

## Good Thinking - Part 10 – Moderation

### Philippians 4

<sup>5</sup> Let your moderation be known unto all men. The Lord is at hand.

Moderation – [NT:1933](#) ἐπιεικῆς **epieikes** (ep-ee-i-kace'); from [NT:1909](#) and [NT:1503](#); appropriate, i.e. (by implication) mild:

**KJV** - gentle, moderation, patient.

...from – [NT:1909](#) ἐπί **epi** (ep-ee'); a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution [with the genitive case], i.e. over, upon, etc.; of rest (with the det.) at, on, etc.; of direction (with the accusative case) towards, upon, etc.:

**KJV** - about (the times), above, after, against, among, as long as (touching), at, beside, <sup>x</sup> have charge of, (be-, [wherefore-]), in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of), over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or fig)

...and from – [NT:1503](#) εἶκω **eiko** (i'-ko); apparently a primary verb [perhaps akin to [NT:1502](#) through the idea of faintness as a copy]; to resemble: **KJV** - be like.

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### Philippians 4

<sup>6</sup> Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Careful – [NT:3309](#) μεριμνάω **merimnao** (mer-im-nah'-o); from [NT:3308](#); to be anxious about: **KJV** - (be, have) care (-ful), take thought.

...from – [NT:3308](#) μέριμνα **merimna** (mer'-im-nah); from [NT:3307](#) (through the idea of distraction); solicitude: **KJV** - care.

Prayer – [NT:4335](#) προσευχή **proseuche** (pros-yoo-khay'); from [NT:4336](#); prayer (worship); by implication, an oratory (chapel):

**KJV** - <sup>x</sup> pray earnestly, prayer.

Supplication – [NT:1162](#) δέησις **deesis** (deh'-ay-sis); from [NT:1189](#); a petition:

**KJV** - prayer, request, supplication.

Thanksgiving – [NT:2169](#) εὐχαριστία **eucharistia** (yoo-khar-is-tee'-ah); from [NT:2170](#); gratitude; actively, grateful language (to God, as an act of worship): **KJV** - thankfulness, (giving of) thanks (-giving).

...from – [NT:2170](#) εὐχάριστος **eucharistos** (yoo-khar'-is-tos); from [NT:2095](#) and a derivative of [NT:5483](#); well favored, i.e. (by implication) grateful: **KJV** - thankful.

Requests – [NT:155](#) αἴτημα **aitema** (ah'-ee-tay-mah); from [NT:154](#); a thing asked or (abstractly) an asking: **KJV** - petition, request, required.

Known – [NT:1107](#) γνωρίζω **gnorizo** (gno-rid'-zo); from a derivative of [NT:1097](#); to make known; subjectively, to know:

**KJV** - certify, declare, make known, give to understand, do to wit, wot.

### Titus 3

<sup>8</sup> This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be **careful** to maintain good works. These things are good and profitable unto men.

## Good Thinking - Part 10 – Moderation

### Philippians 4

<sup>7</sup> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Peace – [NT:1515](#) εἰρήνη **eirene** (i-ray'-nay); probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity:

**KJV** - one, peace, quietness, rest, + set at one again.

Passeth – [NT:5242](#) ὑπερέχω **huperecho** (hoop-er-ekh'-o); from [NT:5228](#) and [NT:2192](#); to hold oneself above, i.e. (figuratively) to excel; participle (as adjective, or neuter as noun) superior, superiority:

**KJV** - better, excellency, higher, pass, supreme.

Understanding – [NT:3563](#) νοῦς **nous** (nooce); probably from the base of [NT:1097](#); the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication meaning: **KJV** - mind, understanding.

Minds – [NT:3540](#) νόημα **noema** (no'-ay-mah); from [NT:3539](#); a perception, i.e. purpose, or (by implication) the intellect, disposition, itself:

**KJV** - device, mind, thought.

...from – [NT:3539](#) νοιέω **noeo** (no-eh'-o) or noieo (noy-eh'-o); from [NT:3563](#); to exercise the mind (observe), i.e. (figuratively) to comprehend, heed: **KJV** - consider, perceive, think, understand.

Hearts – [NT:2588](#) καρδία **kardia** (kar-dee'-ah); prolonged from a primary kar (Latin, cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: **KJV** - (+broken-) heart (-ed).

### Ephesians 3

<sup>19</sup> And to **know** the love of Christ, which **passeth knowledge**, that ye might be filled with all the fulness of God.

## Good Thinking - Part 10 – Moderation

### Philippians 4

<sup>9</sup>Those things, which ye have both learned, and received, and heard, and seen in me, **do**: and the God of peace shall be with you.

Learned – [NT:3129](#) μανθάνω **manthano** (man-than'-o); prolongation from a primary verb, another form of which, matheo, is used as an alternate in certain tenses; to learn (in any way): **KJV** - learn, understand.

Received – [NT:3880](#) παραλαμβάνω **paralambano** (par-al-am-ban'-o); from [NT:3844](#) and [NT:2983](#); to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn: **KJV** - receive, take (unto, with).

...from – [NT:3844](#) παρά **para** (par-ah'); a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]):

**KJV** - above, against, among, at, before, by, contrary to, <sup>x</sup> friend, from, + give [such things as they], + that [she] had, <sup>x</sup> his, in, more than, nigh unto, (out) of, past, save, side ... by, in the sight of, than, [therefore-], with. In compounds it retains the same variety of application.

...and from – [NT:2983](#) λαμβάνω **lambano** (lam-ban'-o); a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas [NT:1209](#) is rather subjective or passive, to have offered to one; while [NT:138](#) is more violent, to seize or remove]):

**KJV** - accept, + be amazed, assay, attain, bring, <sup>x</sup> when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

Heard – [NT:191](#) ἀκούω **akouo** (ak-oo'-o); a primary verb; to hear (in various senses):

**KJV** - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

**...If you follow after Good Thinking...**

## Good Thinking - Part 10 – Moderation

### Philippians 4

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Finally – [NT:3063](#) λοιπόν **loipon** (loy-pon'); neuter singular of the same as [NT:3062](#); something remaining (adverbially):

**KJV** - besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

True – [NT:227](#) ἀληθής **alethes** (al-ay-thace'); from [NT:1](#) (as a negative particle) and [NT:2990](#); true (as not concealing): **KJV** - true, truly, truth.

Honest – [NT:4586](#) σεμνός **semnos** (sem-nos'); from [NT:4576](#); venerable, i.e. honorable: **KJV** - grave, honest.

Just – [NT:1342](#) δίκαιος **dikaïos** (dik'-ah-yos); from [NT:1349](#); equitable (in character or act); by implication, innocent, holy (absolutely or relatively):

**KJV** - just, meet, right (-eous).

Pure – [NT:53](#) ἀγνός **hagnos** (hag-nos'); from the same as [NT:40](#); properly, clean, i.e. (figuratively) innocent, modest, perfect: **KJV** - chaste, clean, pure.

...from – [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

### Hebrews 10

<sup>22</sup> Let us draw near with a **true** heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with **pure** water.

### Proverbs 15

<sup>30</sup> The light of the eyes rejoiceth the heart: and a **good report** maketh the bones fat.

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Philippians 4 (*cont*)

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Lovely – [NT:4375](#) προσφιλῆς **prospheiles** (pros-fee-lace'); from a presumed compound of [NT:4314](#) and [NT:5368](#); friendly towards, i.e. acceptable:

**KJV** - lovely.

...from – [NT:4314](#) πρὸς **pros** (pros); a strengthened form of [NT:4253](#); a preposition of direction; forward to, i.e. toward (with the genitive case the side of, i.e. pertaining to; with the dative case by the side of, i.e. near to; usually with the accusative case the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated):

**KJV** - about, according to against, among, at, because of, before, between, ([where-]) by, for, <sup>x</sup>at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), <sup>x</sup>together, to ([you]) -ward, unto, with (-in). In comparison it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

...and from – [NT:5368](#) φιλέω **phileo** (fil-eh'-o); from [NT:5384](#); to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while [NT:25](#) is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as [NT:2309](#) and [NT:1014](#), or as [NT:2372](#) and [NT:3563](#) respectively; the former being chiefly of the heart and the latter of the head); specifically, to kiss (as a mark of tenderness): **KJV** - kiss, love.

Good report – [NT:2163](#) εὐφημος **euphemos** (yoo'-fay-mos); from [NT:2095](#) and [NT:5345](#); well spoken of, i.e. reputable: **KJV** - of good report.

...from – [NT:2095](#) εὖ **eu** (yoo); neuter of a primary **eus** (good); (adverbially) well: **KJV** - good, well (done).

...and from – [NT:5345](#) φήμη **pheme** (fay'-may); from [NT:5346](#); a saying, i.e. rumor ("fame"): **KJV** - fame.

Virtue – [NT:703](#) ἀρέτη **arete** (ar-et'-ay); from the same as [NT:730](#); properly, manliness (valor), i.e. excellence (intrinsic or attributed):

**KJV** - praise, virtue.

Praise – [NT:1868](#) ἔπαινος **epainos** (ep'-ahee-nos); from [NT:1909](#) and the base of [NT:134](#); laudation; concretely, a commendable thing: **KJV** - praise.

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### Philippians 4 (cont)

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Think – [NT:3049](#) λογίζομαι **logizomai** (log-id'-zom-ah-ee); middle voice from [NT:3056](#); to take an inventory, i.e. estimate (literally or figuratively):

**KJV** - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

...from – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ): **KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### 2 Corinthians 6

<sup>1</sup> We then, as **workers together** with him, beseech you also that ye receive not the grace of God in vain.

<sup>2</sup> (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, **now is the accepted time**; behold, **now is the day of salvation**.)

<sup>3</sup> **Giving no offence** in any thing, **that the ministry be not blamed**:

<sup>4</sup> But in all things **approving ourselves** as the ministers of God, in much **patience**, in **afflictions**, in **necessities**, in **distresses**,

<sup>5</sup> In **stripes**, in **imprisonments**, in **tumults**, in **labours**, in **watchings**, in **fastings**;

<sup>6</sup> By **pureness**, by **knowledge**, by **long suffering**, by **kindness**, by the Holy Ghost, **by love unfeigned**,

<sup>7</sup> By the **word of truth**, by the **power of God**, by the **armour of righteousness** on the right hand and on the left,

<sup>8</sup> By **honour** and dishonour, by evil report and **good report**: as deceivers, and yet **true**;

<sup>9</sup> As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

<sup>10</sup> As sorrowful, yet always rejoicing; as poor, yet making many rich; **as having nothing**, and **yet possessing all things**.

### Proverbs 16

**3 Commit thy works unto the LORD, and thy thoughts shall be established.**