

# The Power of Our Thoughts

## Introduction

The wisdom writer said in Proverbs 23: 7: “For as he thinks in his heart, so is he. ‘Eat and drink!’ ‘He says to you.’ But his heart is not with you.”

– The act or practice of one that thinks, thoughts. – A way of reasoning; judgment.

Romans 12: 2: “And be not conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

The word **Conformed:** (suschematizo) (soos-khay-mat-id-zoe). Compare “scheme” and “schematic.” Refers to conforming oneself to the outer fashion or outward appearance accommodating oneself to a model or patten. Suschematizo occurs elsewhere in the NT only in I Peter 1: 14, where it describes those conforming themselves to worldly lusts. Even apparent or superficial conformity to the present world system or any accommodation to its ways would be fatal to the Christian life.

## **I). Renewal of the Mind:**

To “renew” is “to renovate” implying a restoration to freshness or to an original state. It intimates the potential of redemption’s power to reinstate features of God’s original intention for humanity and a recovery of many potentialities of the human mind and soul as designed before the Fall.

The “mind” constitutes the intellect or understanding, but also includes all that is described in the word “mind–set,” that is, the feelings and the will. Being “transformed” by the renewal of the mind indicates a literal “change in the for or formulas of thought or being.”

This describes redemption’s provision of power to instill godliness in us—a power that transforms:

- 1). Our thoughts which lead to formulating.
- 2). Our purposes, which proceed to dictate our actions, and thus,
- 3). Our actions become character–determining habits, shaping the life and setting the course for the future.

The path to godly living is not complicated, nor is it energized by the flesh, but it does call the believer to willing submission to the Father’s provision and ways.

## **II). Spiritual Thinking**

Philippians 4: 6 - 8: “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. (6)

And the peace of God, which surpasses all understanding will guard your hearts and minds through Christ Jesus. (7)

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 praise worthy—meditate on these things.” (8)

- 1). **Peace:** eirene (eye - ray - nay) A state of rest, quietness, and calmness; an absence of strife; tranquility. It generally denotes a perfect well-being. Eirene includes harmonious relationships between God and men, men and men, nations and families. Jesus as the Prince of Peace gives peace to those who call upon Him for personal salvation.
- 2). **Thoughts:** dialogismos (dee-al-go-is-moss); Inward reasoning, questioning, consideration, and deliberation; turning thoughts over in the mind; reckoning by mental questions, opinions, designs and disputes.

Dialogismos is the thinking of man who is:

- 1). Deliberating with himself
- 2). Settling accounts
- 3). Suspicious because his state of indecision.

Through one’s acceptance or rejection of Christ, the real thoughts of one’s heart toward himself and toward God become clear.

- 3). **True:** Alethes (al-ay-thace), Genuine, real, true, ideal, manifest, unconcealed, actual. Alethes is the opposite of falsehood, concealment, and human inconsistency. God is faithful to His promises; He is incapable of falsehood. Alethes assures us that His utterances agree with reality, are authentic, and harmonize with historical fact.
- 4). **Truth:** Aletheia (al-ay-thiah), Derived from negative (a) and Lanthano “to be hidden,” “to escape notice” Aletheia is the opposite of fictitious, feigned, or false. It denotes veracity, reality, sincerity, accuracy, integrity, truthfulness, dependability, and propriety.
- 5). **Noble (Honest):** Semnos (sem-nos) Venerable, honorable, grave, honest.

- 6). **Just:** (Dikaios): dikaios (dik-ah-yoss) Upright, blameless, righteous, conforming to God's laws and man's. The word was originally used to describe people who lived in accordance with dike, "rule" "custom." In the N. T., it is used primarily of persons who correspond to the divine standard of right made possible through justification and sanctification.
- 7). **Pure:** (Hagnos) Innocent, Modest, Perfect, Chaste, Clean, Pure. Eilikrines (eye-lik-ree-nace); Literally "tested by sunlight." The thought is that judging something by sunlight to expose any flaws. The word described metals with alloys and liquids unadulterated with foreign substances. In the N. T., it is used in an ethical and moral sense, free from falsehood, pure, and without hidden motives.
- 8). **Lovely:** (Prosphiles) Friendly toward.
- 9). **Good Report:** Euphemos (yoo-fay-moss) Compare "euphemism" "euphemistic." A combination of eu, "well," and pHEME, "a saying." Euphemos is speech that is gracious, auspicious, praiseworthy, and fair-sounding.

It includes the avoidance of words of ill omen. An Old Testament counterpart is found in Proverbs 16: 24: "Pleasant words are like a honeycomb, sweetness to the soul and health to the bones."

- 10). **Virtue:** (arete) (ar-et-ay); Used in classical Greek to describe any quality that elicited preeminent estimation for a person. Later the word signified intrinsic value, moral excellency, and goodness. It is used both of God ( I Peter 2: 9) and persons (Philippians 4:8; 2 Peter 1: 3, 5). Many scholars feel that in biblical times arete was commonly used to refer to manifestations of God's miracle power.
- 11). Character and conduct begin in the mind. Our actions are affected by the things we dwell on in our thoughts. Paul cautions his readers to concentrate on things that will result in right living and in God's Peace.