



**Cherreguine Bible Doctrine Ministries**  
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## ***DOCTRINE OF THINKING***

1. Every believer faces the inner conflict of divine viewpoint vs. human viewpoint.

In Isaiah 55:7-9, the prophet writes, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the LORD, and He will have compassion on him; and to our God, for He will abundantly pardon. ‘For My thoughts are not your thoughts, neither are your ways My ways,’ declares the LORD. ‘For {as} the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’”

2. Thinking determines both the life and the character of a person. Proverbs 23:7 states, “For as a man thinks within himself, so he is...” Even unbelievers have recognized this fact.

A. Marcus Aurelius, one of the Antonine Caesars who reigned during the ‘Golden Age of the Empire,’ the time of Pax Romana, 96 AD -- ca. 192 AD, fancying himself a Stoic philosopher, wrote, “our life is what our thoughts make it.”

B. Heraclitus was a Greek philosopher who lived around 600 BC. He said, “The soul is dyed the color of its thoughts.” He went on to say, “Think only on those things that are in line with your principles and can bear the full light of day. The content of your character is your choice. Day by day, what you choose, what you think and what you do is who you become. Your integrity is your destiny; it is the light that guides your way.”

3. Divine viewpoint thinking is commanded in 2 Corinthians 10:3-5 (cf.). Our passage say’s, “For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. {We are} destroying speculations and every lofty thing raised up against the knowledge of God, and {we are} taking every thought captive to the obedience of Christ.”

A. V. 3 presents two mutually exclusive ideas, those of ‘walking’ and of ‘warring.’

1) When Paul says, “For though we walk in the flesh,” he uses the preposition en, which signifies ‘in the sphere of the flesh,’ with all of its natural strengths and weaknesses.

2) He goes on to say, “we do not war according to the flesh.” The words “war” and “warfare” in our passage are both from stratei/a (strateia), which refers to ‘a military expedition, a military campaign.’

a. Paul uses the emphatic negative, indicating that it is not possible to carry on spiritual warfare in human energy.

b. The principle he’s teaching here is that we cannot be afraid of our natural weaknesses, nor can we rely on our natural strengths. We have to turn to supernatural weapons for a supernatural struggle.

3) This is the strategy Paul presents in 2 Corinthians 10. When the commanding general, the ‘apostle to the Gentiles,’ mobilizes his troops for battle, he doesn’t want to do it in the energy of the flesh. He doesn’t want the Corinthians operating in the energy of the flesh. He knows that would spell imminent defeat.

The point is even though we live every day with physical limitations, physical problems, and physical difficulties, when we go to war in the spiritual realm we have an entirely different S.O.P.-- standard operating procedure.

4) The preposition kata means- ‘according to a norm or standard.’ The norms and standards of your human IQ are not enough to get you through spiritual combat alive. When you fight an invisible enemy, your own physical abilities and resources will fail you, every time!

B. V. 4 gives us the weapons.

1) When Paul informs us that our “weapons ...are not of the flesh,” he introduces a third preposition.

a. En in v. 3 is where we walk-- the sphere of the physical body.

b. Kata in v. 3 is how we war-- according to something other than the flesh.

c. Now ek in v. 4 is the source, the material out of which our weapons are forged. They are not ‘out of, or from the source of,’ the flesh.

Principle: Human IQ, human skill, and human capability can never produce spiritual weaponry.

2) “But” is from a)lla/ (alla). The intensive conjunction of contrast is used to show us that human weapons and divine weapons are as different as night and day. They are completely antithetical-- one is of darkness, the other is of light.

3) The phrase “divinely powerful” is a reference to the omnipotence of God. The Greek say’s lit. that our spiritual weapons are ‘mighty through God.’

Once again we see the defining factor of this Dispensation, that it is the power of the HS which enables the believer to conquer and overcome his three-fold enemy in the Angelic Conflict-- the world, the flesh, and the devil-- for “...greater is He who is in you than he who is in the world,” 1 John 4:4.

4) The word “destruction” picks up the military concept of demolishing our enemies. It means- ‘tear to the ground, destroy,’ i.e., to level whatever opposition and whatever strongholds you face.

5) The “fortresses” which Paul speaks of are strongholds of human viewpoint and false doctrine, in the minds of not just unbelievers, but of other believers as well.

In Conclusion to V. 4: The norms and standards of our spiritual warfare are not earthly, they have nothing to do with human power and human strength. They defy human logic and human reason. That’s exactly why when we try to ‘reason’ our way through the Christian life, we invariably fail.

God did not base the Spiritual Life on the power of human intellect. He didn’t make it so that the wise or the brilliant have an innate advantage. God the Father, who is the Author of the Plan, didn’t base that Plan on human success, so that the mighty and the talented have an advantage over the weak and the not-so-talented. In fact, the Word of God teaches just the opposite. E.g., in 1 Corinthians 1:26-29, where Paul tells us to “...consider your calling, brethren, that there were not many wise according to the flesh [exact phrase Paul used in 2 Cor. 10:3], not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen the things that are not that He might nullify the things that are, [he then gives us / reason] that no man should boast before God.” Instead of all this-- instead of wisdom, might, and nobility “according to the flesh”-- God gave us weapons that are “divinely powerful.”

C. V. 5 shows us the inner front; Paul moves into the realm of the mentality.

1) What is it we are tearing down and destroying? “{We are} destroying speculations.”

a. “Speculations” is from logismo/j (logismos), a word used originally for philosophical thought, and also as a mathematical term meaning- reasoning,

calculation. Here, in its philosophical usage it designates the thoughts and ideas of an arrogant human reason, a human reason which alienates itself from God and His Word, which calls to mind the famous philosophers and theorists of the past, like Aristotle, Seneca, Voltaire, Nietzsche, Freud, etc.

b. Logismos refers to rationalism, empiricism, and the process of the human intellect. And it points out the fact that your mind is the true battlefield in the spiritual conflict.

2) Paul says we're also to demolish "every lofty [high, elevated] thing raised up against the knowledge of God." When used metaphorically epairo in the middle voice means- 'exalt one's self, rise up in opposition.' This is every form of cosmic arrogance that distracts man from knowing the Sovereign God of all Creation through faith in His Son, Jesus Christ.

So, what does this mean? It means that any arrogant thought, anything that takes the place God rightfully holds, is a target, a fortress that must be destroyed! By the time human history runs its course, any and every thing standing in opposition to the will, purpose and plan of God will be destroyed-- effectively silenced, forever.

4) "And {we are} taking every thought captive to the obedience of Christ." The verbal phrase "taking every thought captive" is a present active participle which means- 'to keep on taking prisoners of war.'

a. Every day of our lives we must take POWs. These prisoners of war are attitudes. Paul is talking about not only the ability to subjugate our own attitudes to Christ, but also to win victory over the attitudes other people express against the Lord Jesus Christ.

b. "Obedience to Christ" is simply submission to Him. It means to put these attitudes in their proper place under Christ-- under the authority of His Word. In struggling with attitudes and ideas, you have to take this fact by faith-- your mind and your thoughts are subject to your will. Understand that. Volitionally, you have only two options: [1] you can let your mind become a weapon of Jesus Christ; or [2] you can let it become a weapon of the OSN. You make the choice.

4. Intake of the Word of God under Operation Z ( / HS's teaching ministry, in which the Word of God is cycled from the printed page to the right lobe of the mentality {heart}) shapes the mentality-- the thinking-- of the yielded believer.

The Apostle Paul tells us in 1 Corinthians 2:16 that, "...we have the mind of Christ;" which we know is the Word of God, "the Sword of the Spirit." He then relates to us the divine mandate in Philippians 2:5 to, "Have this attitude in yourselves which was also in Christ Jesus." What he's talking about here is the

attitude of humility, but this attitude of humility was motivated by the thinking of Jesus Christ from eternity past.

5. The inner happiness, the true spiritual joy of a soul yielded to the Spirit of God and the will of God produces capacity for divine viewpoint in life.

Remember what Paul said to the Philippians in 2:2, “make my joy complete [fill it to overflowing] by being of the same mind [i.e., keep on thinking the same thing; this is demonstrated and defined by / next three phrases:], [1] maintaining the same love [having and holding the same unconditional, sacrificial love, for one another], [2] united in spirit [from a compound comprised of sun- with, and psuche- soul; lit., harmonious in soul, these are souls that beat together, in tune with / Lord Jesus Christ and with each other; this is achieved only through a clear, systematic understanding of / Word of God that brings our priorities into conformity with / will of God], [3] intent on one purpose [frone/w (phroneo)- think, set one’s mind upon; Paul is emphasizing in even stronger terms that we have an identity of thoughts, of ideas, and a harmony of priority and motivation].”

6. God’s plan of Grace calls for a new system of thinking.

In Romans 12:2, Paul gives the Roman believers this imperative, this divine command. “...Do not be conformed [schema refers to something that appeals to / senses in a purely outward form; it looks a certain way but does not come from within and is not characteristic of / true nature within] to this world [lit., stop being conformed to the pattern of this age, i.e., don’t allow yourselves to think, to speak, and to act like cosmic believers, believers absorbed in / human viewpoint and humanistic philosophy of our day], but [alla, / strongest conjunction of contrast possible; in contrast to cosmic conformity-- ] be transformed [metamorfo/w (metamorphoo)- undergo a spiritual transformation, one invisible to / human eye; this transformation begins in / human spirit, works its way into / soul, where it changes / thinking, which in turn changes / motivation, with / final result of a change in action] by the renewing of your mind [lit., the renovation of your thinking],...

that [preposition eis is used here to show / results of a life spiritually transformed from / inside out by / application of / Word in / power of / Spirit] you may prove what the will of God is [word translated ‘prove,’ dokimazo, was a word used in / ancient world for / testing and examination of precious metals to determine their genuineness; what Paul’s saying is that / will of God is put to / test experientially, and found to be genuine, only when / life is transformed from / inside out by / Spirit of God working through / Word of God], that which is [we have 3 adjectives here, all used to describe and define for us / ‘will of God’] good [divinely good, inherently good] and acceptable [extraordinarily pleasing to Him] and perfect [in and of itself].”

7. Part of divine viewpoint is confidence, courage, and security; all of which result from knowing and applying the Word of God. Cf. James 1:22.

A. In the earliest exhortation written to a group of believers, the earliest letter written in the Church Age, James instructs his Jewish brethren, and you and I as well, to "...prove yourselves doers [appliers] of the word [word used here for 'doers,' poietes (poet), means- 'one who obeys, one who fulfills the commands'], and not merely hearers [listeners] who delude themselves continually [present participle of paralozizomai refers to a perpetual action, a lifestyle habit; means- reckon wrong, deceive by false reasoning]," James 1:22.

B. In 2 Corinthians 5:1, we see the courage and confidence, the hope, that an application of Bible doctrine can bring to the soul of the child of God. "For we know [perfect tense of oi]=da (oida) refers to- certain knowledge, absolute understanding; perfect tense signifies knowledge held in / present because it was learned in / past; Paul is talking about those believers who have been taught / Word, and therefore, know with certainty that (1) they have an eternal home in the heavens, and (2) that home is face to face with / Lord Jesus Christ; Jesus told / disciples in Jn. 14:2-3, 'In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, {there} you may be also.'] that if the earthly tent which is our house [physical body] is torn down [very word used for striking a tent-- physical death], we have [present indicative of echo- have and to hold; Paul is saying that, by faith, we possess / title-deed to it right now!] a building from God [what is that building?], [it is] a house not made with hands, eternal in the heavens."

In vv. 6-8 Paul goes on to say, "Therefore [inferential conjunction ou]=n (oun); inferentially oun denotes 'that what it introduces is the result of or an inference from, what precedes,' correctly translated therefore or as I prefer at times, consequently; i.e., based on our absolute knowledge of these facts], being always of good courage, and knowing [oida again, used for a conviction in / soul] that while we are at home in the body [alive physically] we are absent from the Lord-- for we walk by faith, not by sight-- we are of good courage, I say ['good courage' is from an old Attic word, tharreo- 'be confident, bold, courageous; when would this courage be most important?-- in / face of one's own death], and prefer rather to be absent from the body and to be at home with [face to face with] the Lord."

8. Stability of soul is a result of viewing life from an eternal perspective, of thinking that is focused on and grounded in, the Word of God.

A. Isaiah 26:3-4 say's, "The steadfast of mind You will keep in perfect peace [ / state of mind is mentioned because it designates / person possessing it; why does this believer have 'perfect peace,' that inner tranquility?], because he trusts in You [Isaiah is saying that to hang on to God, to cling tenaciously to everything that He is as expressed in His Word, secures both stability and peace (cf. Phil. 4:7)]. Trust in the LORD forever ['trust' in vv. 3-4 is from batach- 'trust in, have confidence, be bold and secure; this is / bold, confident faith of spiritual

adolescence], for in GOD the LORD [Jesus Christ], {we have} an everlasting Rock.”

B. Paul told the Philippians in 4:7, that “...the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.”

Phroureo is a military term meaning- ‘station a garrison, protect by military guard.’ It’s used in Philippians 4:7 for the courage and stability of the believer who faith-rests everything into the hands of the Lord.

C. How did the Apostle Paul deal with the Thessalonians fear and confusion over the Rapture of the Church and the coming Tribulation? With sound doctrine, i.e., divine viewpoint thinking.

In 2 Thessalonians 2:1-2 he say’s, “Now we request you, brethren [members of / Royal family], with regard to the coming of our Lord Jesus Christ and our gathering together to Him [this is lit., ‘our gathering together in one place;’ entire phrase comes from episunagoge, which is a reference to / Rapture {cf. 1 Thes. 4:16-18}; / definite article is used before parousia- ‘coming,’ but not before episunagoge, indicating these are complementary elements of one event], that [preposition eis is used in this particular passage to show / results of / Word of God received in faith] you may not be quickly shaken from your composure or be disturbed [throeo- ‘troubled in mind, frightened, alarmed’] either by a spirit [metonymy = / substitution of one noun for another; ‘spirit’ is used for ‘a revelation said to have been received from / HS’] or a message or a letter as if from us [i.e., written by us, carrying Paul’s apostolic authority], to the effect [points to / reason for their spiritual disturbance] that the day of the Lord has come [lit., ‘that the day of the Lord is now present;’ ‘day... Lord’ is a distinctly OT prophetic phrase encompassing / entire time of / Tribulation, 2nd Advent and Millennium; it can refer to these events individually, in combination, or as a whole; used here for / wrath and divine judgment of / Tribulation].”

9. Giving, likewise, is an action that proceeds from an attitude.

Paul’s instruction for the Corinthians in the matter of grace giving was to, “Let each one [hekastos- each and every one] {do} just as he has purposed [word means- choose for oneself, determine, decide] in his heart [kardia- right lobe of the mentality, where man does his thinking and his application of information]; not grudgingly [not reluctantly; from ek- out of, and lupe- pain, sorrow, grief, lit., ‘out of distress of mind’] or under compulsion [ananke denotes ‘a necessity imposed by either external circumstances or inward pressure;’ it refers to any form of coercion, whether mental (desire to appease God for personal sin instead of utilizing 1 Jn. 1:9) or emotional (guilt trip)]; for God loves a cheerful giver [i.e., one who gives gladly; a joyous and gracious giver],” 2 Corinthians 9:7.

10. Spiritual love is a system of thinking in the soul.

The capacity for spiritual love, unconditional and sacrificial, comes from character and integrity which has been built into the soul through the power of the Spirit. Of this divinely produced love Paul said, that it “does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong {suffered,} does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things,” 1 Corinthians 13:5-7.

11. Human viewpoint thinking is defined as ‘worldliness,’ a cosmic mentality.

This is brought out in Romans 12:2, which we’ve already seen, and in Colossians 3:2, where Paul writes, “Set your mind on the things above [things of spiritual and eternal value], not on the things that are on earth [temporal and fading].”

12. Evil is something you think, rather than something you do.

Principle: From thinking comes motivation; from motivation comes action.

In Matthew 9:4, we read, “And Jesus knowing their thoughts said, ‘Why are you thinking evil in your hearts?’” The Apostle Paul said to the Galatians, in 6:3, that “...if anyone thinks he is something when he is nothing, he deceives himself.” What Paul is dealing with here is attitude, specifically, the attitude of arrogance; because behind every action is a decision, and behind every decision is an attitude.

Principle: An arrogant attitude will lead, inevitably, to arrogant decisions and arrogant actions.

13. Mental sins, the things you think, lead to self-induced misery.

Solomon, the wisest king to ever live, wrote in Proverbs 15:13, “A joyful heart makes a cheerful face, but when the heart [b]l (lev)- seat of thinking, wisdom, and insight; also, / place of volition, where decisions are made] is sad [wounded; word is used for pain, hurt, a wound], the spirit is broken [stricken].”

Nothing brings pain to the soul faster, nothing wounds the heart like having to live with the consequences of personal sin. This is when the law of volitional responsibility (Gal. 6:7) comes back around to reaping what you’ve already sown. Jealousy, envy, anger, bitterness, vindictiveness, arrogance-- these are sure recipes for disaster in the soul.