

A COMMAND FOR THE MIND! MARK 12:28-34

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“Let the mind of the Master be the master of your mind.”

I. INTRODUCTION:

In²⁸ And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?”²⁹ Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one.’³⁰ And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’³¹ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”³² And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him.”³³ And to love him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as oneself, is much more than all whole burnt offerings and sacrifices.”³⁴ And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” And after that no one dared to ask him any more questions.¹

- A. What I’m about to present to you this morning is the fourth installment of a five-part series on what it means to *Love God with all your heart, with all your soul, with all your mind, and with all your strength* from Mark 12:28-34. So far, this is what we’ve discovered:
- a. The heart emphasizes your affections, your inner desires; it is the control center of your human personality; this was the subject of our first lesson.
 - b. Our second lesson was concerned with the soul. The soul, while it is a rich concept with a variety of meaning, we can say at least it emphasizes at least your self-conscious thought life;
 - c. Strength emphasizes your bodily powers.²
- B. So, let me retranslate this passage in view of the three previous studies of this verse. *You shall agape love the Lord your God with all your deep seated affections and your conscious thought-life and your bodily capabilities.* But what about the mind?
- 1. Listen to this quote by the late German professor of philosophy Friedrich Paulsen:

¹*The Holy Bible : English Standard Version.* (Wheaton: Standard Bible Society, 2001), Mk 12:28-34.

² John Grassmick, “Mark” in *Bible Knowledge Commentary*.

“Thus, the intellect has become the powerful instrument by which man has made the earth his servant.”³

2. But for the Christian the goal of our mind is not only to subdue the earth with godly stewardship (which is one way we reflect God’s image in our lives), but to let the “Mind of the Master be the master of our minds.”
 - a. As Paul writes in Romans 12:1-2:

“I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing, that you may prove what is that good and acceptable and perfect will of God.”
 - b. Remember in our study on how to make it our aim to be well-pleasing to Jesus Christ, I said that this is possible if we seriously take ownership of Romans 12:-12. Remember what I said in summary of Romans 12:-12: “It is not merely a decision, but a life of consecration. It is not merely a life of consecration, but separation from the world. It is not merely separation from the world, but transformation by the renewing of our mind.”⁴
- C. Thus, we will now spend the remainder of time examining what it means to love God and what it means to do it with your whole mind. Afterwards, I will show how we should love God with our minds. Don’t we want our minds to glorify God?! What does that look like? How is it possible?! Then I will conclude by considering verse 30 as a whole. Then tonight we will examine what it means to love your neighbor as yourself.

And after that I will most gladly hand the baton back to your senior pastor!
- D. The bottom line is that we have not fulfilled the commandment to love Him the way God desires to be loved unless our heart, soul, mind, and strength are harmonized together, directed to our beloved God. Another way of looking at it is that if we want to love God with every aspect of our lives, to really offer Him our utmost in worship, then our desires, thoughts, judgments, and actions must harmonize together in worship unto Him-for His glory. Not only is this what God desires, but it is a mark of spiritual maturity and a testimony to others that God is the most prized treasure of our lives.

³ Friedrich Paulsen, *A System of Ethics*, 544.

⁴ Paul R. Shockley, “Make it Your Aim to Be Well-Pleasing to Jesus Christ,” at www.prshockley.org.

II. APPROACHES TO THE STUDY OF THE MIND:

Vs. 30: And you shall love the lord your God with all your mind?

A. How should we proceed thinking about loving God with our minds? What matter of thought or intelligence should we give to the third aspect of this four-fold command?

1. We could focus on the necessity of committing our minds to the knowledge and right application of Scripture: By way of illustration of this kind of commitment listen to the following story:

“When I was a boy, my father, a baker, introduced me to the wonders of song,” tenor Luciano Pavarotti related. “He urged me to work very hard to develop my voice. Arrigo Pola, a professional tenor in my hometown of Modena, Italy, took me as a pupil. I also enrolled in a teachers college. On graduating, I asked my father, ‘Shall I be a teacher or a singer?’ “‘Luciano,’ my father replied, ‘if you try to sit on two chairs, you will fall between them. For life, you must choose one chair.’ “I chose one. It took seven years of study and frustration before I made my first professional appearance. It took another seven to reach the Metropolitan Opera. And now I think whether it’s laying bricks, writing a book—whatever we choose—we should give ourselves to it. Commitment, that’s the key. Choose one chair.”

2. We could focus on the need of preparing the mind given the demand to offer God’s answers to a desperate world.

- a. The late Dr. Donald Grey Barnhouse, pastor, Tenth Presbyterian Church, Philadelphia, once said, *"If I had only three years to serve the Lord, I would spend two of them studying and preparing."*

- b. C. S. Lewis declared: *"If all the world were Christian it might not matter if all the world were uneducated. But a cultural life will exist outside the Church whether it exists inside or not. To be ignorant and simple now—not to be able to meet the enemies on their own ground—would be to throw down our weapons, and betray our uneducated brethren who have no defense but us against intellectual attacks of the heathen."*

- c. Chuck Swindoll put it this way: *"Good philosophy must exist, if for no other reason, because bad philosophy needs to be answered. The cool intellect must work not only against cool intellect on the other side, but against muddy heathen mysticisms which deny intellect altogether. Most of all, perhaps, we need intimate knowledge of the past. The learned life is then, for some, a duty."*⁵

⁵ Dr. Charles R. Swindoll, excerpted from the inaugural address at Dallas Theological Seminary, October 27, 1994, and quoted in Presidential Inauguration, a special edition of DTS News, December 1994, p. 2

3. We could also approach the subject of the mind by examining whether we should be open-minded or close minded. Does an open-mind or a close mind show God the most love?

Consider the words of C.S. Lewis and G.K. Chesterton:

- a. Lewis once stated, “*An open mind, in questions that are not ultimate, is useful. But an open mind about ultimate foundations either of Theoretical or Practical reason is idiocy. If a man’s mind is open on these things, let his mouth at least be shut.*”⁶
 - b. Chesterton in his classic style once said, “*Merely having an open mind is nothing; the object of opening the mind, as of opening the mouth, is to shut it again on something solid.*” - G. K. Chesterton
4. Or we could look at how we are to recapture the life of the mind for the glory of Christ given the anti-intellectualism that permeates our evangelical churches.

In one of the most thought-provoking books I’ve ever read is *Love God with All your Mind*, published in 1997. In this book J. P. Moreland claims:

As we approach the twenty-first century, it doesn’t take rocket scientist to recognize that our entire culture is in trouble. We are staring down the barrel of a loaded gun, and we can no longer afford to act like it’s loaded with blanks....Our society has replaced heroes with celebrities, the quest for a well-informed character with the search for a flat stomach, substance and depth with image and personality. In the political process, the makeup man is more important than the speech writer, and we approach the voting booth, not on the basis of a well-developed philosophy of what the state should be, but with a heart full of images, emotions, and slogans all packed into thirty-second sound bites. The mind-numbing, irrational tripe that fills TV talk shows is digested by millions of bored, lonely Americans hungry for that sort of stuff. What is going on here? What has happened to us?⁷

He goes on to say:

There are no simple answers to these questions, and I don’t pretend to offer a full analysis as a solution to this quandary. But I do think the place to start looking for an answer is to remind ourselves of something Jesus Christ said long ago. In his inaugural address, Jesus was concerned to spell out *how* His community of followers were to understand themselves. With characteristic insight, He

⁶ C. S. Lewis quoted in *Credenda Agenda*, Volume 4/Number 5, p. 16

⁷ J.P. Moreland, *Love God with All Your Mind*, 21.

asserted that “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again?” (Matt. 5:13).⁸

He later says:

A major cause of our current cultural crisis consists of a worldview shift from a Judeo-Christian understanding of reality to a post-Christian one. Moreover, this shift itself expresses a growing anti-intellectualism in the church resulting in the marginalization of Christianity in society-its lack of saltiness, if you will-and the emergence of the most secular culture the world has ever seen. That secular culture is simply playing out the implications of ideas that have come to be widely accepted in a social context in which the church is no longer a major participant in the war of ideas.”

Just consider a moment: why are we losing our influence over culture? One reason is that we have neglected the soulful development of a Christian mind.⁹

- B. There are number of factors that have led to this disdain among evangelicals to value the mind. Let’s just consider one factor.
1. The emergence of anti-intellectualism. Following the Great Awakenings in America in 1700’s and 1800’s, a shift of emphasis occurred in church values. Personal conversion without discipleship, popular preaching without doctrinally precise sermons; personal feelings to the neglect of obtaining a deep grasp of the nature of Christian teaching and ideas.
 2. With the emergence of anti-intellectualism the church was not ready to handle the intellectual rigors of humanistic philosopher like David Hume, the attacks against the historical reliability of the Scripture with made by *German Higher Critics*, and the rise of Darwinian evolution. So, what did they do, within the first twenty-five years evangelical Christian thought by withdrawing from the intellectual arena, becoming suspicious of intellectual issues.
 - a. They began to emphasize heart knowledge over and against head knowledge.
 - b. Faith became defined as a blind act of the will, a decision to believe that doesn’t include reason or evidences.

⁸ Idem.

⁹ Ibid., 22.

- c. Separation of the secular and the sacred. The church has withdrawn from the public square. No longer are the elders at the gates of the city. Now the Christian faith is privatized, compartmentalized from the secular world.

3. The ramifications are huge!

- a) Carl F. Henry put it this way: *“Training the mind is an essential responsibility of the home, the church, and the school. Unless evangelicals prod young people to disciplined thinking, they waste-even undermine one of Christianity’s most precious resources.”*¹⁰
- b) J. P. Moreland states, *“If faith and reason are polar opposites, and if discipleship is private and sacred but college studies are public and secular, then training the intellect will not be valued as a part of teenage mentoring. That is why our discipleship materials often leave Christian young people vulnerable to atheistic college professors with an ax to grind. For such professors, shredding an intellectually unprepared undergraduate’s faith is like shooting a fish in a barrel.”*¹¹
- c) So, in view of these factors and more we could talk about how to recapture the Christian mind in our churches.

C. So, in light of these four approaches:

1. The necessity of committing our minds to the knowledge and right application of Scripture;
2. Focusing on the need of preparing the mind given the demand to offer God’s answers to a desperate world, to refute and reason with those who are warring for the minds of others with their bankrupt and counterfeit ideas.
3. Examining whether an open-mind or a close-mind shows God the most love;
4. Discerning how we might recapture the life of the mind for the glory of Christ given the anti-intellectualism that permeates our evangelical churches;...

Perhaps these four issues could begin to be addressed if we accurately understand what Jesus means when he emphasizes the mind in his greatest commandment.

¹⁰ Ibid., 28.

¹¹ Ibid., 28.

II. EXPOSITION:

Vs. 30: And you shall love the lord your God with all your mind:

A. looking closely at the passage we immediately observe that between “*soul*” and “*strength*” the “*mind*” is found.

1. The Greek word for “mind” used here δίανοια (*dianoia*), ας (*as*), ή (*hē*): [*dianoia* /dee·an·oy·ah/]. This word basically has four nuances. Now when I use the word nuance, I mean that there are subtle differences of meaning. Context is typically key in knowing which nuance is being used.
 - a. This word for mind could refer to reasoning, understanding, and thinking (cf. Ephesians 4:18);
 - b. Way of thinking: Disposition or manner of thought (cf. Colossians 1:21);
 - c. The content of what one is thinking (cf. Luke 1:51).
 - d. It could also refer to being ready to learn or prepared for action (1 Peter 1:13).¹²
2. Though not common, the word is used by almost all the NT writers. In the Synoptic Gospels and in Hebrews, this word for mind “*δίανοια*” occurs only in expressions influenced by the O.T.
3. This is very interesting because there is no specific Hebrew word for “*mind*” in the O.T. Notwithstanding, in some of our translations the word “*mind*” is used to describe actions. Moreover, in the Hebrew mindset the mind is very closely associated with the actions of the heart and soul.
4. The main sense of mind in Mark 12:30 is “*understanding, reasoning.*” And this is very apparent in this verse!
5. How do we know this? Because this word “*mind*” is emphasized after heart and soul but before strength.

¹²James Swanson, *Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997), GGK1379.

6. So, let me re-translate verse 30. **“You shall love the Lord your God out from your deep-seated affections and from out of your conscious thought-life and out from your ability to understand, reason, and judge and out from your bodily capabilities.”**

III. HOW THEN SHOULD YOU LOVE GOD WITH ALL YOUR MIND?

Vs. ³⁰ “And you shall love the Lord your God with all your mind...”

C.S. Lewis once said, “He [Christ] wants a child’s heart, but a grown up’s head.”¹³

- A. The mind is to seek to understand God, the heart is to love God, the thought life is to focus on God, and our strength is to obey God. Christ wants us to be a certain type of person whose character and bodily powers worships the Lord God from the inside out.¹⁴ Therefore, consider the following eight ways you might love God with your mind.

1. If you want to love God you must intimately know Him! This should be your # 1 priority.

- a. “To love God we must know him. God would not be honored by groundless love. In fact, there is no such thing. If we do not know anything about God, there is nothing in our mind to awaken love. If love does not come from knowing God, there is no point in calling it love for God...” ~ John Piper.
- b. There is another reason why we should love Him with our minds. Because we’ve experienced his sincere, infinite, and perfect love!

Remember, once again: “There is nothing you can do to make God love you more! There is nothing you can do to make God love you less!
His love is Unconditional, Impartial, Everlasting, Infinite, Perfect!”

Since I’m talking to Christians on this matter, for those of you who don’t know Jesus Christ, God extends his amazing love to you. By sending his one and only Son, Jesus Christ to earth to die for you, he paid a sin-debt that you could never pay. Whether you want to admit it or not, you, like the rest of us, were born into sin and have sinned before God. You have acted contrary to the perfections of God. Since you are a sinner by both birth and by making decisions that are contrary to God’s standards (such as lying), you can’t ever be good enough to obtain salvation. The Bible is clear you will not have an opportunity to make a case before Him after you die. But while you have air to breathe, God, who loves you, desires you to receive his love-gift of salvation. All you have to do is

¹³ C. S. Lewis, *Mere Christianity*, 75.

¹⁴*Theological Dictionary of the New Testament*, Vols. 5-9 Edited by Gerhard Friedrich. Vol. 10 Compiled by Ronald Pitkin., ed. Gerhard Kittel, Geoffrey William Bromiley and Gerhard Friedrich, electronic ed. (Grand Rapids, MI: Eerdmans, 1964-c1976), 4:965-966.

receive that love-gift by placing your trust in Jesus Christ, believing that He is God, who died on the cross for your sins, and who rose bodily from the dead. It is a free gift with no conditions attached.

- 2. Every day offer your mind to Him.** Remember, Romans 12:1-2. It is not merely a decision, but a life of consecration. Not merely consecration, but separation. Not merely separation, but transformation by the renewing of the mind. And if you purposefully aim to do so, spiritual exhaustion, weakness, and compromise will become a stranger to you; no longer will they haunt your steps.

Listen to these words by Oswald Chambers:

Is your mind stayed on God or is starved? Starvation of the mind, caused by neglect, is one of the chief sources of exhaustion and weakness in a servant's life. If you have never used your mind to place yourself before God, begin to do it now. There is no reason to wait for God to come to you. You must turn your thoughts and eyes away from the face of idols and look to Him and be saved. Your mind is the greatest gift God has given you and it ought to be devoted entirely to Him. You should seek to "bringing every thought into captivity to the obedience of Christ..." (2 Corinthians 10:5). This will be one of the greatest assets of your faith when a time of trial comes, because then your faith and the Spirit of God will work together....Remember whose you are and whom you serve. Encourage yourself to remember, and your affections for God will increase tenfold. Your mind will no longer be starved, but will be quick and enthusiastic, and your hope will be inexpressibly bright.¹⁵

- 3. Third: Make Jesus Christ the Focus of your Mind.** Since love is directed to God and depends upon a "knowledge" of God, the fact that Jesus is the fullest revelation of God, your goal, whether you are a non-Christian or Christian, young Christian or old,-should be your focus. Jesus Himself states in John 14:7-11a

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."⁷ If you had known me, you would have known my Father also.⁴ From now on you do know him and have seen him."⁸ Philip said to him, "Lord, show us the Father, and it is enough for us."⁹ Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.¹¹ Believe me that "I am in the Father and the Father is in me"¹⁶

¹⁵ Chambers, *My Utmost for His Highest*, February 11th.

⁴ Or *If you know me, you will know my Father also, or If you have known me, you will know my Father also*
" [See ver. 10 above]

¹⁶*The Holy Bible : English Standard Version.* (Wheaton: Standard Bible Society, 2001), Jn 14:6-11.

How can you best seek to know God? Look to Jesus Christ. Jesus is the fullest revelation of God. Moreover, like John 5 declares, one cannot love God and reject Jesus. The more you seek to understand Jesus, His person and his work, the more enhanced will your love be for God. The more your understanding of God develops-the more your love of God will increase.

4. What is the best method for knowing Jesus? I would contend that one of the most meaningful methods is meditation upon God’s Word. Over the years people would come up to me and say that though they read the Scriptures, though they have their daily “quiet time”, they are spiritually dry. “What’s my problem”, they ask. One problem I often find as I probe their situation is that they

- a. Read but do not seek to understand;
- b. They listen but do not pause to consider;
- c. They see but fail to examine.

It is said that Spartan children were refused breakfast unless they had some sweat on their brow.

Listen to the testimony of the famous godly servant and ideal exemplar of what a Christian should look like, the late George Mueller. He was a man who God greatly used to change the lives of so many. This is the approach he used in “meditating” upon God’s Word.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord’s blessing upon his precious Word, was, to begin to meditate on the Word of God, searching as it were into every verse, to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession, or supplication, or have given thanks, I go to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and then my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

- B. The Apostles Paul, James, and Peter also offer how we might love God with our minds. Though they may have used different N.T. words for “mind” (e.g., “nous” [*nous* /*nooce*/], the ideas of “understanding,” “reasoning,” and “deciding”), they emphasized having a godly Christian Mind and how this might be possible.

5. Bring ever thought into captivity to the Lord Jesus Christ.

Paul writes in 2 Corinthians 10:3-5:

“Though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal [of the flesh] but mighty in God for pulling down strongholds, casting down argument [thoughts that would originate from the old mind] and every high thing [every manifestation of the old mind] that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ....”

“We are to bring into subjection to Christ every expression of the old mind with its sin, sensuality, greed, hatred, and corruption. We are to bring every thought into subjection to the obedience of Christ.”¹⁷

We recognize that this is an impossibility; only the Spirit of God can restrain the evil nature within each of us. Yet at the same time God has given us the responsibility of bringing our thoughts into captivity to Jesus Christ, and bringing them into subjection to Him. Consider the words of Dr. J. Dwight Pentecost:

Our minds dart so rapidly from one thing to another, and today we are bombarded with continual stimuli from television, movies, billboards, magazines, newspapers, music, and conversations around us. Each of us experiences countless appeals to the old mind. But God says we should retain or harbor these thoughts, but subject every thought to the authority of Christ, in order that we might manifest Jesus Christ in and through our lives.¹⁸

So, how can this successfully be done?

The Apostle Paul makes clear that because the Spirit controls the mind, the Christian is able to discern all things and has the mind of Christ.¹⁹ 1 Corinthians 2:15-16 states:

15 But he who is spiritual appraises all things, yet he himself is appraised by no one. 16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.²⁰

¹⁷ J. Dwight Pentecost, *Designed to be Like Him*, 47.

¹⁸ *Ibid.*, 48.

¹⁹ νοῦς (*nous*), νοός (*noos*), νοῖ (*noi*), νοῦν (*noun*), ὁ (*ho*): n.masc.; ≡ Str 3563; TDNT 4.951—**1.** LN 26.14 **mind**, the psychological faculty of understanding, reasoning and deciding (Ro 7:25; 1Co 14:14); **2.** LN 30.5 **way of thinking**, attitude (Col 2:18; Col 2:23 v.r.); **3.** LN 27.49 διανοίγω τὸν νοῦν (*dianoigō ton noun*), cause open the mind, to understand something not previously understood (Lk 24:45+).

²⁰ *New American Standard Bible : 1995 Update* (LaHabra, CA: The Lockman Foundation, 1995), 1 Co 2:15-16.

6. How do we do so? Sixth, continually submit your mind to the control of the Holy Spirit.

In Paul's discussion of the Christian walk in Ephesians 4:22-23, he states,

*23 and that you be renewed in the spirit of your mind,
24 and put on the new self, which in the likeness of God has been created in
righteousness and holiness of the truth.*²¹

7. Protect the mind. How?

- a. First, put off the things related to the former way of life and live as Children of light, they will comprehend the mind of the Lord and do the will of God (Ephesians 5:8-17). In other words, don't live the way you use to live. If we are Christians, then let's behave like Christ.²²
- b. And second, pray. Through prayer the peace of God guards the mind and the heart of believers and prevents anxiety (Phil. 4:6-7).²³

Thus, we can sum up Paul's contribution to the mind by saying that when a believer's mind is under the control of the Holy Spirit, sensitive to the mind of Christ, and dedicated to prayer, he or she brings glory to God.

8. Be single-minded, not double-minded. James, the half-brother of Jesus warns against being double-minded. Your mind can't be set on both God and the world. Like Pavarotti's father advice, Focus on one chair or you will be an unstable person (James 1:5-8; 4:8). If you attempt to focus on both, remember...though the world appears to be your friend, it ultimately is bent towards and delights in your destruction because it is Satan's counterfeit kingdom. Your Christian life will be marginalized and won't count for anything great.

9. Cultivate a mind of moral and intellectual excellence. Why? So you will be able to reflect God's holiness and respond to any given situation with sober judgment. Christ is concerned with being and doing. He wants you to be a certain sort of a person, one's whose disposition reflects moral and intellectual excellence for His glory. Peter says,

²¹Ibid.

²² συνίημι (*syniēmi*): vb.; ≡ DBLHebr 1067, 8505; Str 4920; TDNT 7.888—**1.** LN 32.5 **understand**, realize to the point of insight (Mk 4:12; Ac 13:27 v.r.; Mk 4:9 v.r. NA26); **2.** LN 32.26 **be intelligent**, capacity to understand (Ro 3:11).

²³ ὄημα (*noēma*), ατος (*atos*), τό (*to*): n.neu.; ≡ Str 3540; TDNT 4.960—**1.** LN 26.14 **mind**, thoughts, schemes, the psychological faculty of reasoning (2Co 3:14; 4:4; 11:3; Php 4:7+); **2.** LN 30.15 **thought**, the content of reasoning and thinking (2Co 2:11; 10:5+).

“Gird up the loins of your mind., be sober, and rest your hope fully upon the grace that this brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance, 15 but as He who called you is holy you also be holy in all your conduct, because it is written, “Be holy, for I am holy.” For the world is evil and is opposed to you-if you are God’s child. (1 Peter 1:13). “Arm yourselves also with the same attitude.” This word, “attitude is one of the several words for mind-which conveys the idea of thought. Have Jesus’ attitude toward suffering enables you to reject evil desires and to do God’s will (4:2). Paul reflects on cultivating Jesus attitude toward life by practicing humility.

1. Remember that to love God is to intimately know Him (Mark 12:30; Phil. 3:7-11).
2. Every day offer your mind to Him as an expression of worship-just like your heart and soul (Romans 12:2).
3. Make Jesus Christ the Focus of your Mind, for He is the fullest revelation of God (John 14:7-11; John 5; Philippians 3:12-16).
4. Don’t merely read the Scripture, meditate upon it (Psalm 19:7-11; Romans 12:2; Phil. 4:8).
5. Bring every thought into captivity to the Lord Jesus Christ (2 Cor. 10:3-5)
6. Continually submit your mind to the control of the Holy Spirit (1 Cor. 2:15-16; Eph. 4:22-23; Romans 12:1-2).
7. Protect your mind by both discarding the way you once lived as a non-believer and by the serious exercise of prayer (Ephesians 5:8-17; Phil. 4:6-7).
8. Be single-minded, not double-minded (James 1).
9. Cultivate a mind of moral and intellectual excellence (Philippians 2; 1 Peter 1).

Summary:

To love God is to intimately know Him. No longer allow Him to be a stranger or distant relative. He’s not your “mother-in-law!” He’s not your “boss.” He’s not your best friend’s girlfriend. He’s not even your neighbor. He is your Father. He is your best friend. He is your God, and He is infinitely perfect!

Now having gained a richer understanding what it means to love God with your mind, let’s conclude by considering verse 30 as a whole.

V. CONCLUSION TO THE GREATEST COMMANDMENT:

In fact, the way I want you to reflect upon this verse is by comparing what lengths you go to show your love to God compared to what lengths you go when treasure something or someone else. When it comes to treasure, we tend to have deep affections for it? If we were to lose it, it would be a painful experience. We think about it and depending upon its value in our lives, our thought-life may often if not regularly go to it throughout our day. We may even work our plans around it. With that in mind, I want to close with two questions. Following each question I will offer a few statements.

A. **Do you treasure Jesus Christ?**

Jesus demands that we love God with all of our heart, soul, mind, and strength. The bottom line is that this means that every faculty and every capacity of our being should express the fullness of our affection for God—the fullness of all the ways we treasure him.... “Heart emphasizes our deep seated affections; it is the control center of our lives; (Luke 1:51). “Soul”, though a very rich concept, at least emphasizes our conscious thought-life; our “Mind” emphasizes our thinking capacity. And “strength” emphasizes the capacity to make vigorous efforts both bodily and mentally (Mark 5:4; Luke 21:36).”.... every faculty and capacity should display at every moment that God is our supreme treasure.

B. **Does the world know that Jesus is your greatest treasure?**

In 1939 - Howard Guinness - One of the early founders of the International Fellowship of Evangelical Students wrote a little book called “Sacrifice” in which he said this: And now I’m saying it to you.

“Where are the men and women of this generation who will hold their lives cheap and be faithful unto death, who will lose their lives for Christ - flinging them away for love of Him!!? Where are those who will live dangerously and be reckless in His service? Where are the men of prayer? Where are the men who count God’s Word as more important to them than their daily food? Where are the men who like Moses of old commune with God, face to face, as a man speaks with his friend. Where are God’s men in this day of God’s power?

Where are the people who say with the Apostle Paul, “I don’t count my life of any value or as precious to myself... if only I might finish my course and complete the work that He gave me to do: to testify to the Gospel of the grace of God.” (Acts 20:24) “For to me, to live is Christ and to die is gain.”

Where are the men who will say with Joab to his brother Abishai... surrounded by Syrian and Ammonite soldiers... “Brother, be of good courage and let us play the man for our people and for the cities of our God and may the Lord do what seems good to Him.”

Brothers and sisters in Christ: When we as believers stand up and step out of that cesspool of selfishness and begin to live radically Christ-centered lives unashamedly by loving Him with every aspect of our lives, that will most certainly embrace suffering, pouring ourselves out for the sake of other people for the glory of God -we will no longer live for the same things everyone else is. SELAH.