

**WELCOME!**

We are glad you are joining us.



**May 25, 2025**

**Text: Philippians 4:4-9**

**Prayer is Vulnerability**

Worship Team led by Micah Dillon

Message by Karl Helvig

**The Voices:**

Kind or Cruel

Truthful or Deceptive

Centered or Scattered

Compassionate or Condemning

Empowering or Paralyzing

**Which voice are you listening to? Can we influence what these voices say—or change the power they have over us?**

Scattered thoughts, contradictory pressures, paralyzing uncertainty.

Anxiety: a division of the inner self.

**What do we do with these divisive and destructive voices in our minds?**

“Don’t be anxious.” “Rejoice, request, give thanks.” “Set your mind.”

**Do not be anxious about anything.**

He’s not saying, “Shame on you for being anxious.” He’s saying, “Let’s acknowledge it—and let’s talk about what to do with it.”

Can I name what’s really going on inside me? Can I admit the power of the words of my inner voice?

**Paul’s Healing Practices for Fractured Minds**

*Rejoice* in the Lord always.

Let your *gentleness* be evident to all.

In every situation, by *prayer* and petition,

With *thanksgiving*, present your requests to God.

**Prayer is Vulnerability.**

When we are vulnerable with God, God is powerful for us.

Because prayer isn’t just reactive—it’s formational.

If you want to change the voices in your head, change what you feed them.

Prayer is how we curate the playlist in our mind.

## Your Move

Interrupt anxiety with rejoicing, asking, and thanksgiving.

Take Inventory of your thoughts.

Flood your mind with the good.

## Study Notes

In **Philippians 4:8**, Paul writes:

*“Whatever is true... think about (λογίζεσθε) such things.”*

### From Greek Thought to Pauline Theology

**Classical Greek:** In secular usage, *logizomai* referred to logical, rational calculation—used in philosophy (e.g., Plato) to mean non-emotional, objective thinking, and in commerce to mean *reckoning accounts*. **LXX (Septuagint):** The term began to carry emotional and relational overtones when used to translate Hebrew words like *hāšab* (“to account, devise, regard”). It could describe: Planning evil (e.g., Micah 2:1), Assigning value or meaning to a person or action (“to regard as”), Or attributing righteousness (e.g., Genesis 15:6: “It was counted to him as righteousness”). Paul inherits both strands—Greek rationality and Hebrew relational evaluation—but transforms the term in light of the gospel.

### In Philippians 4:8 – Ethical Discernment Rooted in the Gospel

Paul’s call to “*logizesthe*” these virtues is not a call to cold logic or abstract reflection, but to **spiritually and ethically attuned discernment**.

It is **deep, reflective evaluation**—not just thinking *about* good things but *accounting them as worthy and shaping one’s life accordingly*. In the **LXX background**, *logizomai* often has a volitional and emotional flavor—to **consider something in a way that changes how you live**. In this passage, it’s an **active mental discipline**: choosing to reflect on what is good, honorable, just, pure, etc., in order to **live in step with the peace of God** (vv. 7, 9).

### Not Abstract Principle, But Response to Salvation

For Paul, especially in Philippians, *logizomai* is not mere cognitive function—it is **faithful reasoning in response to Christ**. Philippians 4:8 comes after exhortations to rejoice, be gentle, and pray instead of worry. So, this reflective act is **part of spiritual formation**: It is a **practice of aligning one’s mental life with the peace of God**, And a **community-building activity**, forming shared values that express life in Christ.

### A Pattern of Christlike Thinking

Paul uses *logizomai* elsewhere in Philippians (e.g., **3:13**) to describe how he evaluates his own status—not as having attained perfection, but pressing on in Christ. Thus, *logizomai* in 4:8 connects to a **Christ-shaped mindset** (cf. Phil. 2:5) that assesses reality not by cultural prestige, anxiety, or emotion, but by the **truth and beauty made known in Christ**.

### Conclusion: A Call to Mental Worship

When Paul says “*λογίζεσθε*”, he is **not just telling us to think positively**. He is summoning believers to **reflect deeply, attentively, and worshipfully**, giving sustained mental attention to what aligns with God’s peace and kingdom. This kind of reckoning forms habits of the heart that shape Christian life and community.