**TL10-02 Techniques of the Christian Life - The Technique of Thinking Divine Viewpoint, No. 3**

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

We now begin the third segment of the technique of the Christian life that we've been referring to as the technique of thinking divine viewpoint. **All of the techniques of the Christian life have to do with progress in spiritual maturity**. They have to do with taking us from babyhood on into the adult realm as believers. The technique that we've been studying, this one--thinking divine viewpoint, has to do with the thought life of the individual believer. All Christians, we might as well face it, in one way or another have trouble with their thought life. We won't ask for any personal testimonies here to confirm that. We'll let you do that for yourself. However, each of us knows that every normal believer, no matter how dedicated he is to the Word of God, has problems in the areas of thought life on some occasion. A person may actually appear outwardly quite proper in his actions and in his speech, but inwardly be shot through with a perverted thought life. If you could look through the eyeballs and into the brain of most people, you would find that the mentality residing in that brain is crawling with the worms of human viewpoint corruption. Therefore, everybody in one way or another is prone to having problems with his thought life.

That's what this technique is all about. This technique is seeking to alert us that God has a plan and a method for controlling our thinking in order to make it compatible with His thinking. It isn't what you do outwardly which is the most important thing with God. I know that this is what most churches tell you to do--to be concerned with what you do outwardly. But it so happens that God knows better than that. What God is interested in is what we are inwardly; that is, what we are in our thought life. What we are outwardly is only going to stem from that. Therefore, perverted thinking in a Christian may run actually from indulgence in obscene or immoral thoughts all the way to mental attitude sins: sins of hatred; sins of envy; sins of jealousy; sins of competition; sins of guilt; sins of revenge; and, sins of an unforgiving spirit. All of these represent a problem in the thought life of the individual believer.

This mental outlook that we have been referring to may be summed up in the terms human viewpoint and divine viewpoint. Human viewpoint is the frame of reference in a mind whose value systems are based upon the old sin nature. Divine viewpoint is a mental frame of reference whose value system is based on the thinking of God the Holy Spirit through Bible doctrine.

Christians are called by their heavenly father to gradually bring the thought life into captivity to the mind of Christ. The unbeliever has a great buildup of human viewpoint in the brain. He's born with this. All of his life he is having this built up within him. When he comes to the point of salvation, he comes into the Christian life with a mentality that is just permeated with human viewpoint values and concepts. As a convert to Christianity, his job now is to restructure his thinking into his divine viewpoint through the learning of doctrine. Christians can have many mental disorders; delusions; obsessions; distractibility; or, inertia, all of which divine viewpoint knowledge can correct. A Christian undergoes a constant inner challenge from God the Holy Spirit to switch to divine viewpoint thinking as he is constantly obsessed by Satan to hang in there with his human viewpoint concepts.

**2 Corinthians 10:1-6**

One of the best examples of human and divine viewpoint and the call for the changeover which is upon us as believers is to be found in 2 Corinthians 10. This is a chapter that describes for us the battle between these two viewpoints that we've been studying. In the first two verses, the Apostle Paul expresses an appeal: "Now I, Paul, myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you." Paul appeals to the Christians in the church at Corinth. I remind you again that the church at Corinth was an extremely carnal church. They were a group of believers who were giving him a great deal of opposition and a great deal of personal slander and abuse. The Apostle Paul appeals to these Corinthian Christians as an apostle of Jesus Christ. He appeals to them to seek divine viewpoint. That's what he is beseeching them to do. The basis of his appeal is the character of the Lord Jesus Christ to which these Corinthians have been joined by salvation.

**Meekness**

First of all, he describes the Lord Jesus in the term "meekness." Immediately when we think of meekness, several ideas come to mind. The Greek word is "prautes." "Prautes" means meekness. This is a word which the ancient Greeks used to describe not overt actions. When we say meekness, right away we think of how a person acts. However, the ancient Greeks, **when they used this word "prautes," meant an attitude of mind**. It is a word which denotes a certain mental attitude. Thus it is very fitting for what Paul is going to speak to these Christians to do in switching from human viewpoint to divine viewpoint. The Greek word itself does not mean weakness or cowardice, or if you want to use the big word pusillanimous. That's one of the words that theologians like to use. Pusillanimous sounds disgusting or revolting. It means cowardice. It is a word that we associate with meekness. It is a quality we associate with meekness. When we say meek, we think of someone who is rather weak and cowardly, but instead it is something totally different.

The Greek word "prautes" (meekness) connotes somebody who is not demanding his rights. It doesn't mean he's a weak person it doesn't mean he's meek because he can't help himself. It simply means someone who is on grace orientation in his mind, produced there by the Holy Spirit, and therefore he is not demanding his rights. He exercises this meekness toward God by accepting whatever dealings God has with him. Whatever lot his life may be in the light, as the result of what God brings upon him, he accepts it as being good. He does not dispute and act with disrespect toward God. He does not become angry and hateful toward God. He does not rebuke God for the circumstances in which he finds himself. Very frequently those circumstances have been brought upon ourselves by our own negative volition.

So the person who is meek, of which Jesus Christ was the epitome, is a person who toward God accepts the Lord's dealings, the Father's dealings, in his life. This is exercised toward people in the spirit which is ready to forgive our offenders. "Ready," I said, to forgive our offenders. I didn't say ready to forgive when the person comes to you and says. "I just told one of my family that you were a fink. Will you forgive me?" Whether the person confesses to you and asks for your forgiveness has nothing to do with it. It is a spirit of meekness that enables us to immediately not hold things against people. We do not respond to insults and injury.

If you want to check out just how meek a person you are, just wait till the next time somebody starts slamming into you with abuse, verbal abuse, and insults. Then you will see whether you have developed the quality of meekness such that you do not respond to that kind of treatment. You simply look at this person, and you have developed the spiritual quality of the little Irishman who, when he was kicked by a jackass, simply said he considered the source and let it go at that. When that kind strikes you, you consider the old sin nature source and you let it go at that. That is spiritual development. That is human viewpoint converted into divine outlook. Human viewpoint thinks that the thing to do when you are abused is to give an answer. It's to show this person just how wrong he is. The Bible tells you that if you teach a fool, he will turn on you and destroy you.

Therefore, don't be throwing your pearls before swine. Don't be trying to teach people who are not inviting your instruction. When you think you have to answer verbal abuse and slander and attacks upon you, it is because you are operating on a human viewpoint. It is because you want the vengeance to lay it in there. It is because you think this person needs to be told off. You look upon yourself as God's avenging angel. You look up to heaven and say, "Lord I thank you that I and Joan of Arc have been called to carry your banner and to tell this person where to go." To be a meek person is not weakness, but that's what human viewpoint thinks. It's because a person has developed spiritually and he possesses divine outlook that he is able to respond in meekness, which means he forgives; he considers the source; and, he does not strike back. This is grace orientation in our souls finding expression. We find that we are nothing and Jesus Christ is everything.

So, give people the benefit of the doubt. A meek person is usually quite capable of making a grease spot out of someone who has attacked him. That's not the point. The point is to treat them as God has treated us which is in grace, the way we didn't deserve to be treated. That's what a meek person does. The Lord Jesus Christ was a meek person. The Apostle Paul appeals to the Corinthians on this quality, this forgiving and non-grudge-holding characteristic of the Lord.

**2Co 10:1**  Now I Paul myself beseech you by the meekness**G4236 N-GSF** and gentleness**G1932 N-GSF** of Christ, who in presence *am* base**G5011 A-NSM** among you, but being absent am bold**G2292 V-PAI-1S** toward you:

**G4236** - (Noun, Feminine) praotés (prah-ot'-ace): meekness (mildness, gentleness, meekness, kindness.) Note: G4236 praótēs– properly, temperate, displaying the right blend of force and reserve (gentleness). G4236 /praótēs ("strength in gentleness") avoids unnecessary harshness, yet without compromising or being too slow to use necessary force. For the believer, G4236 /praótēs ("meekness") is the fruit (product) of the Holy Spirit (Gal 5:23), i.e. it is never something humanly accomplished (or simply "biological").

**G1932** - (Noun, Feminine) epieikeia (ep-ee-i'-ki-ah): fairness, gentleness (considerateness, forbearance, fairness, gentleness, mildness.) Note: Cognate: G1932 epieíkeia (from G1909 /epí, "on, fitting," which intensifies eikos, "reasonable, fair, equitable," L-S) – equity ("justice-beyond-justice"). G1932 /epieíkeia ("true equity") is a "sweet reasonableness" that knows when to "relax the strict legal requirements concern­ing others . . . to carry out the real spirit of the law" (G. R. Berry). See G1933 (epieikēs).

**G5011** - (Adjective) tapeinos (tap-i-nos'): low-lying, lowly, lowly in spirit ( humble, lowly, in position or spirit (in a good sense). Note: G5011 tapeinós (an adjective) – properly, low; (figuratively) inner lowliness describing the person who depends on the Lord rather than self. See G5012 (tapeinophrosynē). G5011 /tapeinós ("lowly, humble") means being God-reliant rather than self-reliant – which ironically always exalts a person (brings them true worth, cf. 1 Pet 5:6).

**G2292** - (Verb) tharreó (thar-hreh'-o): to be of good courage (I am courageous, confident, of good cheer.) Note: Cognate: G2292 tharrhéō (a later form of G2293 /tharséō, "to show boldness," see NAS dictionary) – to show courage (boldness). See G2293 (tharseō).

**Gentleness**

He also appeals to them with another word, and that is the gentleness of Jesus Christ: "epeikeia." This word denotes a fairness and a moderation in our action. It is overt. Here's the way it goes: Meekness is inward. Gentleness here is outward. Meekness describes an inward quality about the Lord Jesus Christ which we are to seek to emulate, and which is produced by divine viewpoint. Gentleness refers to an outward expression of conduct which was seen in the Lord Jesus Christ, and which divine viewpoint will reproduce in us. We may call it a "sweet reasonableness" in dealing with people in such a way that we ourselves are free of mental attitudes sins. We are not bitter. We are not vindictive, and so on. Actions are not motivated by remembering the injuries people have done to us.

Sometimes people will give you advice, and you can spot it as human viewpoint advice. They'll tell you to remember what somebody has done to you. Somebody will do something and they'll say, "Now you want to remember that. You want to remember that." What are they saying? They want you to hold a grudge. You know that you're dealing with a human viewpoint mentality. A human viewpoint mentality is a brain crawling with worms of deceit and corruption and self-deception. It is the hardest thing in the world to get over it until you have recognized that that's the condition of your own mind. You want a sweet reasonableness. The Lord Jesus Christ was filled with the Holy Spirit so he had a mental attitude of grace orientation and of grace application. He had orientation to grace in meekness, and He had application of grace in gentleness.

The apostle Paul, in this first verse, is actually being sarcastic. In seminary they tell you never to be sarcastic with people. The Apostle Paul, because he never attended seminary, made this "mistake" here in this first verse. What these people were doing here in Corinth was telling Paul, "Oh you're a real biggie, Paul, when you write us letters. You really lay it on us." Indeed, he wrote 1 Corinthians, and boy, he skinned them alive. He just nailed them to the wall because of the sin, the conduct, and the carnality that was going on in that church in Corinth. There were people in that church who were saying. "Oh yeah he's a big man with words, but when he's with us he's nothing but a little mouse. He's really mousy. He doesn't look very good." We seem to have indicated in Scripture that Paul was not much to look at. Furthermore, he apparently was not much of a speaker either. Both these things seem to be suggested in various places about him. Therefore, he would seem to hardly have the qualities which people would expect in a public speaker.

Nevertheless, Paul is sarcastic, and that's what he's referring to. He says, "Now, I, Paul, myself beseech you by the meekness and gentleness of Christ." I'm appealing to you on the basis of qualities in the Lord that you cannot deny. Then he refers to himself: who. With the word "who," he's referring to himself again: "who in presence am base among you, but being absent am bold toward you." He was saying, "Do you remember me fellows? I'm Paul, the guy you called a mouse when I'm there among you. But a bold lion when I'm away and I can write letters to you." He's being sarcastic, and they get the point. It is a cutting remark. What they had done is accused Paul of walking in the old sin nature--accused him of walking in the flesh. Verse 2 says, "But I beseech you, that I may not be bold with you when I am present with that confidence, with which I think to be bold against some, who think of us as if we walked according to the flesh." Some of these people were saying the apostle Paul was just walking according to the old sin nature. The reason he talks to us so roughly is because he is operating in the flesh. He is just an arrogant character, and they had all kinds of slanderous things to say about him.

**2Co 10:2**  But I beseech**G1932 N-GSF** *you,* that I may not be bold**G2292 V-AAN** when I am present with that confidence**G4006 N-DSF**, wherewith I think to be bold**G5111 V-AAN** against some, which think of us as if we walked**G4043 V-PAP-APM** according to the flesh**G4561 N-ASF**.

**G1932** - (Noun, Feminine) epieikeia (ep-ee-i'-ki-ah): fairness, gentleness (considerateness, forbearance, fairness, gentleness, mildness.) Note: Cognate: G1932 epieíkeia (from G1909 /epí, "on, fitting," which intensifies eikos, "reasonable, fair, equitable," L-S) – equity ("justice-beyond-justice"). G1932 /epieíkeia ("true equity") is a "sweet reasonableness" that knows when to "relax the strict legal requirements concern­ing others . . . to carry out the real spirit of the law" (G. R. Berry). See G1933 (epieikēs).

**G2292** - (Verb) tharreó (thar-hreh'-o): to be of good courage (I am courageous, confident, of good cheer.) Note: Cognate: G2292 tharrhéō (a later form of G2293 /tharséō, "to show boldness," see NAS dictionary) – to show courage (boldness). See G2293 (tharseō).

**G4006** - (Noun, Feminine) pepoithésis (pep-oy'-thay-sis): confidence (confidence, trust, reliance.) Note: Cognate: G4006 pepoíthēsis (a feminine noun derived from G3982 /peíthō, "persuade, be persuaded") – properly, persuasion; used of human confidence (deluded self-persuasion in Phil 3:4), but more commonly of Spirit-produced persuasion (2 Cor 3:4; Eph 3:12). See G3982 (peithō). Eph 3:12: "In whom we have confidence (G3954 /parrhēsía) and interactive-access in persuasion (G4006 /pepoíthēsis) through the (principle) of faith that is given by Him." [G4006 (pepoíthēsis) is used of human persuasion (confidence) in Phil 3:4.]

**G5111** - (Verb) tolmaó (tol-mah'-o): to have courage, to be bold (I dare, endure, am bold, have courage, make up the mind.) Note: G5111 tolmáō (from tolma, "bold courage") – properly, to show daring courage necessary for a valid risk ("putting it all on the line"); courageously venture forward by putting fear behind and embracing the fruit that lies ahead for taking a necessary risk.

**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").

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárks properly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

Paul says, "I do hope that when I do come among you, I won't have to show you just how tough I can really be in my presence, as well as I was in my letters to you." But he says, "I'll make one thing clear to you that you can count on. I am going to be bold against some. I'm going to deal with the trouble makers." Paul, because he was operating as a spiritual leader on divine viewpoint, was accused of being dogmatic in his teaching. Because he was so dogmatic, because he declared what God thought, without any apologies and without loopholes, they told him that he was arrogant. However, believers who know Bible doctrine and who apply it to experience have a confidence and a stability, and they are not swayed by talk like that about a spiritual leader who is opening up God's insights to them in a way that they can confront themselves. A lot of preaching today is preaching that never permits people to see themselves as God sees them. Thus, we keep kidding one another and we keep treating each other as members of a mutual admiration society deceiving ourselves into thinking that we are something far different than what we really are.

So, Paul has given a warning here. He is appealing to them not on the basis of himself. They have called him two-faced and a hypocrite, but the truth of the matter is that Paul was operating on divine viewpoint. He had this meekness that Christ had in his inward attitude. He had this gentleness that Christ had in his outward conduct. But the Corinthians, when they saw it, called it groveling, slavish, and weak. Paul says, "When I come, you will find that I am not groveling; I am not slavish; nor, am I weak. In verses 3 and 4, we have the technique of Paul's battles. Paul says in verse 3, "For though we walk in the flesh, we do not war after the flesh." He's explaining to them how he's going to deal with them when he does arrive on the scene. Paul is standing up to the opponents of divine viewpoint in the Corinthian church. The fact that he does this, he points out, is not carnality. He says, "When I call you down for your wrongdoing, I'm not being carnal. I'm not trying to pretend I'm good and that there's nothing wrong with me. I'm not trying to suggest that I don't need the same doctrine for my soul that I teach you for your soul."

Paul lives in a flesh body, he says. But his weapons in the angelic conflict are not the carnal weapons of the old nature. **It's a mental attitude battle**. You don't fight it the way you fight human battles. So, what happens? Well, you don't get two people together and start insulting one another. You don't get two Christians together and start screaming at each other. You don't go into hysterics. You don't go into accusation and counter accusation. You don't start talking behind people's back in order to besmirch their character, or to somehow gain a following for your cause and your viewpoint. All of that is human viewpoint operation. That is carnality. That is the flesh.

Paul says, "I live in a human body. I am on planet earth. However, I do not deal in spiritual matters according to the way a human being, without the knowledge of God in his human viewpoint, functions. Paul is so right in what he has said that he has the carnal crowd in Corinth just seething with anger. They're just raging in their human viewpoint against him. What are they resenting? They're resenting his divine viewpoint. Paul's critics are attacking him and suggesting that he is acting in a carnal way. They themselves are the ones who were using the techniques of the demon angels. Every one of those people in the church at Corinth that was criticizing and attacking Paul felt he was serving the Lord. He felt that he was expressing what the Lord wanted him to do. He felt that he was expressing God's point of view. Remember that. The time that you are very confident that you have arrived at what God thinks about something, and the time that you think God has called you with great insight to start criticizing some element of leadership in your local church, you want to think it over again and be sure that you are exactly on the beam with divine viewpoint, and that a big fat piece of human viewpoint has not clogged up your thinking. Christians do not fight the world, the old sin nature, and the devil with human devices. You don't fight it with your talents. You don't fight it with your ingenuity or with your personality. God by grace has given us weapons to destroy spiritual strongholds.

Verse 3 says. "For though we walk in a human body, we do not do spiritual warfare in the angelic conflict after the principles of the old nature. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Now the word "strongholds" is the Greek word "ochuroma." This word means "a fortress." It's a very descriptive word that God the Holy Spirit used here. It is the fortress of human viewpoint that we're speaking of in this context. Bible doctrine is the sword of the Spirit. That is the weapon that we have with which to destroy spiritual strongholds, or a fortress--to pull it down, to demolish it stone by stone. Christians fight with attitudes which reflect the divine viewpoint in their minds.

**2Co 10:3**  For though we walk**G4043 V-PAP-NPM** in the flesh**G4561 N-DSF**, we do not war**G4754 V-PMI-1P** after**G2596 PREP** the flesh**G4561 N-ASF**:

**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.)

**G2596** - (Preposition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárks properly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

The greatest weapon that you and I have in life is what we think. A pattern of human viewpoint is subject to Satan's manipulation and to spiritual defeat. A Christian with a knowledge of doctrine who applies that doctrine in his experience has divine viewpoint, and that person will not be defeated. That Christian will enjoy victories. He will be mighty through God. That promise is fantastic--that God can make you mighty to be able to pull down what the demon angels are building up. God is telling you that he will enable you to tear down what the demon angels are able to build up within your life and the lives of other people that you are able to influence.

However, here's one thing you must remember: People that you may seek to bring divine viewpoint to will not always receive that viewpoint. I find that it is generally for this reason: People who have a deep loyalty to an ideology will not be changed by doctrine. Very frequently people say, "How can the communists keep going on in that dream world that they live in when it is so evident, for example, that communism (or the step to communism--socialism) cannot feed people. There is not a communist system of government in the world today which can produce enough food to feed its people. As a matter of fact, starvation is inherent in socialism. Famine is always part of socialism, and there is no way that you can get around it. That's for the simple reason that socialism destroys personal private initiative. Private initiative is a God-given quality, and when it is destroyed, then people do not put themselves out to produce food. Therefore communist countries, socialist countries, are forever coming over here to the free enterprise system of the capitalist nations to get food, and we're dumb enough to sell it to them. We're dumb enough to take the pressure off of communist countries by selling them food.

Now, you would say, "Why don't the communists wake up to the fact that their system does not work?" Well, because they are dedicated to the ideology of socialism, to the ideology of communism. Therefore, your facts are not going to change their mind. You will discover when you speak to people who have become enmeshed in cults that they are loyal to the ideology of that cult. You can go ahead and waste your time, and you could go ahead and exhaust yourself in trying to bring enlightenment to this person who is enmeshed in that cult and its ideologies. However, I'll tell you that you better expect that in almost every case, you make exactly zero progress no matter how great and how effective and how irrefutable a case you have built against that ideology. Your doctrine will not change that person's viewpoint.

So the greatest weapon that a Christian has is what he thinks. However, what you think is also the greatest disaster that you possess. If you have sold yourself to a false concept, to the human viewpoint outlook, that is the worst thing that has happened to you. But if you have sold yourself in loyalty to God's viewpoint, then that is the greatest thing that has happened to you. What a person thinks is more important than what he does.

**2Co 10:4**  (For the weapons**G3696 N-NPN** of our warfare**G4754 V-PMI-1P** *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).

**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.)

**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 4561 /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. [G3794 (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).]

In verses 5 and 6, we have the objective of Paul's battles. He is going to deal with these people with divine viewpoint methods. He's not going to approach them with the human viewpoint techniques that they have directed against him. He points out that God has enabled the believer to have something which will tear down the human viewpoint fortress--pulling it down and demolishing it. The objective is stated in verse 5: "Casting down imaginations." The word casting down in the Greek looks like this: "kathaireo." "Kathaireo" means to pull something down by force--literally, to charge it, to storm it, and to tear it down. However, it is not by the force of human capacities, as we have seen in verse 4, but by God's capacities that he provides in the form of divine viewpoint. It is in the present tense which means that we are able constantly to cast this down. It is active, meaning that the believer chooses to do this. It is a participle which means that it is stating here a principle. And, what we cast down is called a "logismos." "Logismos" means imaginations. The word refers to contemplation of an action as the results of your frame of reference. This word is what you sit and you think in your mind, and as you think, you contemplate an action. The action that you are contemplating is called a "logismos." You haven't moved into action yet. From your frame of reference, you come to a viewpoint. A viewpoint has been formed, and you're going to take an action. This refers, at this point, to a human viewpoint which resists divine guidance. The "logismos" here is human viewpoint outlook.

**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 thought**G3540 N-ASN** to the obedience**G5218 N-ASFof** Christ;

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**G163** - (Verb) aichmalótizó (aheekh-mal-o-tid'-zo): to take or lead captive (I take captive (in war); I subdue, ensnare.)

**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.

**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 Natural Human Mind**

The natural human mind is a pathetic mass of smug arrogant misconceptions. These are imaginations which are unrelated to reality. The problems in life are approached by most people with human viewpoint directed responses. Human viewpoint is, in effect, daydreaming. It's the lack of reality. It results in constant defeats when you come up against temptations. Why are you defeated in temptation? Because you've met it with human viewpoint. Why are you defeated in business? Because you've met it with human viewpoint. Why are you defeated in your marriage--subhuman conduct in your marriage? Because you're approaching it with human viewpoint outlook. Why are you having conflicts within the home in the guidance of your children--rebellion, rather than subjection to authority? Because you approached it with human viewpoint outlooks. In social areas of your life, the defeats that you have are human viewpoint outlooks. Every one of these is a destructive force. Every one of these will destroy areas of your life. Human viewpoint is daydreaming. It is out of touch with reality.

Our government today operates on daydreams. Our government is going to have a conference here the end of this month. Out of that conference, they're going to evolve a plan to stop inflation. Daydreams. They come up with human viewpoint solutions. You just watch what beautiful human viewpoint solutions are going to come out of the conference of the best economic brains in this country as they gather together. The solutions they provide to the problems of society only make the problem get worse. Human viewpoint leads a person to think that a solution to a problem is a change. How many times has somebody come up to you and said, "You know, I think I know how to meet your problem. You need a change." You're not getting along at work, are you? The boss hates you. You hate the secretary. The secretary hates the delivery boy. Everybody hates everybody else. What you need is a change. Get another job. So, you get another job. The first day you meet the boss, you loathe him. What did you improve? Nothing.

You have trouble in your marriage. Here's a man who doesn't have the capacity to fulfill his role in marriage. Here's a woman that doesn't have the capacity to respond in subjection to her role in marriage. It gets pretty tiresome, the society of weirdos that we have, of people getting married who don't know the first thing about it. Pathetic creatures who tie themselves to one another within the four walls of a house who don't know the first thing about what they're entering into. So, they get into a marriage situation. They're acting as subhuman. What's the solution? Get a divorce. What you need is a change. What you need is a separation. What you need is to find somebody else. Then your problem will be solved. That's human viewpoint. Do you know what the Bible says about divorce? God, in his words, says, "I hate divorce." Period--in so many words. But human viewpoint comes along and says, "That's the solution. You'll be happier once you have made a change."

Or, you can't get along where you live, so you get yourself another neighborhood. A change. It goes on and on. This is human viewpoint solution. You don't like the church you're going to. Change to another church. Oh, that'll get you right on the beam with the Lord, just like that. Just make a change. These are human viewpoint responses. If your life is an experience of hysterics; if your life is an experience of abusing people; if your life is an experience of using muscle on people; if your life is an experience of crying about yourself and pitying yourself; if your life is a matter of snarling over your material bones that are so dear to you; if your life is being moody--being an up and down character; if you operate on threatening people; or, if you operate on hostility to people, these are all the result of thinking human viewpoint.

And don't forget that hostility comes in two kinds. Hostility is getting out there and giving somebody a verbal tearing up, or even a physical chopping down. Or, it can be hostility in its worst kind, where you give them the silent treatment. You convey to the individual that you are apathetic toward them. If you're operating in fear (and this is an age conducive to fear), if you want to go along in your worries, just keep operating on human viewpoint because this is what human viewpoint produces. It is the most gross horrifying unbelievable thing that people will tolerate and most people don't know where all this stuff is coming from in their lives. Nobody has ever alerted them to the fact that God can transform your thinking. As Romans 12:2 says, it's "by an internal change."

**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.]

So, in this verse Paul says, "I'm going to cast down, I'm going to tear down imaginations, these fortresses, stone by stone. I'm going to tear down these strongholds and I'm going to cast down these imaginations--these human viewpoints solutions and outlook. I'm going to tear down every high thing--this which refers here to reasonings, lifted up in antagonistic exultation against divine viewpoint--every high thing that exalts itself against the knowledge of God." This world "exalt" means to lift itself up in pride. Human viewpoint is always an arrogant expression against divine viewpoint, and he identifies what it is that human viewpoint strikes against. It strikes against, he says, the knowledge of God. There's our old word "gnosis". It strikes against doctrine. It is the gnosis which forms the divine viewpoint in the mentality of a Christian that human viewpoint is striking against. It's a spiritual knowledge which finds expression in our experience. It is the gnosis of God. It is that which has come to us from the Word of God.

Now, you can see why Satan badmouths and belittles the teaching of doctrine--why he tells churches that they must be engaged in all kinds of things except the primary thing of running classes in Bible for its people. That's what God has called us to do. This is because when we have done this for people; when we have taken in God's viewpoint; and, when we have learned the Word of God and gone positive to it and stored it in our human spirit so that it's gnosis, then we have the capacity "to bring into captivity." The word is "aichmalotizo." "Aichmalotizo" means to make a prisoner. It simply means to bring into subjection. In the angelic warfare, the only thing about you and me as believers that should be captured is our minds being captured by divine viewpoint. When our minds are in captivity to divine viewpoint, we will be able to bring in subjection the human viewpoint of the world that's directed against us.

The idea here is to subjugate our thinking to Christ and to lead our thoughts captive to him. This is present tense. It's a constant subjection to divine viewpoint. It is active voice which means that you as a believer decide to do it or not to do it. It's participial, meaning a statement of spiritual life, so that every fact is brought into captivity. Then it says "taking every thought captive to the obedience of Christ," and the word "thought" is "noema," and that means purpose. Every purpose of your thinking is brought into captivity to Christ, "to the obedience of Christ." And the word "obedience" is the Greek word "hupakoe." "Hupakoe" comes from "hupo" which means under, and from "akouo" which means "to hear." So, it means to hear under, that is, to obey, what God has said; to obey what the Lord Jesus Christ has said; and, to obey what is the mind of Christ. There is no other way to neutralize human viewpoint disorientation except to replace it with this divine viewpoint outlook.

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A Christian is going to meet the frustrations of life with either human or divine viewpoint. His frustrations are caused because of human viewpoint to begin with. We respond to every bitter situation in life with a dream world reaction, or we respond with reality of divine viewpoint. The battle, we are told, in the Christian life is the Lord's (1 Samuel 17:47, Exodus 14:13-14). But that battle is the Lord's as we function on divine viewpoint, bringing every thought into captivity to the obedience of Christ. All mental attitudes should be in subjection to him. That requires the mind to be saturated with Bible doctrine so that you can apply it to everyday situations. If you resort to a dream world to solve your problem, after all is said and done, you're still going to be in the dream world. You can create years of misery by applying human viewpoint solutions to your circumstances; to your relationships with people; and, to the details of your life.

**1Sa 17:47**  And all this assembly shall know**H3045 Conj‑w | V‑Qal‑ConjImperf‑3mp** that the LORD saveth**H3467 Prep‑b | N‑fsc | 1cp** not with sword and spear: for the battle**H4421 Art | N‑fs** *is* the LORD'S, and he will give**H5414 Conj‑w | V‑Qal‑ConjPerf‑3ms** you into our hands**H3027 Prep‑b | N‑fsc | 1cp**.

**H3045** - (Verb) yada (yaw-dah'): to know

**H3467** - (Verb) yasha (yaw-shah'): to deliver

**H4421** - (Noun Feminine) milchamah (mil-khaw-maw'): a battle, war. Note: From H3898 - (Verb) lacham (law-kham'): (to fight, do battle)

**H5414** - (Verb) nathan (naw-than'): to give, put, set

**H3027** - (Noun Feminine) yad (yawd): hand. Note: A primitive word; a hand (the open one (indicating power, means, direction, etc.), in distinction from H3709 - (Noun Feminine) kaph (kaf): hollow or flat of the hand, palm, sole (of the foot), a pan

**Exo 14:13**  And Moses said unto the people, Fear**H3372 V‑Qal‑Imperf‑2mp**  ye not, stand still, and see the salvation**H3444 N‑fsc**  of the LORD, which he will shew**H6213 N‑fsc** to you to day: for the Egyptians whom ye have seen to day, ye shall see **H7200 Prep‑l | V‑Qal‑Inf | 3mp** them again no morefor ever.

**H3372** - (Verb) yare' (yaw-ray'): to fear

**H3444** - (Noun Feminine) yeshuah (yesh-oo'-aw): salvation

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

**H7200** - (Verb) raah (raw-aw'): to see

**Exo 14:14**  The LORD shall fight**H3898 V‑Nifal‑Imperf‑3ms**  for you, and ye shall hold your peace**H2790 V‑Hifil‑Imperf‑2mp | Pn** .

**H3898** - (Verb) lacham (law-kham'): to fight, do battle

**H2790** - (Noun, Masculine) kitharódos (kith-ar-o'-dos): one who plays and sings to the lyre ( a harpist, one who sings with harp as accompaniment.)

The next time somebody hurts you, take care which viewpoint you respond with. The next time you don't have something you want, take care which viewpoint you respond with. The next time you discover that nobody loves you, which for most of us should be quite understandable, take care with what viewpoint you respond to that revelation.

There's one more verse. Verse 6 says, "And having a readiness to punish all disobedience when your obedience is fulfilled." Paul says that when your obedience is fulfilled (that is, toward him--he's talking to the Corinthians again), he says, "I'm going to have a readiness to punish all disobedience until your subjection to my authority as a minister of God is fulfilled. This is not because Paul was something, but because what Paul stood for was divine viewpoint. There is no substitute for obedience to divine viewpoint when your obedience is fulfilled. People who want to operate on divine viewpoint have a stability. When you develop that stability, one of the things people will say about you is that you have a thick hide. What they mean is that you've got such a strong divine viewpoint outlook that you're not able to be collapsed by human viewpoint attacks. People are no problem to us if we have a divine viewpoint mentality. We are constantly being threatened by people in one way or another that divine viewpoint is able to take in stride. The stronger our mental attitude divine viewpoint, the more attentive we will be to the teaching of the Word of God. We want to know what God thinks because that's the place of happiness. It develops a winsome inner quality. It shows in a stable life. It creates confidence on the part of people in us. It makes us usable in evangelism. It makes us prayer warriors. There is no one who can learn too much divine viewpoint.

**2Co 10:6**  And having**G2192 V-PAP-NPM** in a readiness to revenge**G1556 V-AAN** all disobedience**G3876 N-ASF**, when your obedience**G5218 N-NSF** is fulfilled**G4137 V-APS-3S.**

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G1556** - (Verb) ekdikeó (ek-dik-eh'-o): to vindicate, to avenge (I give justice over, defend, avenge, vindicate.) Note: Cognate: G1556 ekdikéō – to dispense justice, carrying a judgment completely through, i.e. with all that is appropriate to it. See G1557 (ekdikēsis).

**G3876** - (Noun, Feminine) parakoé (par-ak-o-ay'): a hearing amiss, by implication disobedience (disobedience, imperfect hearing.) Note: G3876 parakoḗ (from G3844 /pará, "contrary by close comparison" and G191 /akoúō, "hear") – properly, contrary-hearing, i.e. disobedience which springs from a negative (opposing) attitude, i.e. the refusal to listen properly. This "hearing" has the attitude of refusing to take heed and therefore is inattentive ("hearing" that will not comply). G3876 /parakoḗ reflects the attitude that chooses to disobey because of disinterest.

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**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

Christians should be ready to counter, as Paul says in verse 6 that he is ready to counter, the sloppy human viewpoint thinking that is all about us. Here's the principle summarized of which we've been speaking: The Christian way of life is not a group of outward activities or behavior patterns, **but rather what we think first of all**. If our thinking reflects divine viewpoint, our actions will glorify God. The following of human viewpoint will destroy all fellowship with God and will prevent the production of divine good for eternal rewards.

You and I have a great deal at stake now in happiness; now in blessing upon ourselves, our family, our wives or husbands, and our children; and, now in blessing as a church. We have eternal rewards at stake in eternity all riding on whether we function on divine viewpoint or human viewpoint. It is the will of God that we should be permeated with His outlook in all facets of our lives, and that we apply it to experience. That's our calling. May that be our performance.

We thank God for the instruction that He has given us throughout the Word. We have realized that it is not what we do that counts primarily, but **it is what we think**. When we find that we really loathe ourselves for what we are, for what we think, and for what we do, we recognize that that's the result of human viewpoint outlook that we have tolerated. We know that there is always a way back. Therefore, we ask of the Father to meet the needs that only each of us in the depths of our own minds know about ourselves right now. May divine viewpoint become the pattern of our lives.

Dr. John E. Danish, 1973

Annotated Greek and Hebrew words and grammar morphology by a pupil of Berean Christian Academy (School) and member of Berean Memorial Church).

**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")