about what I think about. I have got to have the will to do that.

In many ways I have a lot of compassion for the young generation coming up right now because I honestly believe that this generation of humanity is faced with more of an assault on the mind than any generation that has preceded it, just by virtue of the power of media. Everything we are exposed to with respect to television and radio if anybody even listens to that anymore and all the stuff you can get on then internet and all the stuff that you are exposed to when you don't even want to be exposed to it. Billboards. You can't walk into any store without a monitor there and something being pumped your way constant assault on the mind. Listen. You cannot trust this world to be your filter. It won't be. In fact, if you trust the world to be your filter, your brain is going to be pumped with stuff that is destructive to your soul. You, as a believer, must have the will to take responsibility for your mind. You must take responsibility for your thinking. You

¹³ Romans 8:6-8.

must choose to allow God's Word and God's Spirit to be the filter for your brain. So that you turn things off. You say no to things. You don't go to places on the internet. You don't engage in certain kinds of conversations. You take control of what goes on in your mind.

If you don't have the will to be discerning, you will not obey this commandment. Think on these things.

Third, obedient thinking is required to overcome sin. You cannot overcome your sin issues until you are willing and desiring and see the importance of Jesus being the Lord of your thought life. He is to be the Lord. He is the Lord of every part of the life of the believer. You must acknowledge willfully that he is the Lord of your thought life. To ask God to help you overcome an area of specific sin while you live a life of undisciplined thinking is to be hypocritical in what you are asking God to do no matter what the scenario is. You have an anger problem and you are asking God to help you with your anger problem. Well, my friend, you can trace your anger problem to the way that you think. And so I must allow the Lord to change the way that I think. I must allow his Word to revolutionize my thinking and in that way God will impart to me the grace I need, the help I need in Christ to overcome that specific area of sin.

And can I just say? You have to be prepared to deal with your sin radically. Jesus said, "If your eye offends you, pluck it out. If your hand offends you, cut it off."

He is not talking in literal terms, is he? No. But he is speaking in radical terms, isn't he? I mean, if you know you have a sin issue in a particular area, you must take radical action so that you don't fall into those areas of sin.

Finally, we have said this already, but I just want to wrap this up this morning by stressing it. Obedient thinking means allowing God's Word to richly dwell in your life. The Word of God in the hand of the Spirit of God with a humble submissive heart, that is the key.

I want you to look at Colossians three. We are going to finish with this, Colossians three. We are just going to read this together. Colossians three verse one.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory.

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming.¹⁴

¹⁴ Colossians 3:1-6.

Can I just say this? The world wants to take all these things and treat them like it is no big deal. God says these things represent reasons for his everlasting judgment. We won't deal with these things if we don't see them to be as serious as God says that they are.

Verse seven.

In these you too once walked, when you were living in them.

But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.¹⁵

This is something that has actually happened. He is not telling us put off the old man. The old man has been put off. I am not who I was in Adam. I am now a new man in Jesus Christ. And, as a result of being made a new man, having new life, then I am to choose in accordance with who I am. And this new self is being renewed in knowledge. You see, it involves my thinking. This new man is being renewed in knowledge after the image of its creator, verse 11.

Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.¹⁶

This is how we are meant to live. And this is the life of peace.

Is there any excellence? Is there anything worth of praise? Let your mind dwell on these things. And the Church would say amen.

Let's bow together.

Our Father in heaven, we thank you for your Word and the commandment that we have received this morning. I pray for anyone in this room who doesn't have the life of Christ

¹⁵ Colossians 3:7-10.

¹⁶ Colossians 3:11-17.

and their minds tells that story and their words and their heart and their life tells that story. I pray that this morning they might be awakened from their slumber, they might be awakened from the dead and won to Jesus for life understanding that he is your Son, that he lived a sinless life on this earth and gave his life on the cross and was raised from the dead that he might save sinful people. Lord, I pray for the sinner in this room who doesn't know your Son. May they today turn from their sin to receive life in Christ? And then I pray for myself and my brothers and sisters. Lord, let us receive this Word this morning and take responsibility for our thinking and may we allow our minds to dwell only on that which is acceptable to you. Let the words of our mouths and the meditations of our hearts be acceptable in your sight, oh Lord. We pray in Jesus' name. Amen.