**TL09-02 Techniques of the Christian Life - The Technique of Thinking Divine Viewpoint, No. 1**

*See Greek and Hebrew Parsing Abbreviations Tables at the bottom.*

We have been studying the techniques of the Christian life which are simply procedures for growth into spiritual maturity. There is a fifth technique which we begin now, and this has to do with a believer's mental attitude or his viewpoint. A person's mind may meditate on Jesus Christ, and consequently function on divine viewpoint. Or a person may ignore Jesus Christ and function on human viewpoint in his life. This has very realistic and practical consequences in our life choices. Your ambitions in life and your goals in life are entirely determined by your mental attitude and your mental outlook. Your viewpoint, whether it be divine or human, has determined what you are out to get in life and what it is that you're going to pursue tomorrow morning. Your life is already directed in a certain pattern and a certain path. You will get up and you'll move back into that pattern because of certain outlooks and certain viewpoints that you hold.

If you are operating on human viewpoint which originates in the old sin nature stimulated by Satan, then you will be seeking certain ambitions and certain goals which are pleasing to his majesty the devil and which are detrimental to God's blessing upon your life. But if you're tied into divine viewpoint, you will be making choices and you will be moving out into the world tomorrow morning in a way that God can bless, and He can prosper the thing that you are seeking and that you're pursuing. The very habits that we have--that we form and that we pick up--obviously stem from the viewpoint that we have in our minds.

Every young person moves along through life. He moves from the innocent stage where he is a little youngster. He was trained at that stage with a certain viewpoint and outlook on life. He moves up into those very precious junior years and for those very excellent and often attractive intermediate years. He moves on up into his grades in junior high up into high school and frequently at that level he is now pressured to make certain decisions concerning his life. He gets to high school and, if it's a secular high school, one of the things he notices that those who are in the in-crowd do is smoke. They smoke different things. He notices that this is one of the things they do. This youngster has two kinds of a mind. You send him to school with a brain. That brain can be one of two types. Within this brain can be divine viewpoint or within this brain can be human viewpoint. He will react consequently according to his mental outlook. So here comes a cigarette. Each viewpoint will take a look at that. He sees that this is what is done. This is the accepted thing. This is what is around him in high school. He is forced to make a decision according to his viewpoint. If he has divine viewpoint, he will very easily reject that appeal. If he is operating on human viewpoint, he will be very tempted to accept it.

You might say that that really is a kind of a stupid thing to do. It's a kind of a stupid habit to get into. It's got nothing but bad features and qualities to it. Why would he do it? For one reason. For the frame of reference that's in the mind. That guides the choices of our habits. This is true about our children. It is true about ourselves. We make choices accordingly.

There's one thing that you notice about these two points of view. You may summarize the divine viewpoint with the word "**smart**." We may summarize the human viewpoint with the word "**stupid**." That will very aptly describe your choices. You can almost always describe the choices, without exception, as choices that originate from human viewpoint are stupid, and choices that originate from divine viewpoint are very smart.

This is very hard to handle because all of the other brains floating around you in the school that you go to are all filled with human viewpoint. Therefore, they are all condoning the stupid choice. How is a youngster going to make an opposite choice? Only one way. If he doesn't have divine viewpoint, he will go along with that which is destructive to himself; with that which displeases the Lord; and, with that which goes along with the crowd. In other words, one of the things you may observe about divine viewpoint is that it makes you a man and it makes you a woman. Manliness and womanliness is nurtured by divine viewpoint. By the same token, human viewpoint undercuts your manliness and your womanliness. It tends to move you into an animal level of being and of expression. The people who are living like snarling cats and dogs with one another are those whose minds are filled with human viewpoint. Those who are living in peace; in restraint; in tolerance; in understanding; and, in sympathy are those whose minds are operating on divine viewpoint.

So which point of view you have in your mind is very crucial. Consequently, the school that you send your child to and the viewpoint which is going to be poured into his brain makes a very great difference. Unless that school (and hear me well), unless that school can stand up in the morning and say we are ready to begin and we begin with a word of prayer to the living God who is out there, and we will approach Him not as the Supreme Being as we could approach his majesty the devil (as his Majesty the devil would like us to approach him), but we will approach Him through his Son the Lord Jesus Christ who revealed Him. Unless everybody in that classroom can bow in prayer in perfect freedom, and the teacher is capable of leading in prayer because that teacher is on a ground of a relationship with that living God, I will guarantee you that that child will spend his day having human viewpoint poured into his mind.

It would be wise for you as parents to project to the years ahead the choices, the goals, and the ideas that this will form in the human viewpoint training that your youngster will receive. It's tragic when a person has had the opportunity to be introduced to divine viewpoint and he has gone negative toward it, and he is thereby elected to operate on human viewpoint. He will suffer the consequences. But, at least it's better that he should have had a chance. What he is experiencing is the direct result of his own negative volition.

We have this in government leaders. What this nation is looking for, without realizing it, is government leaders who are functioning on a mind filled with divine viewpoint, and that's pretty hard to find. The best you can find is a government leader, by and large, who is operating on moral qualities, on the basis of morality. To have divine viewpoint frame of reference would be a marvel in a political leader. There's no telling what such a man, were he ever to arise, would be able to accomplish.

The responses to your rights are going to be determined by whether your mind is filled with divine viewpoint or human viewpoint. The last time somebody crossed you; the last time somebody stepped on what you felt was your right; or, the last time you were not treated in the way that you felt you should be treated, your reaction to that was determined by what was in your brain. Hopefully, you responded to that encroachment upon your rights according to the divine viewpoint that was there, in which case you acted in grace, you acted with restraint, and you acted with understanding. The thing you certainly did was say, "The Bible is the Lord's." You faith-rested the problem, and you didn't get pushy and strike back. On the other hand, if you were filled with human viewpoint, you did all of those things. You demanded that your rights be recognized. I want to tell you that human viewpoint is always stupid, and your demanding of your rights is going to bring you the consequences of that kind of a stupid choice, as it would bring you the consequences of blessing did you make the smart choice of the divine viewpoint that God has provided for our guidance.

Your attitude toward material things, obviously, will be governed by your divine viewpoint or your human viewpoint. If your mind is tied into human viewpoint, you'll foam at the mouth over material things. If your mind is plugged into divine viewpoint, you will be able to hold onto your material things lightly, and you won't become an enraged person over material things. They will be things that you take in stride. They will be things that will be something that you use for the Lord's glory, but not something that you abuse. It is something that you possess. It is not something you allow to possess you. In other words, you will have a mastery of the details of life. Your attitude toward the mistakes of others will very excellently demonstrate your divine viewpoint and your human viewpoint.

I want to tell you something else. It is sometimes difficult to be able to identify to yourself just what you are operating on. There are many times when you think you're operating on divine viewpoint when it's just as human as it can be. One of the easiest places to show this is in your treatment and your attitude toward other people--toward other people who act inadvisably; toward people who make mistakes; and, toward people who exercise poor judgment. One of the qualities of human viewpoint is that you cannot recognize the good that a person does. You cannot recognize that here is something that may be inadvisable and that needs to be corrected, and that you should seek to bring healing and strengthening to this person's performance. Instead you want to slash and cut him down. If you find that within your heart there rises this rebellion against the weaknesses of other people, and that you want to give them what they've got coming (and God help you if you got what you had coming), but at least you want to let other people get what they've got coming, it's a sign that you've got human viewpoint mentality, and you are not plugged into divine viewpoint at all.

Therefore, it is quite evident as we think about this, that our minds function in one way or another. So which viewpoint dominates your mentality is going to determine everything that you do outwardly. Since all of our actions begin in the mind, a Christian's viewpoint is the key to his living. A person is what he thinks. Remember that Proverbs 23:7 says, "As he thinks in his heart, so is he." I realize that what we think is not always evident on the outside. We know how to play poker face and we know how to play con games. However, ultimately what we are begins seeping through and slipping out of us in one way or another, and pretty soon we have shown what we really are. The fronts that we put on in various circles that we move in cannot forever cover up the human viewpoint on which we may be operating. What we think is what we are. What we think is developed by the frame of reference which we have developed from information which we have taken into our souls. Therefore, every fact that you and I have, consequently, is either human viewpoint or divine viewpoint.

**Pro 23:7**  For as he thinketh**H8176 V‑Qal‑Perf‑3ms** in his heart**H5315 Prep‑b | N‑fsc | 3ms**, so *is* he: Eat and drink, saith he to thee; but his heart**H3820 Conj‑w | N‑msc | 3ms** *is* not with thee.

**H1876** - (Verb) shaar (shaw-ar'): to calculate, reckon

**H5315** - (Noun Feminine) nephesh (neh'-fesh): a soul, living being, life, self, person, desire, passion, appetite, emotion

**H3820** - (Noun Masculine) leb (labe): inner man, mind, will, heart

In Isaiah 55:8-9 the prophet says, quoting God, "'For your thoughts are not my thoughts, neither are your ways my way,' says 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.'" There is a difference between human viewpoint and divine viewpoint. In 2 Corinthians 10:3-5, we have this evidenced again--the difference of the two viewpoints--where Paul says, "For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God through the pulling down of strongholds, casting down imaginations in every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

**Isa 55:8**  For my thoughts**H4284 N‑fpc | 2mp** *are* not your thoughts, neither *are* your ways**H1870** **N‑cpc | 1cs** my ways**H1870 Prep‑m | N‑cpc | 2mp**, saith the LORD.

**H4284** - (Noun Feminine) machashabah or machashebeth (makh-ash-aw-baw'): thought, device

**H1870** - (Noun Masculine) derek (deh'-rek): way, road, distance, journey, manner

**Isa 55:9**  For *as* the heavens are higher**H1361** **V‑Qal‑Perf‑3cp** than the earth, so are my ways **H1870 N‑cpc | 1cs** higher than your ways **H1870 Prep‑m | N‑cpc | 2mp**, and my thoughts **H4284 Conj‑w | N‑fpc | 1cs** than your thoughts **H4284** **Prep‑m | N‑fpc | 2mp**.

**H1361** - (Verb) gâbahh (gaw-bah'): to be high (be exalted (to be high, lofty, tall))

**H1870** - (Noun Masculine) derek (deh'-rek): way, road, distance, journey, manner

**H4284** - (Noun Feminine) machashabah or machashebeth (makh-ash-aw-baw'): thought, device

**2Co 10:3**  For though we walk**G4043 V-PAP-NPM** in the flesh, we do not war **G4754 V-PMI-1P** after the flesh:

**G4043** - (Verb) peripateó (per-ee-pat-eh'-o): to walk (I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.) Note: G4043 peripatéō (from G4012 /perí, "comprehensively around," which intensifies G3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

**G4754** - (Verb) strateuó (strat-yoo'-om-ahee): to make war, to serve as a soldier (I wage war, fight, serve as a soldier; fig: of the warring lusts against the soul.)

**2Co 10:4**  (For the weapons**G3696 N-NPN** of our warfare**G4752 N-GSF** *are* not carnal **G4559 A-NPN**, but mighty through God to the pulling down**G2506 N-ASF** of strong holds**G3794 N-GPN**;)

**G3696** - (Noun, Neuter) hoplon (hop'-lon): a tool, implement, weapon (an instrument; plur: arms, weapons.) Note: G3696 hóplon – properly, an implement (normally used for warfare). In the NT, G3696 /hóplon ("instrument") is always in the plural ("weapons to wage war"). G3696 /hóplon ("instruments to make war") underlines that God always gives all the resources we need to prevail in every form of spiritual warfare – as we live in faith ("His inbirthed persuasion," 2 Cor 6:7, 10:4).

**G4752** - (Noun, Feminine) strateia (strat-i'-ah): a campaign, expedition, warfare (warfare, military service; of Christian warfare.)

**G4559** - (Adjective) sarkikos (sar-kee-kos'): pertaining to the flesh, carnal (fleshly, carnal, earthly.) Note: Cognate: G4559 sarkikós– fleshly (carnal). G4559 (sarkikós) pertains "to behavior which is typical of human nature, but with special focus upon more base physical desires" (L & N, 1, 41.42). See G4561 /sarks ("flesh").

**G2506** - (Noun, Feminine) kathairesis (kath-ah'-ee-res-is): a pulling down (taking down, razing, destroying.) Note: Cognate: G2506 kathaíresis (from G2507 /kathairéō) – demolition, i.e. taking down (apart) to destroy, raze. See G2507 (kathaireō).

**G3794** - (Noun, Neuter) ochuróma (okh-oo'-ro-mah): a stronghold, fortress (a fortress, strong defense, stronghold.) Note: G3794 oxýrōma (from the root oxyroō, "fortify") – a fortified, military stronghold; a strong-walled fortress (A-S), used only in 2 Cor 10:4. Here G3794/oxýrōma ("a heavily-fortified containment") is used figuratively of a false argument in which a person seeks "shelter" ("a safe place") to escape reality. [3794 (oxýrōma) is also used for a prison in antiquity (BAGD). "The word is not common in Classical Greek, but occurs frequently in the Apocrypha. In its use here there may lie a reminiscence of the rock-forts on the coast of Paul's native Cilicia, which were pulled down by the Romans in their attacks on the Cilician pirates. Pompey inflicted a crushing defeat upon their navy off the rocky stronghold of Coracesium on the confines of Cilicia and Pisidia" (WS, 833).]

**2Co 10:5**  Casting down **G2507 V-PAP-NPM** imaginations**G3053 N-APM**, and every high thing that exalteth itself **G1869 V-PMP-ASN** against the knowledge**G1108 N-GSF** of God, and bringing into captivity**G163 V-PAP-NPM** every **G3956 A-ASN** thought**G3540 N-ASN** to the obedience**G5218 N-ASF** of Christ;

**G2507** - (Verb) kathaireó (kath-ahee-reh'-o): to take down, pull down ((a) I take down, pull down, depose, destroy.) Note: G2507 kathairéō (from 2596 /katá, "down" and G138 /hairéomai, "to choose, make one's own") – properly, take down for oneself ("take for oneself"), i.e. forcibly yank down; destroy, leaving nothing "standing" or even in good working order; cast down.

**G3053** - (Noun, Masculine) logismos (log-is-mos'): a reasoning, a thought (reasoning, thinking; a conception, device.) Note: G3053 logismós (from G3049 /logízomai, "to reckon") – properly, "bottom-line" reasoning that reflects someone's values, i.e. how they personally assign weight in determining what they find reasonable. G3053 /logismós ("calculated arguments, thoughts") emphasizes reaching a personal opinion, i.e. what comes out of a personal reckoning.

**G1869** - (Verb) epairó (ep-ahee'-ro): to lift up (I raise, lift up.)

**G1108** - (Noun, Feminine) gnósis (gno'-sis): a knowing, knowledge (knowledge, doctrine, wisdom.) Note: Cognate: G1108 gnṓsis (a feminine noun derived from G1097 /ginṓskō, "experientially know") – functional ("working") knowledge gleaned from first-hand (personal) experience, connecting theory to application; "application-knowledge," gained in (by) a direct relationship. See G1097 (ginōskō). G1108 /gnṓsis ("applied-knowledge") is only as accurate (reliable) as the relationship it derives from. For example, the Gnostics boasted of their "applied knowledge" gained by their personal spiritual experiences – and it was (is) disastrous! ["Gnosticism" is literally, "the cult based on having special, personal knowledge" (G1108 /gnṓsis).]

**G163** - (Proper Name Location) Ahava (a-hav-aw'): a place and a stream in Babylon

**G3956** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G3540** - (Noun, Neuter) noéma (no'-ay-mah): thought, purpose ( a thought, purpose, design; the mind; the heart, soul, feelings. (Note: G3540 nóēma (a neuter noun, derived from 3539 /noiéō, "to exert mental effort") – properly, the mind, especially its final output (systematic understanding, TDNT). Note the -ma suffix which underlines the result of the thinking, i.e. the personal verdict that comes out of using the mind.

**G5218** - (Noun, Feminine) hupakoé (hoop-ak-o-ay'): obedience (obedience, submissiveness, compliance.) Note: G5218 hypakoḗ (from G191 /akoúō, "to hear" and G5259 /hypó, "beneath") – i.e. obedience – literally, "submission to what is heard" (WS, 695), i.e. obedience as the response to someone speaking. This refers both to an earthly voice and the Lord's voice (see 2 Cor 10:5; 1 Pet 1:2).

The Bible everywhere indicates to us that divine viewpoint is one thing, and it is maintained through the intake of the Word of God, and human viewpoint is another thing, and it is arrived at by ignoring the Word of God. Divine viewpoint then is occupation with Jesus Christ so that His thinking becomes our thinking. In 1 Corinthians 2:16 we read, "For who has known the mind of the Lord that he may instruct Him? But we (we Christians) have the mind of Christ. In Philippians 2:5 the Apostle says, "Let this mind be in you which was also in Christ Jesus." It is possible for us to have the divine viewpoint of the Lord Jesus Christ. It is God's plan that our natural human viewpoint should be gradually replaced with God's divine viewpoint. At the point that you are born again, you come into life with a little speck of divine viewpoint, just enough to understand the gospel and to enter that new life. From then on it is the plan of God that gradually your whole mind should be covered in its entirety with God's divine viewpoint. You are not born with this. No matter how intelligent and cultured and sincere you may be in your human viewpoint, it's still ugly in the sight of God, and usually expresses itself in an ugly way in the sight of people. The only source of divine viewpoint is the Word of God.

**1Co 2:16**  For who hath known**G1097 V-2AAI-3S** the mind of the Lord**G2962 N-GSM**, that he may instruct**G4822 V-FAI-3S** him**G846 P-ASM**? But we have the mind of Christ.

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**G2962** - (Noun, Masculine) kurios (koo'-ree-os): lord, master (lord, master, sir; the Lord.) Note: G2962 kýrios – properly, a person exercising absolute ownership rights; lord (Lord). [In the papyri, G2962 (kýrios) likewise denotes an owner (master) exercising full rights.]

**G4822** - (Verb) sumbibazó (soom-bib-ad'-zo): to join together, to consider, to teach ((a) I unite or knit together, (b) I put together in reasoning, and so: I conclude, prove, (c) I teach, instruct.) Note: G4822 symbibázō (from G4862 /sýn, "identified with" and G1688 /embibázō, "to board a ship") – properly, bring together (combine), "causing to stride together" (TDNT); (figuratively) to grasp a truth by intertwining ideas needed to "get on board," i.e. come to the necessary judgment (conclusion); "to prove" (J. Thayer).

**G846** - (Personal Pronoun) autos (ow-tos'): (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same (he, she, it, they, them, same.)

**Php 2:5** Gar**G1063 CONJ** (*“not translated in the English Bible”)*Let this mind be**G5426 V-PPM-3S** in**G1722 PREP** you, which was also in**1722 PREP** Christ Jesus:

**G1063** - (Conjunction) gar (gar): for, indeed (a conjunction used to express cause, explanation, inference or continuation) (Note: G1063 gár (a conjunction) – for. While "for" is usually the best translation of G1063 (gár), its sense is shaped by the preceding statement – the "A" statement which precedes the G1063 (gár) statement in the "A-B" unit.

**G5426** - (Verb) phroneó (fron-eh'-o): to have understanding, to think ((a) I think, (b) I think, judge, (c) I direct the mind to, seek for, (d) I observe, (e) I care for.): Note G5426 phronéō (from G5424 /phrḗn, "the midriff or diaphragm; the parts around the heart," J. Thayer) – properly, regulate (moderate) from within, as inner-perspective (insight) shows itself in corresponding, outward behavior. G5426 (phronéō) essentially equates to personal opinion fleshing itself out in action (see J. Thayer). This idea is difficult to translate into English because it combines the visceral and cognitive aspects of thinking.

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

While you may agree to all of this, I want to caution you that, as I said, we may have a bad heavy case of human viewpoint while we think we're right there in touch with the Lord. Consequently, the Bible warns us that human viewpoint has one characteristic deception of thinking that it is right. In Matthew 7:3, we have the expression, "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?" Human viewpoint can have the worst possible personality and character breakdowns and weaknesses in the world and yet human viewpoint does not see one's self in the gross light in which we should be viewing ourselves. Instead, we actually think that we have nothing wrong with us, and we run around and make a big thing over something that is a speck on somebody else. That's the point of this passage. We have a big log hiding in our own vision but we think we can see enough to identify the problems of a minuscule matter in somebody else. Proverbs 14:12 says, "There is a way that seems right to a man, but at the end thereof are the ways of death. This is again an expression concerning the blindness of human viewpoint. It thinks it's right. But God says the result is going to be death. So, beware of your confidence in your rational mind.

**Mat 7:3**  And why beholdest**G991 V-PAI-2S** thou the mote that is in thy brother's eye, but considerest**G991 V-PAI-2S** not the beam that is in thine own eye?

**G991** - (Verb) blepó (blep'-o): to look (at) ((primarily physical), I look, see (perceive, discern. Note: 991 blépō – properly, to see, be observant (watchful). 991 (blépō) suggests "to see something physical, with spiritual results (perception)." That is, it carries what is seen into the non-physical (immaterial) realm so a person can take the needed action (respond, beware, be alert).

**Pro 14:12**  There is a way**H1870** which seemeth right**H3477** unto a man, but the end thereof *are* the ways of death**H4194**.

**H1870** - (Noun Masculine) derek (deh'-rek): way, road, distance, journey, manner

**H3477** - (Adjective) yashar (yaw-shawr'): straight, right

**H4194** - (Noun Masculine) maveth (maw'-veth): death

God Himself, of course, is never deceived by what we put on outwardly, on which human viewpoint is ready to commend us. In Hebrews 4:13, we have it made clear to us that God sees inside as we: "Neither is there any creature that is not manifest in his sight. But all things are naked and open unto the eyes of Him with whom we have to do. Then in Proverbs 21:3, it says, "Every way of a man is right in his own eyes, but the Lord weighs the hearts." God weighs the mind--"the hearts" here means the mentality. God looks to see what kind of a viewpoint we are functioning upon. The world society operates on the human viewpoint that Satan instills. This is no pattern for Christians to imitate. However, if this is all you know, then that's exactly what you are going to do.

**Heb 4:13**  Neither is there any creature that is not manifest**G852 A-NSF** in his sight: but all things *are* naked and opened**G5136 V-RPP-NPN** unto the eyes of him with whom we have to do.

**G852** - (Adjective) aphanés (af-an-ace'): unseen (invisible, unseen, hidden.)

**G5136** - (Verb) trachélizó (trakh-ay-lid'-zo): to take by the throat, to overthrow (I am laid bare, laid open.)

**Pro 21:3**  To do**H6213** **V‑Qal‑Inf** justice and judgment *is* more acceptable**H977** **V‑Nifal‑Prtcpl‑ms** to the LORD than sacrifice.

**H6213** - (Verb) asah (aw-saw'): do, make

**H977** - (Verb) bachar (baw-khar'): to choose

**Luke 5:1-11**

As we turn to the Word of God, we can find some pretty good examples of how this business of human and divine viewpoint works. We may take a look, for example, at the Apostle Peter, one who played a very outstanding important role among the twelve. Turn to Luke Chapter 5 and notice the first eleven verses. In the life of Peter, we have here in this passage the description of Peter the professional fisherman who is in partnership with his brother Andrew and his friends James and John hearing Jesus Christ preach the wonderful words of life. The Lord actually used their boat as a pulpit, as a preaching point as they were washing their nets. Here is a professional fisherman, and here comes the Lord Jesus Christ. He uses their boat to preach. After the service, they go out; they put their net down at the Lord's direction; and, they pull in a fantastic catch. You may look at this from two viewpoints. If you look at this from human viewpoint, you will say, "Wow, what a lot of money we've made today. However, if you look at this from divine viewpoint, you will recognize that there was something spectacularly wonderful and different about the person of Jesus Christ who made this possible. That's exactly what Peter did.

**Luk 5:1**  And it came to pass**G1096 V-2ADI-3S**, that, as the people pressed upon**G1945 V-PNN** him to hear the word of God, he stood by the lake of Gennesaret,

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**G1945** - (Verb) epikeimai (ep-ik'-i-mahee): to lie on ((a) dat: I am placed upon, am laid upon, lie upon, am imposed; I press upon, (b) absol: I press hard, am insistent, insist.

**Luk 5:2**  And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

**Luk 5:3**  And he entered**G1684 V-2AAP-NSM** into one of the ships, which was Simon's, and prayed**G2065 V-AAI-3S** him that he would thrust**G1877 V-2AAN** out a little from the land. And he sat down, and taught the people out of the ship.

**G1684** - (Verb) embainó (em-ba'-hee-no): to walk on, to step into, embark (I step in; I go onboard a ship, embark.)

**G2065** - (Verb) erótaó (er-o-tah'-o): to ask, question ((a) I ask (a question), question, (b) I request, make a request to, pray.) Note: G2065 erōtáō (from eromai, "ask") – make an earnest request, especially by someone on "special footing," i.e. in "preferred position." G2065 /erōtáō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

**G1877** - (Verb) epanagó (ep-an-ag'-o): to put out (to sea), to return ((a) nautical: I put out (from the shore), (lit: I take up a ship on to the high seas), (b) I go up, possibly: I go up again, return.)

**Luk 5:4**  Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

**Luk 5:5**  And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word**G4487 N-DSN** I will let down the net.

**G4487** - (Noun, Neuter) rhéma (hray'-mah): a word, by implication a matter (a thing spoken, (a) a word or saying of any kind, as command, report, promise, (b) a thing, matter, business.) Note: G4487 rhḗma (from G4483 /rhéō, "to speak") – a spoken word, made "by the living voice" (J. Thayer). G4487 /rhḗma ("spoken-word") is commonly used in the NT (and in LXX) for the Lord speaking His dynamic, living word in a believer to inbirth faith ("His inwrought persuasion"). 10:17: "So faith proceeds from (spiritual) hearing; moreover this hearing (is consummated) through a rhēma-word (G4487 /rhḗma) from Christ" (Gk text). [See also Gal 3:2,5 which refers to "the hearing of faith" (Gk text) – i.e. a spiritual hearing that goes with the divine inbirthing of faith.]

**Luk 5:6**  And when they had this done, they inclosed a great multitude of fishes: and their net brake.

**Luk 5:7**  And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

**Luk 5:8**  When Simon Peter saw**G3708 V-2AAP-NSM** *it,* he fell down**G4363 V-2AAI-3S** at Jesus' knees, **s**aying**G3004 V-PAP-NSM**, Depart**G1831 V-2AAM-2S** from me; for I am a sinful man, O Lord.

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

**G4363** - (Verb) prospiptó (pros-pip'-to): to fall upon, fall prostrate before ((a) I fall down before, (b) I beat against, rush violently upon.)

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G183**1 - (Verb) exerchomai (ex-er'-khom-ahee): to go or come out of (I go out, come out.)

**Luk 5:9**  For he was astonished**G3004 V-PAP-NSM**, and all that were with him, at the draught of the fishes which they had taken:

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**Luk 5:10**  And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch**G2221 V-PAP-NSM** men.

**G2221** - (Verb) zógreó (dzogue-reh'-o): to catch alive (I capture alive, capture for life, enthrall.) Note: G2221 zōgréō (from zōos, "alive, living" and G64 /agreúō, "to capture") – properly, catch alive (Souter).

**Luk 5:11**  And when they had brought**G2609 V-2AAP-NPM** their ships to land, they forsook**G863 V-2AAP-NPM** all, and followed**G190 V-AAI-3P** him.

**G2609** - (Verb) katagó (kat-ag'-o): to bring down (I lead down, bring down, either from a high place on land or to a lower (or actually to the sea-coast), or from the high seas to land.)

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G190** - (Verb) akoloutheó (ak-ol-oo-theh'-o): to follow (I accompany, attend, follow.)

In Luke 5:8 we read, "When Simon Peter saw it, he fell down at Jesus' knees saying, 'Depart from me, for I am a sinful man, O Lord.'" So, we could start off with a little graph with a line representing divine viewpoint, with Peter right up there at the top of the scale. He had really responded to what he had seen from a divine viewpoint frame of reference. He recognized Jesus Christ as God, and he saw himself as a sinner. The result of this was that Peter followed Jesus (Luke 5:11). In other words, he did what Colossians 3:2 said, "He sought the things which were above, not the things which were below." So we've got Peter moving along in life functioning on divine viewpoint under the blessing of the Lord.

As a result of this contact and following the Lord, Peter received, as you know, several years of training. He was constantly in the Lord's presence receiving divine viewpoint instruction. But part of the problem of our lives as believers is that we go up and down in this business of operating on divine viewpoint. We are tossed to and fro. We are what James 1:8 calls double-minded. Therefore, we tend to be unstable. What it means to be double-minded is that sometimes we are divine viewpoint-minded and sometimes we are human viewpoint-minded. You and I can fluctuate between the two. Peter learned how to have divine viewpoint. In 1 Peter 1:13, Peter says, "Wherefore, gird up the loins of your mind. Be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "Gird up the loins of your mind" means to operate on divine viewpoint. Jesus Christ taught him. Peter was preoccupied with Christ and his divine viewpoint capacity grew. His brain began to be filled with this viewpoint.

**Col 3:2**  Set your affection**G5426 V-PAM-2P** on things above, not on things on the earth**G1093 N-GSF**.

**G5426** - (Verb) phroneó (fron-eh'-o): to have understanding, to think ((a) I think, (b) I think, judge, (c) I direct the mind to, seek for, (d) I observe, (e) I care for.): Note G5426 phronéō (from G5424 /phrḗn, "the midriff or diaphragm; the parts around the heart," J. Thayer) – properly, regulate (moderate) from within, as inner-perspective (insight) shows itself in corresponding, outward behavior. G5426 (phronéō) essentially equates to personal opinion fleshing itself out in action (see J. Thayer). This idea is difficult to translate into English because it combines the visceral and cognitive aspects of thinking.

**G1093** - (Noun, Feminine) gé (ghay): the earth, land (the earth, soil, land, region, country, inhabitants of a region.) Note: G1093 gḗ – properly, the physical earth; (figuratively) the "arena" we live in which operates in space and time which God uses to prepare us for eternity. The physical earth (G1093 /gḗ) is the temporary, probationary place to live out moral preferences "through the body," i.e. as free moral agents (cf. 2 Cor 5:1-10). In this way, God makes an eternal record of everything we do on the earth. Through faith, each scene of life becomes equally, eternally significant (cf. Mt 13:31,32,17:20; cf. also Lk 16:10; Lk 17:6; 2 Pet 1:1). [The OT Hebrew term, H776 /asitía ("earth"), also refers to the physical earth as "God's arena" – "the physical theater" in which our eternal destiny freely plays out.]

**Jas 1:8**  A double minded**G1374 A-NSM** man *is* unstable**G182 A-NSM** in all his ways**G3598 N-DPF**.

**G1374** - (Adjective) dipsuchos (dip'-soo-khos): of two minds, wavering ((lit: of two souls, of two selves), double-minded, wavering.) Note: G1374 dípsyxos (an adjective, derived from G1364 /dís, "two" and 5590 /psyxḗ, "soul") – properly, "two souled"; (figuratively) "double-minded," i.e. a person "split in half," vacillating like a "spiritual schizophrenic." This term may have been coined in the NT (R. Lenski, P. Davids).

**G182** - (Adjective) akatastatos (ak-at-as'-tat-os): unstable (unsettled, unstable (though these are hardly strong enough equivalents), almost anarchic.)

**G3598** - (Verb) hodoiporeó (hod-oy-por-eh'-o): to travel (I travel, pursue a way, journey.)

**1Pe 1:13**  Wherefore gird**G328 V-AMP-NPM** up the loins**G3751 N-APF** of your mind**G1271 N-GSF**, be sober**G3525 V-PAP-NPM**, and hope**G1679 V-AAM-2P** to the end for the grace that is to be brought**G5342 V-PPP-ASF** unto you at the revelation**G602 N-DSF** of Jesus Christ;

**G328** - (Verb) anazónnumi (an-ad-zone'-noo-mee): to gird up (I gird up, brace up (with a view to active exertion); a metaphor from the girding of the flowing tunic, to prevent its hampering one in active work.) Note: G328 anazṓnnymi (from G303 /aná, "up to down" and G2224 /zṓnnymi, "gird, take out slack") – properly, raise up a tunic (= "tighten the belt"), "girding oneself"; (figuratively) getting ready (prepared) to move quickly, i.e. where someone needs to go and arrive at without delay (used only in 1 Pet 1:13).

**G3751** - (Noun, Feminine) osphus (os-foos'): the loin (the loins.) Note: G3751 osphýs – properly, the hip (reproductive area); used figuratively in 1 Pet 1:13 of the "reproductive" (creative) capacity of the renewed mind (cf. Ro 12:1-3). [G3751 (osphýs) is "the seat of generative power (Heb 7:5,10, Abbott-Smith). "To smite the loins" referred to a fatal blow – "forever ending" anything that would (could) come from the slain.]

**G1271** - (Noun, Feminine) dianoia (dee-an'-oy-ah): the mind, disposition, thought (understanding, intellect, mind, insight.) Note: G1271 diánoia (from G1223 /diá, "thoroughly, from side-to-side," which intensifies G3539 /noiéō, "to use the mind," from G3563 /noús, "mind") – properly, movement from one side (of an issue) to the other to reach balanced-conclusions; full-orbed reasoning (= critical thinking), i.e. dialectical thinking that literally reaches "across to the other side" (of a matter). G1271 /diánoia ("critical thinking"), literally "thorough reasoning," incorporates both sides of a matter to reach a meaningful (personal) conclusion. Such "full-breadth reasoning" is essential to loving (G25 /agapáō) the Lord and our neighbor (see Mk 12:30). It is also the instrument of self-destruction when exercised without God's light and power (Lk 1:51; Eph 2:3, 4:18; Col 1:21). [G1271 /diánoia (dianoia) is also used of "reasoning and speech between characters in ancient dramas" (LS; cf. Aristotle, Rh 1, 404). But G1271 (diánoia) works to a person's own undoing when it operates apart from the light of God's word (Eph 4:18).]

**G3525** - (Verb) néphó (nay'-fo): to be sober, to abstain from wine ((lit: I am sober), I am calm (vigilant), circumspect.) Note: G3525 nḗphō – properly, to be sober (not drunk), not intoxicated; (figuratively) free from illusion, i.e. from the intoxicating influences of sin (like the impact of selfish passion, greed, etc.). G3525 /nḗphō ("be sober, unintoxicated") refers to having presence of mind (clear judgment), enabling someone to be temperate (self-controlled). G3525 /nḗphō ("uninfluenced by intoxicants") means to have "one's wits (faculties) about them," which is the opposite of being irrational.

**G1679** - (Verb) elpizó (el-pid'-zo): to expect, to hope (for) (I hope, hope for, expect, trust. Note: Cognate: G1679 elpízō (from G1680 /elpís, "hope") – to hope, actively waiting for God's fulfillment about the faith He has inbirted through the power of His love (cf. Gal 5:6 with Heb 11:1). See G1680 (elpis).)

**G5342** - (Verb) pheró (fer'-o): to bear, carry, bring forth (I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.) Note: G5342 phérō ("allied to German fahren, Scotch bairn, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also G5409 /phoréō ("habitual bearing"). (1 Pet 1:13) being brought (G5342 /phérō) – 1 Pet 1:13 commands us to "completely (G5049 /teleíōs) hope on the grace now being brought (present, passive participle of G5342 /phérō) in (en) revelation (no article) of Jesus Christ." The following is a fuller expanded rendering of the Greek text, "Wherefore [in view of the meaning of salvation that extends to glorification, 1 Pet 1:9] having girded up the loins of your mind, being radically-moderate, completely hope on the grace being carried along (G5342 /phérō) to you, in revelation, concerning Jesus Christ."

**Matthew 14:22-31**

In Matthew chapter 14, we have another incident recorded in the life of the apostle Peter. Here is the situation where they're out on the lake; it's 4 o'clock in the morning; there's a high wind; and, suddenly they look out and they see Jesus walking on the water. In Matthew 14:22, this boat is being tossed to and fro, and suddenly they see this figure walking on the water. There are two ways to look at this. One response, which we read of in verse 26, was the human viewpoint response. "And when the disciples saw Him walking on the sea, they were troubled saying, 'It is a ghost' and they cried out in fear." The other response was that which was represented by Peter who, because his mind was operating on divine viewpoint and because he was free of fear, turned his eyes to the Lord and asked to come out to him. Verse 28: "Peter answered him and said, 'Lord, if it is you, bid me come onto the water.' And He said, 'Come.' And when Peter was come out of the ship, he walked on the water, to go to Jesus."

**Mat 14:22**  And straightway Jesus constrained**G315 V-AAI-3S** his disciples to get**G1684 V-2AAN** into a ship, and to go before him unto the other side, while he sent the multitudes away.

**G315** - (Verb) anagkazó (an-ang-kad'-zo): to necessitate, compel (I force, compel, constrain, urge.) Note: Cognate: G315 anagkázō – to compel (constrain), doing so with urgency (as a pressing necessity). See G318 (anagkē).

**G1684** - (Verb) embainó (em-ba'-hee-no): to walk on, to step into, embark (I step in; I go onboard a ship, embark.)

**Mat 14:23**  And when he had sent the multitudes away, he went up into a mountain apart to pray**G4336 V-ADN**: and when the evening was come, he was there alone.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray (I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**Mat 14:24**  But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

**Mat 14:25**  And in the fourth watch of the night Jesus went unto them, walking**G4043 V-PAP-NSM** on the sea.

**G4043** - (Verb) peripateó (per-ee-pat-eh'-o): to walk (I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.) Note: G4043 peripatéō (from G4012 /perí, "comprehensively around," which intensifies G3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

**Mat 14:26**  And when the disciples saw**G3708 V-AAP-NMP** him walking on the sea, they were troubled**G5015 V-API-3P**, saying, It is a spirit**G5326 N-NSN**; and they cried out for fear.

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

**G5015** - (Verb) tarassó (tar-as'-so): to stir up, to trouble (I disturb, agitate, stir up, trouble.) Note: G5015 tarássō – properly, put in motion (to agitate back-and-forth, shake to-and-fro); (figuratively) to set in motion what needs to remain still (at ease); to "trouble" ("agitate"), causing inner perplexity emotional agitation) from getting too stirred up inside ("upset"). [5015 (tarássō) translates 46 Hebrew words in the LXX (Abbott-Smith), showing the enormous connotation power of OT Hebrew vocabulary.]

**G5326** - (Noun, Neuter) phantasma (fan'-tas-mah): an appearance, apparition (an apparition, ghost, spirit, phantom.) G5326 phántasma – properly, a manifestation; "an appearance, apparition (so Aesch., etc.)" (A-S). [G5326 (phántasma) originally referred to "seeing" a ghost or apparition.]

**Mat 14:27**  But straightway Jesus spake unto them, saying**G3004 V-PAP-NPM**, Be of good cheer; it is I; be not afraid.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**Mat 14:28**  And Peter answered him and said, Lord, if it be thou, bid**2753 V-AAM-2S** me come unto thee on the water.

**G2753** - (keleuó) (kel-yoo'-o): to command ( command, order, direct, bid.)

**Mat 14:29**  And he said, Come**G2064 V-2AAM-2S**. And when Peter was come down**G2597 V-2AAP-NSM** out of the ship, he walked**G4043 V-AAI-3S**on the water, to go to Jesus.

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**G2597** - (Verb) katabainó (kat-ab-ah'-ee-no): to go down (go down, come down, either from the sky or from higher land, descend.)

**G4043** - (Verb) peripateó (per-ee-pat-eh'-o): to walk (I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.) Note: G4043 peripatéō (from G4012 /perí, "comprehensively around," which intensifies G3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

**Mat 14:30**  But when he saw**991 V-PAP-NSM** the wind boisterous, he was afraid**G5399 V-AOI-3S**; and beginning to sink, he cried, saying, Lord, save me.

**G991** - (Verb) blepó (blep'-o): to look (at) ((primarily physical), I look, see (perceive, discern. Note: 991 blépō – properly, to see, be observant (watchful). 991 (blépō) suggests "to see something physical, with spiritual results (perception)." That is, it carries what is seen into the non-physical (immaterial) realm so a person can take the needed action (respond, beware, be alert).

**G5399** - (Verb) phobeó (fob-eh'-o): to put to flight, to terrify, frighten (I fear, dread, reverence, am afraid, terrified.) Note: Cognate: 5399 phobéō – to fear, withdraw (flee) from, avoid. See 5401 (phobos).

**Mat 14:31**  And immediately Jesus stretched forth**G1614 V-AAP-NSM** *his* hand, and caught him, and said unto him, O thou of little faith**G3640 A-VSM**, wherefore didst thou doubt**G1365 V-AAI-2S**?

**G1614** - (Verb) ekteinó (ek-ti'-no): to extend (I stretch out (forth), cast forth (as of an anchor), lay hands on.)

**G3640** - (Adjective) oligopistos (ol-ig-op'-is-tos): little faith (of little faith.) Note: G3640 oligópistos (from G3641 /olígos, "little in number, low in quantity" and G4102 /pístis, "faith") – properly, few occurrences (applications) of faith. G3640 (oligópistos) occurs five times in the NT, each time with Jesus rebuking the problem of failing to hear His voice (cf. Jn 10:3,4,27). "Little-faith" (G3640 /oligópistos) describes someone dull to hearing the Lord's voice, or disinterested in walking intimately with Him. In contrast, the goal of life is to receive (obey) the Lord's gift of faith in each scene of life (Ro 14:23; Heb 11:6). [3640 (oligópistos) is derived from G3461 /myriás ("few, small in number"), which is the opposite of G4183 /polýs ("many in number").]

**G1365** - (Verb) distazo (dis-tad'-zo): twenty thousand (I waver, doubt, hesitate. Note: G1365 distázō (from G1364 /dís, "two, double" and G4714 /stásis, "stance, standing") – properly, going two ways, shifting between positions; choosing "a double-stance" and hence vacillate (waver); (figuratively) uncertain at a crossroad because refusing to choose one way over the other – "wanting to have our cake and eat it too"; to halt between two opinions (views, beliefs).

Now this is great. The water was churning and tossing around. The Sea of Galilee is pitching here and there. And here is Peter walking on the water. This is better than water skiing any day. He was walking up one wave then down the other wave. He was having a great time because he was operating on his divine viewpoint. We have him moving around, consequently, on our graph, up on the divine viewpoint line. However, notice verse 30: "And when he saw the wind boisterous, he was afraid." Here he is all the way down on human viewpoint. And the result was he began to sink crying, "Lord save me." The Lord stretches out his hand, saves him, and rebukes him for his lack of faith. He says, "Why did you doubt? Why did you resort to the human viewpoint pattern of doubting what I had said to you?" In other words, he was doubting the word of the Lord Jesus Christ, which had told him, "Come out. Walk on the water. You can come out to me. It will be alright." **Fear is an element which always reflects human viewpoint**. **It's caused by unbelief and it always ends in defeat**. 2 Timothy 1:7 tells us that, "We have not been called to a mind of fear." And yet this is one of the things that always reflects our human viewpoint--when we are afraid. The mental attitude of Peter caused him to lose his stability.

**2Ti 1:7**  For God hath not given**G1325 V-AAI-3S** us the spirit of fear**G1167 N-GSF**; but of power**G1411 N-GSF**, and of love**G26 N-GSF**, and of a sound mind**G4995 N-GSM**.

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

G1167 - (Noun, Feminine) deilia (di-lee'-ah): cowardice (cowardice, timidity.) Note: Cognate: G1167 deilía – timidity, reticence (used only in 2 Tim 1:7). See 1169 (deilós).

**G1411** - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from 1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). 1411 (dýnamis) is a very important term, used 120 times in the NT.

**G26** - (Noun) agapé (ag-ah'-pay): love, goodwill (love, benevolence, good will, esteem; plur: love-feasts. Typically refers to divine love (= what God prefers).) Note: G26 agápē – properly, love which centers in moral preference. So too in secular ancient Greek, G26 (agápē) focuses on preference; likewise the verb form (G25 /agapáō) in antiquity meant "to prefer" (TDNT, 7). In the NT,G 26 (agápē) typically refers to divine love (= what God prefers).

**G4995** - (Noun, Masculine) sóphronismos (so-fron-is-mos'): self-control (self-control, self-discipline, prudence.) Note: Cognate: 4995 (a masculine noun derived from 4998 /sṓphrōn, "truly moderate") – properly, safe-minded, issuing in prudent ("sensible") behavior that "fits" a situation, i.e. aptly acting out God's will by doing what He calls sound reasoning (used only in 2 Tim 1:7). See 4998 (sōphrōn).

**Matthew 16:15-16**

Another incident in the life of Peter is in Matthew 16:15-16. The Lord says to his disciples, "But who say you that I am (in contrast to what the Pharisees and the people and others were saying in identifying Jesus Christ)?" And quick as a wink, Peter comes right back and says, "You are the Christ, the Son of the living God." So here we have Peter right back up here operating on his divine viewpoint of reference because he recognized who the Lord Jesus was.

**Mat 16:15**  He saith unto them, But whom say**G3004 V-PAI-3S** ye that I**G1473 PPro-A1S**am**G1510 V-PNA**?

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object)

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – meaning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**Mat 16:16**  And Simon Peter answered**G611 V-AOP-NSM** and said, Thou art **G1510 V-PAI-2S** the**G3588 T-NSM** Christ**G5547 N-NSM**, the Son **G5207 N-NSM** of the living**G2198 V-PAP-GSM** God**G2316 N-GSM**.

**G611** - (Verb) apokrinomai (ap-ok-ree'-nom-ahee): to answer (I answer, reply, take up the conversation.)

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**G3588** - (Definite Article) ho, hé, to (ho): the (the, the definite article.)

**G5547** - (Noun, Masculine) Christos (khris-tos'): the Anointed One, Messiah, Christ (Anointed One; the Messiah, the Christ.) Note: G5547 Xristós (from G5548 /xríō, "anoint with olive oil") – properly, "the Anointed One," the Christ (Hebrew, "Messiah").

**G5207** - (Noun) huios (hwee-os'): a son (a son, descendent.) Note: G5207 hyiós – properly, a son (by birth or adoption); (figuratively) anyone sharing the same nature as their Father. For the believer, becoming a son of God begins with being reborn (adopted) by the heavenly Father – through Christ (the work of the eternal Son). In the NT, G5207 /hyiós ("son") equally refers to female believers (Gal 3:28).

G5207 /hyiós ("son") emphasizes likeness of the believer to the heavenly Father, i.e. resembling His character more and more by living in faith ("God's inwrought persuasions,"" see G4102 /pístis). G5207 /hyiós ("son") highlights the (legal) right to the Father's inheritance, i.e. as the believer lives in conformity with the Father's nature (purpose).")

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

**G2316** - (Noun, Feminine; Noun, Masculine) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: G2316 theós (of unknown origin) – properly, God, the Creator and owner of all things (Jn 1:3; Gen 1 - 3). [Long before the NT was written, G2316 (theós) referred to the supreme being who owns and sustains all things.]

**Matthew 26:31-75**

In Matthew 26 we have another incident in the life of Peter beginning at verse 31. Here the Lord Jesus tells his disciples that all of them will desert Him. When Jesus said this, Peter answered and said to him, "Though all men shall be offended because of you, I will never be offended." He's back down on human viewpoint. With the arrogance of thinking he can stand without any problem, what he was revealing was again the weakness that is inherent in human viewpoint. The Lord said, "What you're going to really do, Peter, is deny me three times." In Matthew 26:62-75, we read the sad experience down here on the human viewpoint of Peter where he denied any association with Jesus Christ.

**Mat 26:31**  Then saith Jesus unto them, All ye shall be offended**G4624 V-FPI-2P** because of me this night: for it is written, I will smite**G3960 V-FAI-1S** the shepherd, and the sheep of the flock shall be scattered abroad**G1287 V-FPI-3S**.

**G4624** - (skandalizó) (skan-dal-id'-zo): to put a snare (in the way), to cause to stumble, to give offense (I cause to stumble, cause to sin, cause to become indignant, shock, offend.) Note: Cognate: G4624 skandalízō – properly, set a snare ("stumbling-block"); (figuratively) "to hinder right conduct or thought; to cause to stumble" – literally, "to fall into a trap" (Abbott-Smith). See G4625 (skandalon).

**G3960** - (Verb) patassó (pat-as'-so): to beat (of the heart), to strike (I smite, strike (as with a sword), smite to death, afflict.)

**G1287** - (Verb) diaskorpizó (dee-as-kor-pid'-zo): generally to separate, to winnow, to squander (I scatter, winnow, disperse, waste.) Note: G1287 diaskorpízō (from G1223dia, "thoroughly," which intensifies G4650 /skorpízō, "scatter") – properly, widely scatter, disperse greatly (note the force of the prefix, diá).

**Mat 26:62**  And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

**Mat 26:63**  But Jesus held his peace**G4623 V-IAI-3S.** And the high priest answered and said unto him, I adjure**G1844 V-PAI-1S** thee by the living God, that thou tell**G5547 N-NSM** us whether thou be the Christ**G5547 N-NSM**, the Son of God.

**G4623** - (Verb) siópaó (see-o-pah'-o): to be silent (I keep silence, am silent, either voluntarily or involuntarily.)

**G1844** - (Verb) exorkizó (ex-or-kid'-zo): to administer an oath, to adjure (I adjure, put to oath; I exorcise.) Note: G1844 eksorkízō (from G1537 /ek, "completely out from," intensifying G3726 /horkízō, "adjure") – properly, to adjure, putting someone under strict oath (used only in Mt 26:63).

**G5547** - (Noun, Masculine) Christos (khris-tos'): the Anointed One, Messiah, Christ (Anointed One; the Messiah, the Christ.) Note: G5547 Xristós (from G5548 /xríō, "anoint with olive oil") – properly, "the Anointed One," the Christ (Hebrew, "Messiah").

**Mat 26:64**  Jesus saith unto him, Thou hast said: nevertheless I say**G3004 V-PAP-NSM** unto you, Hereafter shall ye see the Son of man sitting**G2521 V-PNP-ASM** on the right hand of power, and coming**2064 V-PNP-ASM** in the clouds of heaven.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G2521** - (Verb) kathémai (kath'-ay-mahee): to be seated (I sit, am seated, enthroned; I dwell, reside.)

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**Mat 26:65**  Then the high priest rent his clothes, saying, He hath spoken blasphemy**G987 V-AAI-3S**; what further need have we of witnesses**G3144 N-GPM**? behold, now ye have heard**G191 V-AAI-2P** his blasphemy**G988 N-ASF**.

**G987** - (Verb) blasphémeó (blas-fay-meh'-o): to slander, to speak lightly or profanely of sacred things (I speak evil against, blaspheme, use abusive or scurrilous language about (God or men).: Note: G987 blasphēméō(from blax, "sluggish, slow" and G5345 /phḗmē, "reputation, fame") – properly, refusing to acknowledge good (worthy of respect, veneration); hence, to blaspheme which reverses moral values.

**G3144** - (Noun, Masculine) martus (mar'-toos): a witness (a witness; an eye- or ear-witness.

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See g189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**G988** - (Noun, Feminine) blasphémia (blas-fay-me'-ah): slander (abusive or scurrilous language, blasphemy.) Note: Cognate: G988 blasphēmía (from blax, "sluggish/slow," and G5345 /phḗmē, "reputation, fame") – blasphemy – literally, slow (sluggish) to call something good (that really is good) – and slow to identify what is truly bad (that really is evil). Blasphemy (G988 /blasphēmía) "switches" right for wrong (wrong for right), i.e. calls what God disapproves, "right" which "exchanges the truth of God for a lie" (Ro 1:25). See G987 (blasphēmeō).

**Mat 26:66**  What think ye? They answered and said, He is guilty**G1777 A-NSM** of death**G2288 N-GSM**.

**G1777** - (Adjective) enochos (en'-okh-os): held in, bound by, liable to (a condition, penalty or imputation) (involved in, held in, hence: liable, generally with dat. (or gen.) of the punishment.)

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death ( death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

**Mat 26:67**  Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

**Mat 26:68**  Saying, Prophesy unto us, thou Christ, Who is he that smote**G2288 N-GSM** thee

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death ( death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

**Mat 26:69**  Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

**Mat 26:70**  But he denied**G720 V-ADI-3S** before**G1715 PREP** *them* all, saying, I know not what thou sayest.

**G720** - (Verb) arneomai (ar-neh'-om-ahee): to deny, say no ((a) I deny (a statement), (b) I repudiate (a person, or belief).) Note: G720 arnéomai – properly, deny (refuse); hence, contradict, refuse to affirm or to confess (identify with); disown (repudiate). See also G4716 /staurós ("cross").

**G1715** - (Adverb; Preposition) emprosthen (em'-pros-then): before, in front of (in place or time) (in front, before the face; sometimes made a subset. by the addition of the article: in front of, before the face of.)

**Mat 26:71**  And when he was gone out into the porch, another *maid* saw**G3708 V-2AAI-3S** him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

**Mat 26:72**  And again he denied**G720 V-ADI-3S** with an oath**G3727 N-GSM**, I do not know**G1492 V-RAI-1S** the man.

**G720** - (Verb) arneomai (ar-neh'-om-ahee): to deny, say no ((a) I deny (a statement), (b) I repudiate (a person, or belief).) Note: G720 arnéomai – properly, deny (refuse); hence, contradict, refuse to affirm or to confess (identify with); disown (repudiate). See also G4716 /staurós ("cross").

**G3727** - (Noun, Masculine) horkos (hor'-kos): an oath (an oath.)

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**Mat 26:73**  And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

**Mat 26:74**  Then began he to curse and to swear, *saying,* I know**G1492 V-RAI-1S** not**G3756 PRT-N** the man. And immediately the cock crew.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**Mat 26:75**  And Peter remembered**G3415 V-API-3S** the word of Jesus, which said unto him, Before the cock crow, thou shalt deny**G533 V-FDI-2S** me thrice. And he went out, and wept bitterly.

**G3415** - (Verb) mnaomai (mnah'-om-ahee): be mindful, remember (I remember, recollect.)

**G533** - (Verb) aparneomai (ap-ar-neh'-om-ahee): to deny (I deny, disown, repudiate (either another person or myself), disregard.) Note: G533 aparnéomai (from G575 /apó, "from" which intensifies G720 /arnéomai, "deny") – properly, to deny, looking back to what was originally refused (rejected, forsaken). Note the force of the prefix, 575 /apó ("away from"). G720 (arneomai) already means "deny," so 533 (aparnéomai) suggests "strongly reject" (especially the source). That is, utterly refusing to recognize the original source involved. Hence G533 (aparnéomai) can imply "ignore, disown, or repudiate" (Abbott-Smith, so also in Herodotus, Thucydides). [The high level of personal involvement (interest) motivating G533 (aparnéomai) accounts for why it always in the Greek middle voice.]

So you can see that in the life of Peter, just the few incidents that we've looked at, there is this bouncing back and forth between human and divine viewpoint. Whichever level he was operating on determined his action. When he was on divine viewpoint, his action was compatible to his calling as a child of God. When he was on human viewpoint, he was denying that call and he was being compatible with what Satan’s thought.

We're happy to notice in the Word of God that the apostle Peter bounced back to his divine viewpoint. In Acts 2:14, after the resurrection of the Lord Jesus Christ, we have his great sermon that resulted in thousands of people being saved, indicating that Peter is back up here on his divine viewpoint level. The last admonition that we have from him is in 2 Peter 3:18, which is an admonition in effect to pursue divine viewpoint: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. However, though he was generally upward, we do know that he failed. He was back down to human viewpoint. He came back in the attitude of salvation toward the Gentiles that we read of in Acts 10:14-15. He also refused to eat with Gentiles, so he functioned along again on his human viewpoint level when he wouldn't have any contacts with the Gentiles. But always our failures are to be resolved by the use of 1 John 1:9 that takes us right back up to the divine viewpoint level.

**Act 2:14**  But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known**G1110 A-NSN** unto you, and hearken to my words:

**2Pe 3:18**  But grow in grace, and *in* the knowledge**G1108 N-DSF** of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

**Act 10:14**  But Peter said, Not so**G3365 ADV-N**, Lord; for I have never**G3763 ADV-N** eaten anything that is common or unclean.

**G3365** - (Adverb, Negative) médamós (may-dam-oce'): by no means (by no means, not at all.)

**Act 10:15**  And the voice *spake* unto him again the second time, What God hath cleansed**G2511 V-AAI-3S,** *that* call not thou common.

**1Jn 1:9**  If**G1437 COND** we confess**G3670 V-PAS-1P** our sins, he is faithfu**lG4103 A-NSM** and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all unrighteousness**G93 N-GSF**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G4103** - (Adjective) pistos (pis-tos'): faithful, reliable (trustworthy, faithful, believing.) Note: Cognate: G4103 pistós (an adjective, derived from G3982 /peíthō, "persuaded") – properly, faithful (loyalty to faith; literally, fullness of faith); typically, of believing the faith God imparts. [The root of G4103 /pistós, "faithful" and G4100 /pisteúō, "faith," are the same (pist-), referring to persuasion.]

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

**Worldliness**

Of course, you cannot operate on divine viewpoint if it's not in your mind. You can see what happens when we are weak on divine viewpoint and strong on human viewpoint. We tend constantly to gravitate down toward this level whenever we have decisions to make, rather than functioning on the divine viewpoint plateau. However, we have to have that viewpoint in our minds before we can act according to it. This is very amply exemplified in the book of Romans where the Apostle Paul refers to human viewpoint in terms of relationship to this world system, or to what you and I might call "worldliness."

**Romans 12:2**

So let's look at Romans 12:2. Paul says, "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."

**Rom 12:2**  And be not conformed**G4964 V-PM/PM-2P** to this world**G165 N-DSM**: but**G235 CONJ** be ye transformed **G3339 V-PPM-2P** by the renewing**G342 N-DSF** of your mind, that ye may prove**G1381 V-PAN** what *is* that good**G18 A-NSN**, and acceptable**G2101 A-NSN**, and perfect**G5046 A-NSN**, will**G2307 N-NSN** of God.

**G4964** - (Verb) suschématizó (soos-khay-mat-id'-zo): to conform to (I conform to.) Note: G4964 sysxēmatízō (from G4862 /sýn, "identified with" and sxēmatizō, "having outward shape") – properly, assuming a similar outward form (expression) by following the same pattern (model, mold).

**G165** - (Noun, Masculine) aión (ahee-ohn'): a space of time, an age (an age, a cycle (of time), especially of the present age as contrasted with the future age, and of one of a series of ages stretching to infinity.) Note: G165 aiṓn (see also the cognate adjective, G166 /aiṓnios, "age-long") – properly, an age (era, "time-span"), characterized by a specific quality (type of existence). Example: Christians today live in the newer age (G165 /aiṓn) of the covenant – the time-period called the NT. It is characterized by Christ baptizing all believers in the Holy Spirit, i.e. engrafting all believers (OT, NT) into His mystical body (1 Cor 12:13) with all the marvelous privileges that go with that (Gal 3:23-25; 1 Pet 2:5,9).

**G235** - (Conjunction) alla (al-lah'): otherwise, on the other hand, but (but, except, however.) Note: G235 allá (typically a strong adversative conjunction) – but (but instead), nevertheless, on the contrary. G235 (allá), the neuter plural of G243 /állos ("other"), literally means "otherwise" or "on the other hand" (Abbott-Smith).

**G3339** - (Verb) metamorphoó (met-am-or-fo'-o): to transform (I transform, transfigure.) Note: G3339 metamorphóō (from G3326 /metá, "change after being with" and G3445 /morphóō, "changing form in keeping with inner reality") – properly, transformed after being with; transfigured. [G3339 (metamorphóō) is the root of the English terms "metamorphosis" and "metamorphize."]

G342 - (Noun, Feminine) anakainósis (an-ak-ah'-ee-no-sis): renewal (renewing; (a renewal or change of heart and life.)

**G1381** - (Verb) dokimazo (dok-im-ad'-zo): to test, by implication to approve (I put to the test, prove, examine; I distinguish by testing, approve after testing; I am fit.) Note: Cognate: G1381 dokimázō (from G1384 /dókimos, "approved") – properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what is good (genuine). See G1384 (dokimos). G1381 /dokimázō ("to approve by testing") is done to demonstrate what is good, i.e. passes the necessary test. G1381 (dokimázō) does not focus on disproving something (i.e. to show it is bad).

**G18** - (Adjective) agathos (ag-ath-os'): good (Inrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

**G2101** - (Adjective) euarestos (yoo-ar'-es-tos): well-pleasing (acceptable, well-pleasing (especially to God), grateful.) Note: G2101 euárestos (from G2095 /eú, "well, good" and G700 /aréskō, "to please") – properly, well-pleasing (gratifying) because fully acceptable.

**G5046** - (Adjective) teleios (tel'-i-os): having reached its end, complete, perfect (perfect, (a) complete in all its parts, (b) full grown, of full age, (c) specially of the completeness of Christian character.) Note: Cognate: G5046 téleios (an adjective, derived from G5056 /télos, "consummated goal") – mature (consummated) from going through the necessary stages to reach the end-goal, i.e. developed into a consummating completion by fulfilling the necessary process (spiritual journey). See G5056 (telos). [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from G2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). G2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

Here the apostle Paul is actually referring to a matter of a mental attitude. This is the attitude concerning worldliness. He says, "Be not conformed." The word "be not conformed" is kind of a long Greek word. It is "suschematizo." This is a very important word because it tells us a great deal about the subject of worldliness. Any Christian who is serious about his spiritual life does not want to displease the Lord Jesus Christ, and does not want to grieve the Holy Spirit, but wants to operate in a way which is compatible to his calling as a believer. What this word means is not to fashion yourself after some pattern. It's like a lady who will lay out a piece of cloth and put down a pattern, and then take a pair of scissors and cut around that pattern. She is "suschematizo"ing that piece of cloth. She is outwardly shaping that cloth to the pattern that she laid on it. This has to do with an outward relationship. It is related to the word "schema." "Schema" is a word that refers to something which is external; or, something, for example, like an actor who comes on a stage and he plays the part of a soldier. He is performing a "schema." He is not really a soldier. He is just dressed like a soldier outwardly. He's pretending to be a soldier, but inwardly he is not a soldier. This is an outward fashioning.

This is used in 1 Peter 1:14 where the word "conform" is used of the outward expression of the old sin nature in sins and human good. Peter says in 1 Peter 1:14, "As obedient children not fashioning yourselves according to the former lusts in your ignorance." When he says, "As children of God not fashioning yourselves," he means outwardly not acting the way you used to act before you were believers. He uses this same word which has to do with our outward expression and conduct.

**1Pe 1:14**  As obedient**G5218 N-GSF** children, not**G3361 PRT-N** fashioning yourselves**G4964 V-PM/PP-NMP** according to the former lusts**G1939 N-DPF** in your ignorance**G52 N-DSF**:

**G5218** - (Noun, Feminine) hupakoé (hoop-ak-o-ay'): obedience (obedience, submissiveness, compliance.) Note: G5218 hypakoḗ (fromG191 /akoúō, "to hear" and G5259 /hypó, "beneath") – i.e. obedience – literally, "submission to what is heard" (WS, 695), i.e. obedience as the response to someone speaking. This refers both to an earthly voice and the Lord's voice (see 2 Cor 10:5; 1 Pet 1:2).

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G4964** - (Verb) suschématizó (soos-khay-mat-id'-zo): to conform to (I conform to.) Note: G4964 sysxēmatízō (from G4862 /sýn, "identified with" and sxēmatizō, "having outward shape") – properly, assuming a similar outward form (expression) by following the same pattern (model, mold).

**G1939** - (Noun, Feminine) epithumia (ep-ee-thoo-mee'-ah): desire, passionate longing, lust (desire, eagerness for, inordinate desire, lust.) Note: Cognate: G1939 epithymía (from G1909 /epí, "focused on" and G2372 /thymós, "passionate desire") – properly, passion built on strong feelings (urges). These can be positive or negative, depending on whether the desire is inspired by faith (God's inbirthed persuasion). See G1937 (epithymeō).

**G52** - (Noun, Feminine) agnoia (ag'-noy-ah): ignorance (ignorance, inadvertence, sometimes with the idea of willful blindness.)

Therefore, believers, this word says, are not to be outwardly fashioned to something. It is in the present tense which means that they are not to pattern themselves in this way continually. It is middle which means it's a benefit to them if they do not outwardly form the patterns of the world. And, it is a command. It's imperative. A Christian is under obligation to avoid this outward fashioning.

Now, fashioning to what? It says, "Do not be conformed," do not pattern yourself outwardly to this world. The word "world" is actually the Greek word "ion" which means age. It doesn't mean "world." There's another Greek word "cosmos" for "world." This simply means the age. We're told in Galatians 1:4 that the age in which we live is an evil age. This is because Satan is the one who runs this age. It's an age that he controls. It's an age that is evil because it operates on human viewpoint which he promotes. He is the one who designs its ways (2 Corinthians 4:4). This age is evil because 1 John 2:16 tells us that all the motivations of this age are evil. They've all been instigated by Satan.

**Gal 1:4**  Who gave**G1325 V-2AAP-GSM** himself for our sins, that he might deliver**G1807 V-2AMS-3S** us from this present**G1764 V-RAP-GSM** evil**G4190 A-GSM** world**G165 N-GSM**, according to the will**G2307 N-ASN** of God and our Father:

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G1807** - (Verb) exaireó (ex-ahee-reh'-o): to take out, to deliver (I take out, remove; sometimes (mid): I choose, sometimes: I rescue.) Note: G1807 eksairéō (from G1537 /ek, "completely out from," intensifying G138 /hairéomai, "personally choose, prefer") – properly, remove completely ("totally out from"), i.e. bring into a "complete rescue (full removal)." [1807 (eksairéō) emphasizes total removal ("wholly out from"). This refers to a complete rescue, bringing a person into full deliverance.]

**G1764** - (Verb) enistémi (en-is'-tay-mee): to place in, to be at hand, perf. part. to be present (I place in or upon; only in the intrans. tenses: I impend, am at hand, am present, threaten; as adj: present.)

**G4190** - (Adjective) ponéros (pon-ay-ros'): toilsome, bad (evil, bad, wicked, malicious, slothful.) Note: G4190 ponērós (an adjective which is also used substantively, derived from G4192 /pónos, "pain, laborious trouble") – properly, pain-ridden, emphasizing the inevitable agonies (misery) that always go with evil.

**G165** - (Noun, Masculine) aión (ahee-ohn'): a space of time, an age (an age, a cycle (of time), especially of the present age as contrasted with the future age, and of one of a series of ages stretching to infinity.) Note: G165 aiṓn (see also the cognate adjective, G166 /aiṓnios, "age-long") – properly, an age (era, "time-span"), characterized by a specific quality (type of existence). Example: Christians today live in the newer age (G165 /aiṓn) of the covenant – the time-period called the NT. It is characterized by Christ baptizing all believers in the Holy Spirit, i.e. engrafting all believers (OT, NT) into His mystical body (1 Cor 12:13) with all the marvelous privileges that go with that (Gal 3:23-25; 1 Pet 2:5,9).

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from G2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). G2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

**2Co 4:4**  In whom the god of this world**G165 N-GSM** hath blinded**G5186 V-AAI-3S** the minds**G3540 N-APN** of them which believe not**G571 A-GPM**, lest the light of the glorious gospel of Christ, who is the image of God, should shine**G826 V-AAN** unto them.

**G165** - (Noun, Masculine) aión (ahee-ohn'): a space of time, an age (an age, a cycle (of time), especially of the present age as contrasted with the future age, and of one of a series of ages stretching to infinity.) Note: G165 aiṓn (see also the cognate adjective, G166 /aiṓnios, "age-long") – properly, an age (era, "time-span"), characterized by a specific quality (type of existence). Example: Christians today live in the newer age (G165 /aiṓn) of the covenant – the time-period called the NT. It is characterized by Christ baptizing all believers in the Holy Spirit, i.e. engrafting all believers (OT, NT) into His mystical body (1 Cor 12:13) with all the marvelous privileges that go with that (Gal 3:23-25; 1 Pet 2:5,9).

**G5186** - (Verb) tuphloó (toof-lo'-o): to blind, to make blind (I make blind, physically or mentally.) Note: Cognate: G5186 typhlóō (from G5185 /typhlós, derived from G5187 /typhóō, "having a cloudy perspective," see NAS dictionary) – properly, blowing smoke which causes (spiritual) blindness, i.e. experiencing "clouded vision." See G5187 (typhoō).

**G3540** - (Noun, Neuter) noéma (no'-ay-mah): thought, purpose ( a thought, purpose, design; the mind; the heart, soul, feelings. (Note: G3540 nóēma (a neuter noun, derived from G3539 /noiéō, "to exert mental effort") – properly, the mind, especially its final output (systematic understanding, TDNT). Note the -ma suffix which underlines the result of the thinking, i.e. the personal verdict that comes out of using the mind.

**G571** - (Adjective) apistos (ap'-is-tos): incredible, unbelieving (unbelieving, incredulous, unchristian; sometimes subst: unbeliever.) Note: G571 ápistos (from 1 /A "not" and G4103 /pistós, "faithful," see there) – properly, not faithful because unpersuaded, i.e. not convinced (persuaded by God). G571 /ápistos ("faithless, unpersuaded") does not always refer to the unconverted – see Jn 20:27. 571 (ápistos) describes someone who rejects or refuses God's inbirthings of faith (note the root, faith, 4102 /pístis).

**G826** -(Verb) augazó (ow-gad'-zo): to shine forth (I flash, gleam, shine forth, appear white, bright; but perhaps: I see, see clearly, discern.)

**1Jn 2:16**  For all that *is* in the world**G2889 N-DSM**, the lust of the flesh, and the lust of the eyes, and the pride**G979 N-GSM**, of life, is not of the Father, but is of the world**G2889 N-GSM**.

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

**G979** -(Adjective) apoblétos (ap-ob'-lay-tos): to be thrown away, rejected (worthy to be cast away, worthless, regarded as vile.)

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

This is a reference to the pattern of life in our society. When it says, "Do not be outwardly conformed in what you do in life to the patterns of our society," it is saying do not follow the human viewpoint outward expressions of our society in its various patterns in which that expression is to be found. Do not be worldly. What does that mean? Don't act and look outwardly in the form of a worldling. What makes you a worldling? **It is something in the mind**. It is operating according to the human viewpoint of this world. It is living in your speech; in your dress; in your goals; and, in your values as the people of the world do. Just because the people of the world outwardly dress immodestly, that doesn't mean that you as a Christian have to dress immodestly.

One of the signals that your mind is filled with divine viewpoint is that you won't dress in such a way that is immodest to your Christian calling and testimony, to one who is a member of a family of God. I don't care what the fashions of the world are, and I don't have to explain to you how insane the fashions of the world are, particularly women's fashions. They struggle to expose as much as they can. This is the world's fashion. You don't have to do that. The Bible says, "Don't cut the pattern of your life outwardly to what the world says is OK." You look at that and you say, "Just a minute. I want to see whether that style is human viewpoint or divine viewpoint, then I will make my decision as to whether I go with it or not." The world gives us the means of associating ourselves with the human viewpoint at this age.

What's the solution for worldliness? The next part of verse Romans 12:2 (*above*) says, "But be transformed." It says, "Don't act outwardly according to the pattern of this world." How will I not act outwardly? **By being transformed**. This is a different word. This is "metamorphoo." You can very easily see the English word "metamorphosis" there which is a change. It's related to the word "morphe." Here's the importance of this word. "Morphe" has to do with the essence of a thing. In Philippians 2:6 we read that Jesus Christ had the form of God: "Who being in the form ('morphe') of God thought it not robbery to be equal with God." Now what that verse tells us is that Jesus Christ inwardly is really God. He looked like a man on the outside but he was inwardly in the form of God. In Philippians 2:8, we're told that Jesus Christ fashioned himself as a man, and guess what word it uses there. It uses this word "schema" meaning that outwardly He looked like a human being, but inwardly He was God, and thus He was the God man. So in Philippians 2:6, He has the form inwardly of deity, and in Philippians 2:8, He has the form outwardly of a man.

**Php 2:6**  Who, being in the form**G3444 N-DSF** of God, thought**G2233 V-ADI-3S** it not robbery to be equal**G2470 A-NPN** with God:

**G3444** - (Noun, Feminine) morphé (mor-fay'): form, shape (form, shape, outward appearance.) Note: G3444 morphḗ – properly, form (outward expression) that embodies essential (inner) substance s

**G2233** - (Verb) hégeomai (hayg-eh'-om-ahee): to lead, suppose ((a) I lead, (b) I think, am of opinion, suppose, consider.) Note: G2233 hēgéomai (from G71 /ágō, "to lead") – properly, to lead the way (going before as a chief) – cognate with G2232 /hēgemṓn ("a governor or official who leads others"). G2233 /hēgéomai ("what goes before, in front") refers to coming first in priority such as: "the leading thought" in one's mind, i.e. to esteem (regard highly); or a leading authority, providing leadership in a local church (see Heb 13:7,17,24). [G2233 /hēgéomai ("an official who leads") carries important responsibility and hence "casts a heavy vote" (influence) – and hence deserve cooperation by those who are led (Heb 13:7; passive, "to esteem/reckon heavily" the person or influence who is leading).]

**G2470** - (Adjective) isos (ee'-sos): equal (equal, equivalent, identical.): Note: G2470 ísos – equality; having the same (similar) level or value; equivalent, equal in substance or quality (J. Thayer).

**Php 2:8**  And being found**G2147 V-APP-NSM** in fashion**G4976 N-DSN** as a man, he humbled**G5013 V-AAI-3S** himself, and became obedient**G5255 A-NSM** unto**G3360 ADV** death**G2288 N-GSM**, even the death**G2288 N-GSM** of the cross.

**G2147** - (Verb) heuriskó (hyoo-ris'-ko,): to find ( I find, learn, discover, especially after searching.)

**G4976** - (Noun, Neuter) schéma (skhay'-mah): figure, shape (fashion, habit, form, appearance.) Note: G4976 sxma – properly, exterior shape (form); (figuratively) the outer "shape" (manner, appearance). G4976/sxēma ("outward, visible form") is used of Jesus' earthly body (Phil 2:7,8). Christ incarnated into a genuine physical body, which was not an "exact match with typical humanity" because His body was never touched or tainted by sin (even original sin). [2 Cor 5:21: "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (NASU).]

**G5013** - (Verb) tapeinoó (tap-i-no'-o): to make low, to humble (I make or bring low, humble, humiliate; pass: I am humbled.) Note: Cognate: G5013 tapeinóō – make (become) low, to humble. See G5011 (tapeinos). With the believer, G5013 /tapeinóō ("show humility, true lowliness") happens by being fully dependent on the Lord – dismissing reliance upon self (self-government) and emptying carnal ego. This exalts the Lord as our all-in-all and prompts the gift of His fullness in us.

**G5255** - (Adjective) hupékoos (hoop-ay'-ko-os): giving ear, obedient (listening to, obedient, submissive.)

**G3360** - (Adverb) mechri or mechris (mekh'-ree): as far as, until (as far as, until, even to.)

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death (death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

If you had a piece of land, maybe a field of corn, and you came along and you decided to make it a field of cotton, that would be an outward change. It would be a "schema." There would be no essential change in the thing. It would still be a place for crops. However, if you took that corn field, and you change it into a city, into a subdivision, that would be a "morphe." You would be changing it completely from what it had been before. The importance of this is that in 2 Corinthians 11:14 we read about Satan transforming himself into an angel of light. What word do you think it would use? It uses the word for the outward change. It uses the word with the "schema" root, meaning that Satan inwardly does not change into an angel of light--only outwardly. He comes along and he looks like he belongs to God. He does not use the word with the "morphe" root because Satan inwardly does not change into an angel of light. Therefore, believers are told not to look like the world outwardly, but inwardly they're going to have a change. Now, what is on the inside of you that's going to change that would keep you from living according to human viewpoint? A change that would cause you to live according to divine viewpoint? **That is the renewing of the mind**.

**2Co 11:14**  And no marvel**G2298 A-NSN**; for Satan himself is transformed**G3345 V-PMI-3S** into an angel of light**G5547 N-GSM**.

**G2298** - (Adjective) thaumastos (thow-mas-tos'): wonderful (to be wondered at, wonderful, marvelous.) Note: Cognate: G2298 thaumastós – marvelous, describing an awe-evoking sight (dramatic sense of wonder), moving the beholder to their deepest emotions. See G2296 (thaumázō).

**G3345** - (Verb) metaschématizó (met-askh-ay-mat-id'-zo): to change in fashion or appearance (I change the outward appearance (the dress, the form of presentment) of something, transfigure; I adapt.)

**G5547** - (Noun, Masculine) Christos (khris-tos'): the Anointed One, Messiah, Christ (Anointed One; the Messiah, the Christ.) Note: G5547 Xristós (from G5548 /xríō, "anoint with olive oil") – properly, "the Anointed One," the Christ (Hebrew, "Messiah").

Verse 2 says, "Be not conformed (outwardly) to this world but be transformed (inwardly) at that point of the renewing of their mind." It is your mental viewpoint which has to be affected. This mental viewpoint is what will make the difference of the way that you're going to act. What is worldliness? **Worldliness is human viewpoint**, and it expresses itself in immorality and any number of other things. It is the patterns of the world being expressed. The outward form of the world expressing its inward quality of human viewpoint.

If you want to overcome worldliness, the first thing you have to do is to seek to wipe human viewpoint out of your thinking, and to fill your mentality with divine viewpoint through the Word of God. In order to seek to change your outward pattern so that you will do that which is becoming as a Christian, you will have to change the mind upon which you are functioning. If you have been operating on human viewpoint, you need the renewing of your mind. Worldliness is an expression of human viewpoint. When you're in a certain place, or you're engaging in a certain activity, it's just reflecting the viewpoint that you're operating on.

People can do things that nobody would call worldly. You may have studied something here that offends you; something that has disturbed you; or, something that you doubt and you question. You may have not been interested in anything you studied here. As a matter of fact you may have sat through this whole study and your mind may have been on something else. But you've been reading here. Once in a while, you nodded. Yet, you've been just as worldly as you can be. Your mind at that point has been operating on human viewpoint. Don't think that worldliness means something dirty and nasty. It is very frequently among Christians not dirty and nasty. Its expression is just as ugly, but it is often done in refined ways. What I'm trying to say is that human viewpoint operating inwardly will have a variety of outward expressions. Never forget that the world puts on a front. It is that characteristic of human viewpoint to put on fronts with people and to deal with people on a false basis. The world is very expert at doing that. The world operates on that which is for its own self-interest.

Therefore, thousands of Christians, because of their mental attitude, are worldly but they don't know they're worldly. They don't realize they're operating on a human viewpoint attitude so they don't think they're worldly, but they are. Worldliness is every thought and action contrary to divine viewpoint. That's expressed in a variety of ways. It's expressed with slavery to the circumstances of life; spirituality through legalism; human growth through the old sin nature; playing ball for personal gain; or, the desire for public prominence and attention.

That's a beautiful piece of worldliness. Do you have a secret desire to see your picture in the newspaper? Would you like to be able to open the paper tomorrow morning and see your name there? Maybe we're standing outside of the little corn field that you just grew. You're standing there very proudly with this 20-foot-long ear of corn you grew. All of the community is just awed that you could grow a 20-foot-long ear of corn. Isn't that going to be wonderful 100 years from now that you got your picture in there demonstrating what a classy hot shot you were?

Please do not forget that all of us are headed for eternity. All of us are headed for death, sooner or later. Many a Christian has tied himself into human viewpoint. Sometimes it's a Christian who had operated on divine viewpoint. I've had the occasion several times in my own mind, and I might have mentioned it to Mrs. Danish, saying, "So-and-so has now moved to his death. There is nothing more in this person's life. They may have a few years left, but they have tied themselves into human viewpoint values and they've done for. It's all over. Their significance to the Lord is practically nil, and there's nothing before them except to die."

**Human viewpoint can squander your life**. If you had this kind of a yen for what the world loves to have as honor and recognition, you better watch it. You want to stop and recognize that as God's sign to you that you're operating on human viewpoint. If you were on divine viewpoint you couldn't care less that you had grown a 20-foot-long ear of corn. You couldn't care less whether anybody ever knew about it. You would not degrade yourself by being made a public spectacle in the local newspaper.

The opposite of worldliness is preoccupation with the Lord Jesus Christ and His Word. It's the knowledge of doctrine that produces divine viewpoint in our minds. That's how we renew it. If we do not renew it, the only place we can be is that with which we were born: human viewpoint. Colossians 3:2 says it well: "Set your affection on things above, not on things on this earth." Divine viewpoint will cause you to be in love with the things that are above. It will cause you to be preoccupied with Christ and His value system. Human viewpoint will cause you to be in love with things that are below; with the old sin nature; and, with Satan's value system which is expressed in human viewpoint. Which will you choose?

**Col 3:2**  Set your affection**G5426 V-PAM-2P** on things above**G507 ADV**, not on things on the earth**G1093 N-GSF**.

**G5426**  - (Verb) phroneó (fron-eh'-o): to have understanding, to think ((a) I think, (b) I think, judge, (c) I direct the mind to, seek for, (d) I observe, (e) I care for.): Note G5426 phronéō (from G5424 /phrḗn, "the midriff or diaphragm; the parts around the heart," J. Thayer) – properly, regulate (moderate) from within, as inner-perspective (insight) shows itself in corresponding, outward behavior. 5426 (phronéō) essentially equates to personal opinion fleshing itself out in action (see J. Thayer). This idea is difficult to translate into English because it combines the visceral and cognitive aspects of thinking.

**G507** - (Adverb) anó (an'-o): up, above (up, above, up to the top, up to the brim, things above, heaven, the heavenly region.)

**G1093** - (Noun, Feminine) gé (ghay): the earth, land (the earth, soil, land, region, country, inhabitants of a region.) Note: G1093 gḗ – properly, the physical earth; (figuratively) the "arena" we live in which operates in space and time which God uses to prepare us for eternity. The physical earth (G1093 /gḗ) is the temporary, probationary place to live out moral preferences "through the body," i.e. as free moral agents (cf. 2 Cor 5:1-10). In this way, God makes an eternal record of everything we do on the earth. Through faith, each scene of life becomes equally, eternally significant (cf. Mt 13:31,32,17:20; cf. also Lk 16:10; Lk 17:6; 2 Pet 1:1). [The OT Hebrew term, G776 /asitía ("earth"), also refers to the physical earth as "God's arena" – "the physical theater" in which our eternal destiny freely plays out.]

Dr. John E. Danish, 1973

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**Greek Parsing Abbreviations Table**

Example: V-PAS-1P = **V** – Verb, **P** – Present, **A** – Active, **S** – Subjunctive, **1** – 1st Person, **P** - Plural

**Part of Speech**  
**V** - Verb  
**N** - Noun  
**Adv** - Adverb  
**Adj** - Adjective  
**Art** - Article  
**DPro** - Demonstrative Pronoun  
**IPro** - Interrogative / Indefinite Pronoun  
**PPro** - Personal / Possessive Pronoun  
**RecPro** - Reciprocal Pronoun  
**RelPro** - Relative Pronoun  
**RefPro** - Reflexive Pronoun  
**Prep** - Preposition  
**Conj** - Conjunction  
**I** - Interjection  
**Prtcl** - Particle  
**Heb** - Hebrew Word  
**Aram** - Aramaic Word

**Tense**

**P** - Present  
**I** - Imperfect  
**F** - Future  
**A** - Aorist  
**R** - Perfect  
**L** - Pluperfect

**Voice**

**A** - Active  
**M** – Middle

**D** - middle Deponent (*Note: A verb that is middle-voice in form but active in its meaning*)  
**P** - Passive  
**M/P** - Middle or Passive

**N -** middle or passive deponent (*Note: A verb that is middle-voice in form but active in its meaning*)

**Mood**

**I** - **I**ndicative  
**M** - I**M**perative  
**S** - **S**ubjunctive  
**O** - **O**ptative  
**N** - Infi**N**itive  
**P** – **P**articiple

**Case**

**N** - **N**ominative  
**V** - **V**ocative  
**A** - **A**ccusative  
**G** - **G**enitive  
**D** - **D**ative

**Number**

**S** - **S**ingular  
**P** - **P**lural

**Hebrew Parsing Abbreviations Table**

**Verb Grammar Abbreviations**

**V - V**erb

**Person Gender Number**

**1** - 1st Person **m** – masculine **s** - singular

**2** - 2nd Person **f** – feminine **p** - plural

**3** - 3rd Person **c** - common

**Verb Aspects Meaning Example**

**Perf** – Perfect Completed action (I ran)

**Imperf** – Imperfect In-completed or progressive action (I was running / I am running )

**Conj** - Conjunction (Note: Hebrew “waw” (and, furthermore, but...)

**ConjPerf** - Conjunctive Perfect (*Note:* ***Conj*** *- Conjunctions join other words or groups of words*)

**ConjImperf** - Conjunctive Imperfect

**ConsecImperf** - Consecutive Imperfect

**Verbal Stems and Meanings:**

**Stem Voice**  **Meaning Example**

1. Kal (**Qal**) Simple Active “He shot”

2. Niphal Simple Passive “He was shot”

and Reflexive “He shot himself”

3. Piel Intensive Active/Causative “He really shot”

4. Pual Intensive Passive “He was really shot”

5. Hiphil Causative Active “He caused to be shot”

6. Hophal Causative Passive “He was caused to be shot”

7. Hithpael Reflexive “He shot himself”

**Other Grammar Abbreviations**

**Part of Speech Type Gender Number State**

Noun **g** gentilic **s** singular **d** determinate

**p** plural

**Type** **Gender** **Number** **State**

Number **o** ordinal **m** masculine **p** plural **c** construct

**f** feminine **s** singular **d** determinate

**Person** **Gender** **Number** **State**

**Pro** (Pronoun) **1** 1st Person **m** masculine **c** common

**2** 2nd Person **f** feminine **s** singular

**3** 3rd Person **p** plural

**DirObjM** (Direct Object Marker – English= the) - H853/eth (untranslatable mark of the **accusative case**)

**Prep** (Preposition) **Type**

**b** ("in")

**k** ("according to")

**l** ("with regard to")

**m** ("from")