

Are You A Team Player?

Philippians 2:2-8; 3:20-21; 4:8-9

How could your job be a better place to work?

Possible Answers:

- **Management could treat everyone the same.**
- **They could get me more staff or help.**
- **They could divvy up responsibilities.**
- **They could offer more training or education.**
- **They could get better equipment.**

Did you have anything on the list about you changing your attitude?

What Does The Bible Say?

2 Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one mind and purpose. (Philippians 2:2 NLT)

We are to get along with each other and be a team.

3 Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourselves. 4 Don't look out only for your own interests, but take an interest in others, too.

(Philippians 2:3–4 NLT)

Paul says to always begin with yourself to become a better team.

How to stop trying to impress others

- **Understand that you are God's child.**
- **Desire His approval more than other people's.**
- **Appreciate how God has wired you.**
- **Help other people succeed.**

● **Understand that life is not a competition.**

5 You must have the same attitude that Christ Jesus had.

6 Though he was God, he did not think of equality with God as something to cling to. 7 Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being. When he appeared in human form, 8 he humbled himself in obedience to God and died a criminal's death on a cross. (Philippians 2:5–8 NLT)

You need to come off your throne like Jesus.

20 I have no one else like Timothy, who genuinely cares about your welfare. 21 All the others care only for themselves and not for what matters to Jesus Christ. (Philippians 2:20–21 NLT)

When you care for others, you get to the heart of Christ.

How Can You Obey?

8 And now, dear brothers and sisters, one final thing. Fix your thoughts on what is true, and honorable, and right, and pure, and lovely, and admirable. Think about things that are excellent and worthy of praise. (Philippians 4:8 NLT)

Six thought patterns:

“What is true,” Christians know God’s Word is truth (John 17:17).

“What is honorable” signifies personal moral excellence that is dignified and worthy of honor.

“What is right” is defined by the character of God.

“What is pure” is not limited to sexual purity but extends to all areas of moral virtue in thought, speech, and actions.

“What is lovely” includes what is morally and aesthetically pleasing— all that is beautiful in creation and human lives.

“What is admirable” refers to the kind of conduct spoken of highly by other people.

Elevated thinking produces elevated behavior.

9 Keep putting into practice all you learned and received from me—everything you heard from me and saw me doing. Then the God of peace will be with you. (Philippians 4:9 NLT)

Who are you learning from, and who are you teaching?

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves

has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Additional Notes:

This week's Deep Dive Into the Bible is inspired from Michael S. Heiser, *I Dare You Not to Bore Me with the Bible*, ed. John D. Barry and Rebecca Van Noord (Bellingham, WA: Lexham Press; Bible Study Magazine, 2014), 104–105.

Additional Notes:

Scripture used in Tough Questions:

18 Christ suffered for our sins once for all time. He never sinned, but he died for sinners to bring you safely home to God. He suffered physical death, but he was raised to life in the Spirit.

19 So he went and preached to the spirits in prison—20 those who disobeyed God long ago when God waited patiently while Noah was building his boat. Only eight people were saved from drowning in that terrible flood. 21 And that water is a picture of

baptism, which now saves you, not by removing dirt from your body, but as a response to God from a clean conscience. It is effective because of the resurrection of Jesus Christ.

22 Now Christ has gone to heaven. He is seated in the place of honor next to God, and all the angels and authorities and powers accept his authority.

Tyndale House Publishers, Holy Bible: New Living Translation (Carol Stream, IL: Tyndale House Publishers, 2015), 1 Pe 3:18–22.

5 So I want to remind you, though you already know these things, that Jesus first rescued the nation of Israel from Egypt, but later he destroyed those who did not remain faithful. 6 And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged. God has kept them securely chained in prisons of darkness, waiting for the great day of judgment.

Tyndale House Publishers, Holy Bible: New Living Translation
(Carol Stream, IL: Tyndale House Publishers, 2015), Jud 5–6.

8 That is why the Scriptures say, “When he ascended to the heights, he led a crowd of captives and gave gifts to his people.”

9 Notice that it says “he ascended.” This clearly means that Christ also descended to our lowly world. 10 And the same one who descended is the one who ascended higher than all the heavens, so that he might fill the entire universe with himself.

Tyndale House Publishers, Holy Bible: New Living Translation
(Carol Stream, IL: Tyndale House Publishers, 2015), Eph 4:8–10.

4 In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

Tyndale House Publishers, Holy Bible: New Living Translation
(Carol Stream, IL: Tyndale House Publishers, 2015), Ge 6:4.

19 Jesus said, “There was a certain rich man who was splendidly clothed in purple and fine linen and who lived each day in luxury. 20 At his gate lay a poor man named Lazarus who was covered with sores. 21 As Lazarus lay there longing for scraps from the rich man’s table, the dogs would come and lick his open sores.

22 “Finally, the poor man died and was carried by the angels to sit beside Abraham at the heavenly banquet. The rich man also died and was buried, 23 and he went to the place of the dead. There, in torment, he saw Abraham in the far distance with Lazarus at his side.

24 “The rich man shouted, ‘Father Abraham, have some pity! Send Lazarus over here to dip the tip of his finger in water and cool my tongue. I am in anguish in these flames.’

25 “But Abraham said to him, ‘Son, remember that during your lifetime you had everything you wanted, and Lazarus had nothing. So now he is here being comforted, and you are in anguish. 26 And besides, there is a great chasm separating us. No one can cross over to you from here, and no one can cross over to us from there.’

27 “Then the rich man said, ‘Please, Father Abraham, at least send him to my father’s home. 28 For I have five brothers, and I want him to warn them so they don’t end up in this place of torment.’

29 “But Abraham said, ‘Moses and the prophets have warned them. Your brothers can read what they wrote.’

30 “The rich man replied, ‘No, Father Abraham! But if someone is sent to them from the dead, then they will repent of their sins and turn to God.’

31 “But Abraham said, ‘If they won’t listen to Moses and the prophets, they won’t be persuaded even if someone rises from the dead.’ ”

Tyndale House Publishers, Holy Bible: New Living Translation (Carol Stream, IL: Tyndale House Publishers, 2015), Lk 16:19–31.

Explore:

On his second missionary journey Paul visited Philippi. Through his ministry there several people trusted Christ as their Savior. Some of these were Lydia and her family and the Philippian jailer and his family (Acts 16:14–34).

Soon after Paul’s visit a local church was established in Philippi. The church helped the apostle in different ways so this epistle was written to acknowledge their help, as well as to help them.

Philippians is personal and practical in its tone and teaching.

Paul emphasized the need for believers to rejoice in Christ.

“Joy” (chara) is used four times (Phil. 1:4, 25; 2:2; 4:1);

“rejoice” (chairō) occurs eight times (1:18 [twice]; 2:17–18; 3:1,

4:4 [twice], 10); and “glad” occurs thrice (2:17–18, 28). (In 1:26

the word “joy” is a different Gr. word; there it is the word

“glad,” “boast,” or “glory,” [kauchēma], which also occurs in

2:16 and 3:3.) Paul wrote frequently in this epistle about the

mind of a child of God. One’s manner of life is truly a reflection

of what occupies his mind.

Robert P. Lightner, “Philippians,” in *The Bible Knowledge*

Commentary: An Exposition of the Scriptures, ed. J. F.

Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985),

646–647.

Explore:

The Date of the Epistle

Paul was in bondage when he wrote Philippians. But all do not agree which imprisonment he was experiencing when he wrote the book. Most believe he was in Rome at the time; some suggest he was in Caesarea; and a few argue for Ephesus.

The Scriptures give no clear indication of any imprisonment in Ephesus. As for Caesarea, Paul was confined there for two years, but imminent martyrdom is not suggested in the account which describes this confinement (Acts 23–24). His reference to the palace guard (Phil. 1:13) as well as his concern about facing possible death (vv. 20–26) argue for his writing from Rome. The date of the writing would then be a.d. 61 or 62.

Robert P. Lightner, “Philippians,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F.

Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 646–647.

Explore:

Since Ephesians gives no hint of his release from prison, as do Philippians (1:19–26) and Philemon (v. 22), it is reasonable to think that he wrote it in the early part of his stay, or about AD 60. This would have been when Paul was kept under guard in rental quarters (Acts 28:30). Following his release he traveled, wrote 1 Timothy and Titus, was arrested again, wrote 2 Timothy, and was martyred in Rome.

Harold W. Hoehner, “Ephesians,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F.

Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 614.

Explore:

Because mankind is damaged by sin, we think in ways that are often contrary to God's purposes for us and for the world. Only when we learn to think like Christ will we become more like Him.

Thinking Like Christ Means Daily Offering Ourselves to God as Living Sacrifices (Romans 12:1-2)

Having spent eleven chapters in Romans laying out the justice, wisdom, holiness, love, and faithfulness of God set on full display in the salvation of undeserving sinners, Paul appealed to his readers based on those mercies he had been speaking of. He urged them to present themselves to God as a living sacrifice as Christ did (Romans 12:1). Consider four observations about that type of submission.

First, it is willing submission. God designed it so that we must submit to His saving work. Worshipers of God must come

willingly to God in order to have the relationship He designed for them to experience with Him in salvation.

Second, it is worshipful submission. Having submitted to God's will, God's people live as testimonies of God's saving power.

Our lives serve as a kind of commercial for salvation. Some people seek a salvation that does not involve change, but walking closely with Christ involves a total surrender to God's agenda.

That surrender is a testimony to the world of God's worth to us.

It shouts to the world that we have found in Christ the richest of all treasures, the loveliest of all loves, and the greatest of all

Kings.

Some of our worship involves praying, preaching, or singing.

Our obedience and submission to God, however, do more than anything else to display the overwhelming value of Christ. Paul called this surrender a living sacrifice. Anyone can kill a sheep, but only worshipers submit. He clarified that this was holy and

acceptable to God. Willing submission to the Lordship of Christ is the single greatest act of worship we can render to Him (Romans 12:1b).

Third, submission to God is a countercultural submission.

Following Christ as He demands will put us at odds with the world because He will shape us instead of the culture around us shaping us. As God's living sacrifices, we are no longer to be conformed or squeezed into the mold of this world (Romans 12:2a). The world does not mind certain kinds of individuality, but the line is often drawn when that difference demands allegiance to Christ. History tells the stories of men and women of God whose living sacrifice to Christ caused them to become dying sacrifices at the hands of rulers and unbelievers.

Some believers wish to have the promised salvation of God but curry favor with the culture at the same time. It is right that we live at peace with everyone we can, but there comes a time

when the world sets itself against the things of God. Believers are called to live countercultural lives, not for the sake of being odd, but for the purpose of displaying our love for God's ways above those of the world.

Fourth, it is transformative submission. Submission to God will ultimately change us. The power of Christ will renew our minds and our character so that we become different people than we were without Him. The change, like that of a caterpillar emerging from its cocoon, is gradual and total. Paul challenged his Roman readers to be transformed by the renewing of their minds (Romans 12:2). God's purpose in salvation is more than keeping us out of the torments of Hell. It includes changing our way of life and thought to match His. In order to live differently, we must think differently. People can alter their actions out of fear in order to avoid embarrassment or punishment, but their thoughts define who they really are. God transforms His people

in such a way that our desires, patterns of thought, and habits shift to reflect the character of Christ.

God's people must experience this transformation or we will fail to show the love and character of Christ to the world that watches us. The Spirit of God is the most important agent of change. Like a master carpenter walking into a run-down house for a renovation, the Spirit takes up residence in our lives, throwing away the old and constructing the new. The Word of God is the primary tool of this Spirit-guided renovation project. The Bible reveals to us what God has done, how God thinks, and what God expects of us. Also, the Spirit of God uses the influence of other believers to teach us and hold us accountable to this new way of life. Mature believers help train new believers in the ways of God.

Explore:

Notice two important words in Romans 12:2. The first is conformed. This idea is one of fitting a mold, the way one would make a plaster cast or form jello into a favorite shape. When we conform to the world, we fit whatever shape it decides. The other word is transformed. This is the same root that gives us the word metamorphosis. Much like a caterpillar changes form into a butterfly, the unregenerate person changes into a new creation.

Explore:

Thinking Like Christ Means Putting Others Ahead of Ourselves

(Philippians 2:3-8)

As we grow to become more like Jesus, we discover that He considered the needs of others as more important than His own comfort. Three essential views of reality will help us understand the mind of Christ.

First, Christ-minded people possess a realistic view of

themselves. We should remember we are sinners and our sin required that Jesus intervene for us. Learning to think like Christ demands that we understand who we are without Christ. Paul admonished the Philippians not to act out of selfishness or conceit (Philippians 2:3). Unfortunately, most people live with these problematic vices at the center of their motivations. Before we can change, we must see what needs to be changed. Paul referred to this realistic view of oneself when he instructed us not to think more highly of ourselves than we should (Romans 12:3).

Realizing our sinfulness is like receiving a diagnosis from the doctor; while the news is not fun to hear, at least we know what is wrong and what must be done. John explained to his readers that if we confess our sins, God will forgive us and cleanse us from all unrighteousness. If we claim we have not sinned, we reject the authority of God's Word and make Him out to be a liar

(1 John 1:9-10). Denial of our condition does nothing but blind us to its cure.

Second, when we think like Jesus we see other people as God sees them. People are precious to God, even with all their flaws.

We can be sure of two facts about any person on the face of the globe. First, they bear in their person the image of God. This was God's design for humanity from the beginning (Genesis 1:27). Second, they have sinned against God. Paul wrote that all have sinned and fall short of God's perfect standard (Romans 3:23). No matter their ethnicity, nationality, gender, or religion, all people share these two traits with us. When we understood that we were guilty people standing in need of God's mercy, we were glad to receive God's goodness that we did not deserve.

Should not we, the recipients of grace, treat others with the same grace that God showed us?

Third, Christ set an example for us by thinking of the needs of others ahead of His own. Our burning desire should be to become like Jesus, and this selfless love is one of the core traits of His life and ministry. We may best construct a proper view of our- selves and others by viewing Christ in His brilliance and glory. No passage explains the mind of Christ better than Philippians 2:3-8.

No one was more opposite the world's mindset than Christ. Three facts in Christ's work commend themselves to us for imitation. First, Jesus placed love for others over His own comfort. Second, He took on the role of a servant. Third, He endured the pain that had to be experienced in order to preserve those He loved.

When those around us witness these traits in us they will see the love of Christ in us. The best thing we can do for those around

us is to become more like Jesus. We are most like Him when we are putting others ahead of our own interests.

Explore:

Thinking Like Christ Means Focusing on What Is Good, Right, and Honorable (Philippians 4:8-9)

While important, it is not enough to just avoid putting bad information and images in our minds; we must also learn and focus on things that are pure and Christ-like. Two ideas aid us in this process.

First, those with the mind of Christ choose to think about what is good and pure and excellent (Philippians 4:8). This helps them think like Christ does. True to the old adage, Garbage in, garbage out, those who fill their minds with the waste of this world will have difficulty centering their thoughts on the things of God. The attractions of entertainment, social media, and career status do not contain the spiritual protein necessary to

build Christ-minded people.

Paul wanted believers to fill their minds with material of the highest moral and intellectual quality so their minds would be well trained for the things of God. We do this primarily through learning God's Word. This kind of effort shaves the world's distractions from our minds so that we will think and live more like Christ.

Second, Christ-minded people also practice the truths and principles they discover. God not only demands that we think pure thoughts, He also demands that we live pure lives. When a believer develops a mind like that of Jesus, he or she will soon begin to live like Jesus. After teaching how the Philippian believers should think, Paul instructed them to put those principles into action so that the God of peace would be with them (Philippians 4:9). In other words, believers should read and study the Scriptures so the broad content of God's Word begins to fill their minds. Then they can put into action what they are

learning. James understood this relationship between the Word and obedience when he challenged believers to go beyond just hearing what God's Word says. We should put it into practice (James 1:22).

Explore:

This is the simplest self-identification used by Paul in any of his letters, except for the two to Thessalonica. In nine of the thirteen letters (all but here, Philem., and the Th. letters) he identifies himself as an apostle, either using that word alone or along with another identification. Perhaps he did not feel that his apostleship needed to be mentioned to the Philippians.

Only here, in Titus, and in Romans does he use the word servant in the formal opening. This word (Greek *doulos*) referred to the bondslave in Paul's world, totally at his owner-master's disposal. By this word Paul indicates that he (with Timothy) is the property of his Master, Jesus Christ. He does the Lord's bidding.

A few writers have preferred to find the significance of “servants” in the fact that the O.T. sometimes refers to the special servants/prophets of the Lord. This would give the word a “higher” sense as referring to God’s “accredited” spokesmen. But Paul is writing to Gentiles, primarily, and the common Greek use of the word is more probable. Ronald Russell suggests that the phrase “servants of Jesus Christ” is anticipatory: “The meaning of being a servant of Christ and the related experience of suffering are definite themes throughout the letter” (297). See 1:13, 17; 2:7, 17, 22, 25; 3:7, 8, 17; 4:3.

Robert E. Picirilli, “Commentary on the Book of Ephesians and Philippians,” in Galatians through Colossians, ed. Robert E. Picirilli, First Edition., The Randall House Bible Commentary (Nashville, TN: Randall House Publications, 1988), 272.

Explore:

In seven of the thirteen letters there is an “associate writer,” as we might express Timothy’s role here. (The others are 1, 2 Cor., Col., 1, 2 Th., and Philem.) In five of those, Timothy has that honor. I do not mean that Timothy helped dictate the letter or was, like Paul, inspired. Furthermore, in this letter Paul does not use “we” (as in some other letters), but “I” throughout.

Philippians is very personal.

Still, considering how sparingly Paul named others with him in these formal openings, the role means more than a mere co-worker present at the time and sending greetings. Paul had other ways of sending greetings from co-workers, usually at the end of his letters. Someone associated with him in the formal opening should be regarded, therefore, as one present at the time, especially interested in and known to the recipients of the letter, and probably one with whom Paul would have discussed the situation at the letter’s destination and what he was writing them. Indeed, he might even have sat in on the session (s) when

the letter was dictated. (There is no reason to think he was the scribe; see Rom. 1:1 and 16:22.)

Robert E. Picirilli, “Commentary on the Book of Ephesians and Philippians,” in Galatians through Colossians, ed. Robert E. Picirilli, First Edition., The Randall House Bible Commentary (Nashville, TN: Randall House Publications, 1988), 272.

Explore:

The anxiety of the Philippians for Paul’s welfare is understandable. His circumstances had changed. No longer was he allowed the relative freedom of living within his own hired house in Rome (Acts 28:16, 23, 30 f.). He had recently come to trial in connection with his appeal to Caesar and was currently in prison awaiting the verdict. The decision, once reached, was beyond appeal; he would either be released or sentenced to death (1:7, 13, 16, 19–26; 2:17). Paul was not deceived about the seriousness of the moment, nor was he unappreciative of his

friends' concern (cf. 4:14). Yet the appropriate response to anxiety was—and remains—a quiet reliance upon God expressed through prayer (1:19; 4:6).

Paul has peace of mind, for behind the troubles that have befallen him he can discern the hand and purpose of God. His altered circumstances had actually served to advance the gospel (12). During the course of his trial it had become known to the whole praetorium guard (Caesar's elite troops) and to all associated with his case that his imprisonment was due to his bold witness for Christ, not for a criminal offense (13).

Moreover, as a direct result of his defense of the gospel, local believers were proclaiming Christ with greater boldness (14).

Their number included slaves and freedmen attached to the emperor's residence (4:22). In this turn of events Paul saw the affirmation of the principle he had expressed earlier in a Letter to Rome: 'In everything God works for good with those who love Him, who are called according to His purpose' (Rom.

8:28). He knew from his experience that the Christian does not live ‘under the circumstances’ but above them!

Arthur E. Cundall et al., *Romans–Revelation, Daily Devotional Bible Commentary* (A. J. Holman Company, 2019), 261–262.

Explore:

This profound thankfulness and love led to specific prayers for the Philippians, as it should for us. Christians shouldn’t just say, “You’re in our thoughts.” We should say, “You’re in our prayers” —and we should mean it! Paul certainly did. His deep, joyful contemplation of the Philippians prompted him to pray for some specific things, things that can only come from God.

First, he prayed that their love would continue to grow and would be characterized by “real knowledge and all discernment” (1:9). I like to picture love like a river. It needs to be guided by the banks of knowledge and discernment. Paul isn’t telling the Philippians to let their love blind them to truth and righteousness

so they end up overlooking sin and compromising holiness.

That's a false interpretation of "love" we often see in the world today. True Christian love is guided by the best interest of others. With true knowledge and discernment, love learns to spot the phony, the wrong, the evil. It learns to "approve the things that are excellent" (1:10). This love, guided by wisdom, will preserve believers in righteousness until "the day of Christ"—the Second Coming, when the Lord Jesus will reward them for faithfulness.

Second, Paul prayed that they would be filled with the "fruit of righteousness" (1:11). Don't confuse this with self-righteousness, personal piety, or self-motivated works. Paul is referring to the righteousness of Christ working in us by the indwelling Holy Spirit to produce fruit in our lives (see Gal. 5:22–23). The result of such good works empowered by God will be "the glory and praise of God" (Phil. 1:11)—not our own praise and glory. Jesus said essentially the same thing: "Let your

light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven” (Matt. 5:16).

What a solid basis for abiding joy! When Paul scanned the ten-year life span of the body of Christ in Philippi, he had every reason to rejoice in confidence, as expressed in thanksgiving, prayer, and praise.

Charles R. Swindoll, *Philippians, Colossians, Philemon*, vol. 9 of Swindoll’s Living Insights New Testament Commentary (Carol Stream, IL: Tyndale House Publishers, Inc., 2017), 20.

Explore:

KEY TRUTHS:

1. Believers Think and Act Humbly, Following the Supreme Example of Jesus.
2. Believers Live Out What God Is Working in Them.

HOW IT FITS: Where This Lesson Fits in the Story of the

Bible: The apostle Paul likely wrote this letter to the Christians in Philippi while under house arrest in Rome, around AD 62.

Paul led the way in obeying Christ's command to take the gospel to all people groups, establishing churches and teaching them to obey Christ's commands.

Explore:

Christianity is about more than going to church and living a good moral life. Being a Christian is about having a vibrant personal relationship with Jesus Christ. Every Sunday School teacher or Bible study leader should want to see each of his or

her learners enter into this relationship—their eternal destiny depends on it. As you work toward this goal, keep the following in mind:

Following Christ is about more than a mere decision; it is about a lifelong relationship. Jesus called us to make disciples, not mere decision-makers. Aim for long-term faith, not momentary emotion.

Salvation is a matter of grace, not works. Our works do not save us (Ephesians 2:8-9), nor do they keep us (Galatians 3:2-6).

Good works are a product of salvation, not a prerequisite to it.

Don't confuse sanctification with salvation. Holiness follows salvation; it doesn't precede it. Don't try to impose "Christian" expectations on men and women who don't know Christ.

- Keep it simple. Being born again is not complicated. Here's a simple way to explain it:

- Acknowledge your sinfulness and your need for a Savior (Romans 3:10, 23).

- Trust in Christ's sacrifice for your sins and in His resurrection (Romans 10:9-10).

Surrender your life to God's transforming power (Romans 12:1-2).

Most of all, remember that your job is to tell the truth in a way others can understand, answer their questions, and give them an opportunity to respond. If you do that faithfully, some will respond and join the band of Christ- followers. When they do,

Heaven will rejoice!

Question 1 of 5

Where do you think Jesus went for the three days between His death and resurrection?

Question 2 of 5

What do you think of this statement, "Our thinking determines our actions." Why do Christians need to let God's Word shape their thinking?

Question 3 of 5

Why is trying to impress other people an unhealthy habit?

Question 4 of 5

Why does having an attitude like Jesus make us better team members? How does that attitude help us take an interest in

others?

Question 5 of 5

How can we think more about what is good, right, and pure and less about what is evil, worthless, and impure?

Besides the Scriptures, what sources of good content have you found that help you fill your mind with what is good, right, and pure?