**TL11-01 Techniques of the Christian Life - The Technique of Thinking Divine Viewpoint, No. 4**

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

This is the fourth segment in our study of the technique of the Christian life which we've entitled "Thinking Divine Viewpoint." Thinking divine viewpoint is actually being preoccupied with the person of the Lord Jesus Christ and with His work.

**Positive Thinking**

This is **not** a system of positive thinking. Some people have shied off of the concept of thinking divine viewpoint because they have been burned by the concepts of positive thinking, where if you have a problem in life, you follow these four or five steps, and your problem will be solved. Such psychological systems seem very promising and people tend to rush to them. Vast movements are built upon the promises that certain steps and performing certain psychological acts will bring you the solution to a certain problem. Well that's all dependent on the human willpower, and we're not talking about mere human willpower. Thinking divine viewpoint is something totally different than positive thinking.

This is a real mental renewal. This is not just determining to be something other than what you really are. What we're talking about is becoming something different in your thinking from what you, by nature, are. Carnality is human viewpoint in action while godliness is divine viewpoint in action. For this reason, the Bible regularly contrasts man's mind which we call HV, human viewpoint, and God's mind which we call DV, divine viewpoint. The mind of the unbeliever is a blinded mind, 2 Corinthians 4:4 tells us. The mind of the believer is a girded armed and kept mind, as we find in 1 Peter 1:13, 4:1, and Philippians 4:7.

**2Co 4:4**  In whom the god of this world 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**G2098 N-GSN**of Christ**G5547 N-GSM**, who is the image**G1504 N-NSF** of God, should shine**G826 V-AAN** unto them.

**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 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.

**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).

**G2098** - (Noun, Neuter) euaggelion (yoo-ang-ghel'-ee-on): good news (the good news o the coming of the Messiah, the gospel; the gen. after it expresses sometimes the giver (God), sometimes the subject (the Messiah, etc.), sometimes the human transmitter (an apostle).) Note: Cognate: G2098 euaggélion – the Gospel – literally, "God's good news." See G2097 (euangelizō). The Gospel (G2098 /euaggélion) includes the entire Bible, i.e. it is not limited to how a person becomes a Christian

**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").

**G1504** - (Noun, Feminine) eikón (i-kone'): an image, statue, representation (an image, likeness, bust.) Note: G1504 eikṓn (from G1503 /eíkō, "be like") – properly, "mirror-like representation," referring to what is very close in resemblance (like a "high-definition" projection, as defined by the context). Image (G1504 /eikṓn) then exactly reflects its source (what it directly corresponds to). For example, Christ is the very image (G1504 /eikṓn, supreme expression) of the Godhead (see 2 Cor 4:4; Col 1:15). "G1504 (eikṓn) assumes a prototype, of which it not merely resembles, but from which it is drawn" (R. Trench). G1504 (eikṓn) then is more than a "shadow"; rather it is a replication (F. F. Bruce, Hebrews, 226; see also Lightfoot at Col 3:10 and 2:21).

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

**1Pe 1:13**  Wherefore gird up**G328 V-AMP-NPM** 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**G5485 N-ASF** 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).)

G5485 - (Noun, Feminine) charis (khar'-ece): grace, kindness ((a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.) Note: Cognate: G5485 xáris (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. G5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). G5485 /xáris ("grace") answers directly to the Hebrew (OT) term G2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. [G5485 (xáris) is sometimes rendered "thanks" but the core-idea is "favor, grace" ("extension towards").

**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 (5342 /phérō) to you, in revelation, concerning Jesus Christ."

**G602** - (Noun, Feminine) apokalupsis (ap-ok-al'-oop-sis): an uncovering (an unveiling, uncovering, revealing, revelation.) Note: Cognate: G602 apokálypsis – properly, uncovering (unveiling). See G601 (apokalyptō). G602 /apokálypsis ("revelation, unveiling") is principally used of the revelation of Jesus Christ (the Word), especially a particular (spiritual) manifestation of Christ (His will) previously unknown to the extent (because "veiled, covered").

**1Pe 4:1**  Forasmuch then as Christ hath suffered**G3958 V-2AAP-GSM** for us in the flesh, arm**G3695 V-AMM-2P** yourselves likewise with the same mind**G1771 N-ASF**: for he that hath suffered**G3958 V-2AAP-NSM** in the flesh hath ceased**G3973 V-RPI-3S** from sin;

**G3958** - (Verb) paschó (pas'-kho): suffer, to be acted on (I am acted upon in a certain way, either good or bad; I experience ill treatment, suffer.) Note: G3958 pásxō (a primitive verb) – properly, to feel heavy emotion, especially suffering; affected, experiencing feeling (literally "sensible" = "sensed-experience"); "the feeling of the mind, emotion, passion" (J. Thayer). G3958/pásxō ("to experience feeling") relates to any part of us that feels strong emotion, passion, or suffering – especially "the capacity to feel suffering" (J. Thayer). The Lord has privileged us to have great capacity for feeling (passion, emotion, affections). Indeed, this is inherent because all people are created in the divine image. Note for example how Jesus in His perfect (sinless) humanity keenly felt (G3958/pásxō, see Lk 17:25, 22:15, 24:26,46, etc.). [3958/pásxō ("experiencing strong feeling") is the root of: 3804 /páthēma ("passions, sufferings"), G3805 /pathētós ("suffering") and G3806 /páthos ("strong feeling, passion").]

**G3695** - (Verb) hoplizó (hop-lid'-zo): to make ready, to equip (I make ready, arm, equip.)

**G1771** - (Noun, Feminine) ennoia (en'-noy-ah): thinking, thoughtfulness, moral understanding (thinking, consideration; a thought, purpose, design, intention.) Note: G1771 énnoia (from G1722 /en, "engaged in," which intensifies G3563 /noús, "mind") – properly, the "engaged mind," i.e. what a person (literally) has "in-mind" (BAGD, "insight"); settled (thought-out) opinions, attitudes.

**G3973** - (Verb) pauó (pow'-o): to make to cease, hinder ((a) act: I cause to cease, restrain, hinder, (b) mid: I cease, stop, leave off.)

**Php 4:7**  And the peace**G1515 N-NSF** of God, which passeth**G5242 V-PAP-NSF** all understanding**G3563 N-ASM**, shall keep**G5432 V-FAI-3S** your hearts and minds through**G1722 PREP** Christ Jesus.

**G1515** - (Noun, Feminine) eiréné (i-ray'-nay): one, peace, quietness, rest (peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.) Note: G1515 eirḗnē (from eirō, "to join, tie together into a whole") – properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness).

**G5242** - (Verb) huperechó (hoop-er-ekh'-o): to hold above, to rise above, to be superior (I excel, surpass, am superior.) Note: G5242 hyperéxō (from G5228 /hypér, "beyond, above" and G2192/exō, "have") – properly, "have beyond, i.e. be superior, excel, surpass" (A-S); to exercise prominence (superiority).

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, 3563 (noús) is the organ of receiving God's thoughts, through faith.

**G5432** - (Verb) phroureó (froo-reh'-o): to guard (I guard, keep, as by a military guard.) Note: properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard. Note: G5432 phrouréō (from phrousos, "a sentinel, guard") – properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard.

**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).

The only acceptable mental attitude for a Christian is the mind of Christ spoken of in 1 Corinthians 2:16 and Philippians 2:5. This mind is revealed in the pages of the Bible. Consequently, a study of the Word of God will give you divine viewpoint. That's the simple approach to securing what God expects us to have in the way of an outlook on life. We secure divine viewpoint by simply learning the Word of God and being positive to it.

**1Co 2:16**  For who hath known**G1097 V-2AAI-3S** the mind of the Lord, that he may instruct**G4822 V-FAI-3S** him? But we have**G2192 V-PAI-1P** 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?']

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).

**Php 2:5**  Let this mind be**G5426 V-PPM-3S** in**G1722 PREP** you, which was also in **G1722 PREP** Christ Jesus:

**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.

**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).

Each of us exercises our own will as to whether we are going to secure that kind of a view on life or not. We have already looked at Romans 12:2 which contrast these two viewpoints. It says that on the one hand you can have human viewpoint, which is being conformed to this world. On the other hand you can have divine viewpoint, which is being transformed by the renewing of your mind. We've seen the contrasts in Colossians 3:2. Divine viewpoint is reflected by affections on things above. Human viewpoint is reflected by affections on things on the earth. Our mental attitudes, our mental frame of reference, determine all of our actions. Victory in your life as a Christian is going to be the result of divine viewpoint. Defeat is going to be the result of human viewpoint. You and I constantly sway between the two. It is God's desire that we keep moving more and more toward a divine viewpoint mentality.

**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.]

**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. 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.

**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.]

**Happiness**

There is a very specific area that I'd like to touch upon as we summarize and tie up this technique of the Christian life. First of all, we'll look at the concept of happiness. Everybody wants to be happy. Another way of expressing happiness is **peace**. Everybody wants to have an inner calm and an inner lack of turmoil. Isaiah 26:3 says to us, "You will keep him in perfect peace (or happiness) whose mind is stayed on you because he trusts in you." This verse very clearly tells us that peace is what you think. Remember that God's mind is always at peace. Therefore, God is always happy. Peace is an inner calm in the midst of external difficulties, sufferings, and turmoil. No matter what's on the outside in the way of events and people, you have still an inner happiness. Actually, we can be under a great deal of tension and turmoil inwardly even though everything on the outside is going well for us. Even if everything outside were just perfect--coming up roses--we may be completely torn up on the inside. So, it is not the external that determines peace. The Word of God says this is a mental attitude. Perfect peace is related to a state of mind--this state of mind that we have called divine viewpoint, which in turn comes from knowing doctrine and responding to it. Therefore, our minds can be stayed on God, which means occupied with Him, through the daily intake of the Word of God. Philippians 4:7 says that this kind of peace stands as a guard over our mentality.

**Isa 26:3**  *Thou wilt* keep**H5341** **V‑Qal‑Imperf‑2ms**  *him* in perfect peace**H7965** **N‑ms**, *whose* mind *is* stayed**H5564** **V‑Qal‑QalPassPrtcpl‑ms** *on thee:* because he trusteth**H982** **V‑Qal‑QalPassPrtcpl‑ms** in thee.

Therefore, this quality of peace and of happiness will be reflected in our Christian service. There are some Christians who have had the experience of being very eager to serve the Lord. Then when they get into the service of the Lord, they discover the realities of the angelic conflict. They realize that they were just going along in life, with spiritual gifts because everybody has them, but never once exercising their spiritual gifts. They were just floating along in life on certain human viewpoint goals, never exercising their spiritual gifts, thus never serving the Lord, and things went along pretty nicely for them, and they had what they considered happiness. Then they decided they want to be what God wants them to be. They want to get out there and start using their gifts. They want to serve. Then they discover that Satan suddenly becomes interested in them. Then they discover they begin to have some real conflicts, problems, and grief in their life. How will you react when that kind of occupational hazard and frustrations that are involved in serving the Lord come into your life?

At this point, your mental attitude will determine it. Once you understand this principle of mental viewpoint, it becomes almost embarrassing because our outward actions reflect to a "T" what we are internally. The nature of our minds will be reflected in our outward responses and reactions. When you know this about yourself it will instruct you a great deal about how to deal and how to evaluate what you see in yourself. You won't be deceiving yourself and kidding yourself. It can be rather embarrassing if you happen to be around other Christians who understand this doctrine. If you are reacting in a certain way that reflects human viewpoint values and qualities, they'll know exactly what kind of a mentality you have. If you're going to serve the Lord, you're going to come up against suffering. It'll be suffering that you don't deserve, but you'll have pressures put upon you. If you have a human viewpoint mentality, some preacher may have gotten up and given you a great big challenge, and screamed and yelled at you that you ought to be out there serving the Lord. So you decided, "Yeah I should." So you got out there and started doing something. You approached it on a human viewpoint mentality. When you get the pressures, what you're going to do is start complaining to people. You will have emotional reactions because a human viewpoint mentality is a mentality that exists in the context of emotional domination of the soul. Remember that. You never have human viewpoint unless the soul is dominated by the emotions. Those two always go together. Therefore, the expressions will be from that emotional domination of the soul. In time, you will run away from the service to which the Lord has called you, or you'll be looking for a patsy or a crutch of some kind.

On the other hand, if you know the Word of God; you are filled with the spirit; and, you have developed a divine viewpoint mentality, you will be able to take the pressures that naturally come to you in the Lord's service. You will take those in stride, and you will look to the Lord for solutions. There will be an inner happiness that remains within you while there's all kinds of firing of the enemy toward you taking place around you.

History is filled with the noble actions of men on the battlefield. Very frequently officers on the battlefield who, in the heat of battle and under fire, have stood up in such a way, in such utter contempt for the enemy, as to become a fantastic inspiration to their men in combat and which has often spelled the difference between defeat and victory. What they were reflecting was sometimes even when they themselves were personally physically shot up. They were standing up and they had an inner calm in the midst of the raging battle about them.

The Christian is no different. When he gets wounded, as he will, in the battle, he still has the capacity to go on. Men everywhere admire this. Now, that's all up here in the mind. You and I as believers with divine viewpoint are going to be able to stand up. Our happiness will continue though the pressures may be upon us. If you're going to serve the Lord you may very readily expect that you will have opposition. Be prepared for the kind of reaction you will have to it. Therefore, 2 Thessalonians 2:2 says to us, "That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is present." Nothing should shake you in your service for the Lord. You keep on serving and you keep moving.

**2Th 2:2**  That ye be not soon shaken**G191 V-AAI-2S** in mind, or be troubled**G2360 V-PPN** , neither by**G1223 PREP** spirit**G4151 N-GSN**, nor by**G1223 PREP** word**G3056 N-GSM**, nor by**G1223 PREP** letter**G1992 N-GSF** as from us, as that the day of Christ is at hand**G1764 V-RAI-3S**.

**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."]

**G2360** - (Verb) throeó (thro-eh'-o): to be troubled (I disturb, agitate; pass: I am troubled, alarmed.) Note: G2360 throéō (from throos, "clamor, tumult") – properly, unsettled (thrown into confusion, WS, 953); (figuratively) troubled (disturbed), wanting to "cry aloud, to scream (passive) because terrified" (WP, 1, 189); thrown into an "emotional uproar," i.e. very upset (alarmed, startled).

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G1992** - (Noun, Feminine) epistolé (ep-is-tol-ay'): an epistle, a letter (a letter, dispatch, epistle, message.)

**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.)

In the human viewpoint Christian's mind, there's a certain peculiarity of thinking in which he takes pride in the fact that he is a traitor on the field of battle and a deserter in the midst of the battle. It takes a human viewpoint mentality to be that insane to think that there is something commendable about being a Benedict Arnold and a deserter on the field of battle. This is exactly what human viewpoint tells you to do, not to keep moving, but to cut out. The Christian should have an edified life built up in his soul as an inner happiness when things are tough as well as when things are prosperous and wonderful. 2 Timothy 1:7 calls our attention to that when it says, "For God has not given us the spirit of fear, but of power, and of love, and of a sound mind."

**2Ti 1:7**  For God hath not given**G1325 V-AAI-3S** us the spirit of fea*r***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 G1410 /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" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (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: G4995 (a masculine noun derived from G4998 /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 G4998 (sōphrōn).

**Worry**

The thing that Satan always wants to evolve out of your human viewpoint, if that's what possesses your mind, is to cut out your happiness. One of the best ways to undermine your inner peace and happiness, which is a state of mind, is to cause your mind to enter a state of worry. Have you done any worrying this week? Has there been any worry at all? You may want to call it good judgment, but it's worry. Worry is human viewpoint. I want to tell you right now that if you worry about something, you've got a sin to confess because you have broken fellowship with God. Worry is a man trying to meet his life situation instead of letting God meet his situation. The soul which is dominated by emotion will worry like the devil himself, and will react in that kind of a spirit. Worry makes us poor testimony to the saints and silent witnesses to the lost. Worry makes us miserable and it makes everybody around us miserable as well. Our self-inflicted punishment overflows to those about us. God's solution for worry is divine viewpoint. So we read in Philippians 4:6-7, "Be anxious for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God (the happiness of God) which passes all understanding shall keep your hearts and minds through Christ Jesus." So the thing that you may be worrying about, God has already resolved.

**Php 4:6**  Be careful**G3309 V-PAM-2P** for nothing**G3367 A-ASN-N**; but in**G1722 PREP** every thing by prayer**G4335 N-DSF** and supplication**G1162 N-DSF** with thanksgiving**G2169 N-GSF** let your requests**G155 N-APN** be made known**G1107 V-PPM-3S** unto God.

**G3309** - (Verb) merimnaó (mer-im-nah'-o): to be anxious, to care for ( I am over-anxious; with acc: I am anxious about, distracted; I care for.) Note: G3809 (merimnaō ) is "an old verb for worry and anxiety – literally, to be divided, distracted" (WP, 2, 156). It is more commonly used in this negative sense in the NT.)

**G3367** - (Adjective) médeis, médemia, méden (may-dice'): no one, nothing ( no one, none, nothing. (Note: G3367 mēdeís(from G3361 /mḗ, "not a possibility" and G1520 /heís, "one") – properly, "no one, nothing" – literally, "not even one.")

**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).

**G4335** - (Noun, Feminine) proseuché (pros-yoo-khay'): prayer ((a) prayer (to God), (b) a place for prayer (used by Jews, perhaps where there was no synagogue)). Note: Cognate: G4335 proseux (from G4314 /prós, "towards, exchange" and G2171/euxe, "a wish, prayer") – properly, exchange of wishes; prayer. See G4335 (proseuxomai).

**G1162** - (Noun, Feminine) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: Cognate:G1162 déēsis (deō, "to be in want, lack"; see the cognate G1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want). [G1162 (déēsis) ultimately roots back to G1211 /dḗ ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

**G2169** - (Noun, Feminine) eucharistia (yoo-khar-is-tee'-ah): thankfulness, giving of thanks (Usage: thankfulness, gratitude; giving of thanks, thanksgiving.) Note: Cognate: G2169 euxaristía (from G2170/euxáristos, "thankful for God's grace") – properly, thankfulness (thanksgiving) – literally, "the giving of thanks for God's grace." See G2168 (euxaristeō).

**G155** - (Noun, Neuter) aitéma (ah'-ee-tay-mah): a request (a petition, request.)

**G1107** - (Verb) gnórizó (gno-rid'-zo): to come to know, to make known ( I make known, declare, know, discover.)

**Php 4:7**  And the peace**G1515 N-NSF** of God, which passeth**G5242 V-PAP-NSF** all understanding**G3563 N-ASM**, shall keep**G5432 V-FAI-3S** your hearts and minds through**G1722 PREP** Christ Jesus.

**G1515** - (Noun, Feminine) eiréné (i-ray'-nay): one, peace, quietness, rest (peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.) Note: G1515 eirḗnē (from eirō, "to join, tie together into a whole") – properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness).

**G5242** - (Verb) huperechó (hoop-er-ekh'-o): to hold above, to rise above, to be superior (I excel, surpass, am superior.) Note: G5242 hyperéxō (from G5228 /hypér, "beyond, above" and G2192/exō, "have") – properly, "have beyond, i.e. be superior, excel, surpass" (A-S); to exercise prominence (superiority).

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, G3563 (noús) is the organ of receiving God's thoughts, through faith.

**G5432** - (Verb) phroureó (froo-reh'-o): to guard (I guard, keep, as by a military guard.) Note: properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard. Note: G5432 phrouréō (from phrousos, "a sentinel, guard") – properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard.

**G1722** - (See Above)

You know what God is like, don't you? Where do you see worry in the character of God? Can God worry because he is sovereign? **Never**. Can God worry because he's absolutely righteous? **No**. It's wrong to worry. Can He worry because he is omniscient, and knows everything? **No**. Because he's omnipresent? **No**. Nothing in the character of God can permit Him to worry. Therefore since we are to imitate the Lord Jesus Christ who is God, this is what we are to imitate, the essence of God. The essence of God does not include worry. The essence of God is a pure divine viewpoint expression. Worry is a human viewpoint expression. We cannot imitate Him as Ephesians 5:1 calls upon us to do if we worry. Whenever we do, we're out of fellowship.

**Eph 5:1**  Therefore be**G1096 V-PNM-2P** imitators**G3402 N-NPM** of God, as beloved children.

**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).

**G3402** - (Noun, Masculine) mimétés (mim-ay-tace'): an imitator (an imitator, follower.) Note: G3402 mimētḗs (the root of the English term, mimic, "one who imitates, emulates") – properly, the positive imitation that arises by admiring the pattern set by someone worthy of emulation, i.e. a mentor setting a proper example. 3402 /mimētḗs ("emulator, imitator") is always used positively in the NT (seven times) – of followers of Christ emulating a God-approved example. The supreme model is God Himself (see Eph 5:1).

**Worry about Guilt**

There are many things that we could worry about in the Word of God. There are three primary things that Satan would like to hit you with, which may be an area for you to consider. One of them **is guilt--guilt over sin**. Somebody came up to me and said, "Is it a sin if I give an offering and I don't give what I think I should give and I feel guilty over it?" I said it is a sin. Absolutely. Guilt is a sin. It's a sin if you don't do what the Lord lays upon your heart to do financially. (I encouraged him to give a little more just to be sure that he had no guilt.) This is one of the oldest tricks in the book, to get you feeling guilty over something. Remember the last time that you were guilty of a real outburst of temper? That you were guilty of a mental immorality? That you were guilty of some external thievery? That you were guilty of something that really, as you look back upon it, you were kind of revolted by yourself? This is what Satan will be tossing up to you. Remember that worry is designed to neutralize you in Christian service. It is human viewpoint for you to worry and to have a guilt over any sin. If you are an unbeliever, the way you handle your guilt is by receiving Christ as savior. **If you are a believer, you handle it with 1 John 1:9. So, confess and keep moving, not dwelling upon the sin**.

**Worry about Your Problems**

There's another thing that Satan will cause you to worry about, and that **is your problems**. If you have a problem, that problem becomes a potential point of sin for you. Human viewpoint will cause you to worry about those problems--like your security; like your family; like your social life; like your virility; like your education; or, like where you're going in life. We have some kids in school who are 16- and 17-year-olds and not even married yet. This is a source of great concern to them. We all have problems in life, and some of us like to worry about them.

**Worry about Death and Dying**

A third thing that Satan loves to kick up to you **is death and dying**. How many times has the thought crossed your mind about somebody dying--especially, if it was somebody who is important to you? Or, do you think about how you might be missed if you were to die? The tape ministry reminds me constantly that I must keep doing certain things so that they have certain things on file in case I should pass off into that great recording studio in the sky. They remind me of this reality of life. You can really start worrying about things. As a matter of fact, you could start worrying about how it's going to happen. Just think of meeting a car head-on at 60 miles an hour, with a worn out seat belt. Just imagine an airplane in a nosedive that you can't pull out. There's any number of things, relative to death, that Satan will throw up to your thinking.

Here's where you need stability. Here's where you need to know that God has given you grace for living, and also He has given you grace for dying. If you have had occasion to visit people who are dying, they also are in a certain position where it's readily evident whether they have a mentality that's tied into human viewpoint or to divine viewpoint. It's all the difference in the world because this is one place you can't fake it. This is one place that it is quite evident what is the nature of the mentality of that individual. These are the things that Satan is out to do, to cause us to worry about, and there are many more, in order to get us onto a human viewpoint response, and thus to keep us neutralized in our relationship to the Lord.

What we've said here is, first of all, that peace and freedom from worry is a mental attitude. It requires divine viewpoint outlook for you to have that. If all you have in your mind is human viewpoint, then there will be very little peace in your experience. There will be little peace inwardly and outwardly. There will be little happiness, and there will be an awful lot of fretting, fussing, and worrying.

**Grace**

**Grace** is another mental attitude. Do you think that you're a grace-oriented person? Well, this again **is a mental attitude**. You are a grace-oriented person because of your viewpoint toward other believers or toward other people. Grace is God giving something to us which we don't deserve and which we have not earned. The cross made it possible for him to do this. Grace on the part of a Christian is reflecting this same kind of treatment toward other people. That's saying a great deal, for us to be reflecting God's treatment of us which is treating us absolutely apart from what we deserve. Grace is not only, as it is sometimes described, unmerited favor. It's a little more than that. It is true it is something we did not earn, but grace is also something that is the opposite of what you've got coming--what you deserve. You deserve something entirely different, and yet God does not give us what we deserve.

There's no need to be proud of the fact that we do not have grace orientation because we have some deep feelings and deep reactions. This again is reflecting a mental attitude on our part. Obviously it is easy enough to be pleasant and nice toward people who are treating you kindly. Grace comes into the picture when somebody is not treating you kindly. The Lord Jesus Christ, by the grace which He demonstrated, set the ideal for us. He came in grace to redeem sinners who actually hated him. He came in grace to people who killed him for no reason at all. In grace he receives people such as you and me into heaven, and He remembers our sin no more. Now that's grace.

**Matthew 18:21-35 - Forgiveness**

In Matthew 18:21-35, we have a splendid example of grace. This is the question that Peter put to the Lord Jesus Christ on how gracious he should be. Again, we are trying to show you that grace is a mental attitude. One of the expressions of grace is the spirit of forgiveness. Have you ever become so angry toward someone that you thought you could never forgive that person? Have you ever felt that you could never forget what that person was guilty of? Well, the promise of God, of grace to us, should cause us to respond in the same way. We shouldn't say, "I'll never speak to that person again; I'll never have any dealings with that person again; or, my feelings have been hurt" (and maybe they rightly were hurt or should not have been hurt). The issue is not whether something was done to you or not done. The issue is your response to the problem at hand. If you are a grudge holder, then you do not have mental attitude grace, and grace is a state of mind. Forgiveness deals with our mental attitude toward the offender.

I'm not saying that you have the right to pardon a person for what he does wrong. I'm not saying that you are called upon to pardon a person for his wrongdoing. His wrongdoing is none of your business. It is none of your business. His pardon has to do with the Lord's business. But what does concern you is forgiveness. That is your business. It is not in your right to pardon a guilt. God does that. However, it is in your right to give and to extend forgiveness. Whether a person asks for it or not is also beside the point. It is your business to forgive. Forgiving a person means what? It means clearing his record as far as you're concerned. It means you transfer responsibility for any discipline that may be involved to God. If you have not yet learned the danger of applying discipline, you better think that through, and listen to the tapes that deal with that. When you start applying discipline, you bring that judgment on yourself. God alone can exercise the discipline and the vengeance. To forgive a person does not mean that you may have perhaps a comradery that you once had with that person, but it does mean that there's a certain openness as before the offense. You yourself are released from any emotions of bitterness. That's the issue.

Peter here in this passage was concerned with this matter of forgiveness. In verse 21, he asks the Lord, "How often when my brother sins against me shall I forgive him? Seven times? Peter felt that he was being extremely generous. He felt seven was a perfect number of times to forgive a person. Peter got himself one these little books at the dime store. He went down to downtown Jerusalem one day and he bought himself one of these little books that you could get for 15 cents. It had the little lines and he put a person's name. He put John's name there, and Andrew, and Judas (oh, Judas was a good one). Every time they would do something that was wrong; every time they offended him; or every time they really treated him in a way they should not, he got his ballpoint out, clicked it, and marked down--one. Pretty soon Judas had five just like that. Two more times. Now this was just for the same offense. I don't want you to think that Peter was an ungracious person. He gave you seven times for the same sin, and that was it. That's what he was asking. I don't know how he knew seven times. He was actually suggesting he was going to keep a mental record. Right away he's human viewpoint thinking. Otherwise he would not even have thought such a thing.

**Mat 18:21**  Then came**G4334 V-2AAP-NSM** Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive**G863 V-FAI-1S** him? till seven times?

**G4334** - (Verb) proserchomai (pros-er'-khom-ahee): to approach, to draw near (I come up to, come to, come near (to), approach, consent (to))

**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).

The answer of the Lord was, "No Peter, seven times is not the perfect number. What you should do is 70 times seven, which means 490 times. Who's going to remember 490 for the same offense? The point was there is no limit. The person does the wrong, and you do the forgiving. In verse 22, Jesus said, "I say unto you, not until seven times, but until 70 times seven.

**Mat 18:22**  Jesus saith unto him, I say not**G3756 PRT-N** unto thee, Until seven times: but, Until seventy times**G1441 ADV** seven**G2033 A-NUI**.

**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.]

**G4114** - (Adverb) hebdomékontakis (heb-dom-ay-kon-tak-is): seventy times (seventy times.) Note: G1441 hebdomēkontákis – seventy times. G1441 (hebdomēkontákis) is only used in Mt 18:22: "Jesus said to him, 'I do not say to you, up to seven times, but up to seventy times (G1441 /hebdomēkontákis) seven' " (NASU).

**G2033** - (Indeclinable Numeral (Adjective)) hepta (hep-tah'): seven (seven.)

In Matthew 18:23, the Lord then proceeded from Peter's question to say, "I want to illustrate to you, Peter, what I mean. Let me give you an example of what I'm talking about." In this story, about a certain king, the certain king is God. Verse 23 says, "Therefore, is the kingdom of heaven likened unto a certain king who would take account of his servants." Now the certain king here is God. He says in verse 24, "And when he had begun to reckon, one was brought on to him who owed him ten thousand talents." Ten thousand talents is a big amount of money. Ten thousand talents equals ten million dollars. This man is brought. He owes the man a fantastic amount of money. Verse 25 says, "But forasmuch as he had nothing with which to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him saying, 'Lord have patience with me and I will pay you all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him all the debt." He came and he said, "Grace" right across the ten million dollars, and he wiped it out.

**Mat 18:23**  Therefore is the kingdom of heaven likened unto**G3666 V-API-3S** a certain king, which would take account of his servants.

**G3666** - (Verb) homoioó (hom-oy-o'-o): to make like (I make like, liken; I compare.)

**Mat 18:24**  And when he had begun**G756 V-AMP-GSM** to reckon**G4868 V-PAN**, one was brought**G4374 V-API-3S** unto him, which owed him ten thousand talents.

**G756** - (Verb) archomai (ar'-khom-ahee): commence, rule (I begin.)

**G4868** - (Verb) sunairó (soon-ah'-ee-ro): to take up together, settle accounts (I compare (settle) accounts, make a reckoning.)

**G4374** - (Verb) prospheró (pros-fer'-o): to bring to, to offer((a) I bring to, (b) characteristically: I offer (of gifts, sacrifices, etc).

**Mat 18:25**  But forasmuch as he had not to pay**G591 V-2AAN**, his lord commanded him to be sold**G4097 V-APN**, and his wife, and children, and all that he had, and payment to be made**G591 V-APN**.

**G591** - (Verb) apodidómi (ap-od-eed'-o-mee): to give up, give back, return, restore ((a) I give back, return, restore, (b) I give, render, as due, (c) mid: I sell.) Note: G591 apodídōmi (from G575 /apó, "from" and G1325 /dídōmi, "give") – properly, give from, i.e. to return (especially as a payment), in relation to the source of the giving back.

**G4097** - (Verb) pipraskó (pip-ras'-ko): to sell (I sell; pass: I am a slave to, am devoted to.)

You and I are born with a debt of sin which our human good can never repay. We are all born slaves to sin except the Lord Jesus. He was free born. Therefore He became the ransom for the rest of us. When we act upon what He has done, the penalty of our sin is canceled. This is God's attitude of grace relative to us and our sins. We receive what we did not deserve. We receive something opposite to what we did deserve.

Now notice that this man who has had such a huge debt forgiven to him, finds somebody who owes him some money. Verse 28: "But the same servant went out and found one of his fellow servants who owed him a hundred denari, and he laid hands on him and took him by the throat saying, Pay me what you owe." Now, a hundred denari is equal to $20. The point of the Scripture is that in New Testament times, this was the relationship between these two sums, with an absolutely unimaginable difference between them. So, he's got this poor guy that owes him $20. He's just been forgiven $10 million dollars. Has he learned something about grace? **No**. The man who has been forgiven the ten million has a human viewpoint mentality. He will have human viewpoint decisions.

**Mat 18:28**  But the same servant went out, and found**G2147 V-2AAI-3S** one of his fellowservants, which owed**G3784 V-IAI-3S** him an hundred pence: and he laid hands**G2902 V-AAP-NSM** on him, and took *him* by the throat, saying, Pay**G591 V-2AAM-2S** me that thou owest**G3784 V-PAI-2S**.

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

**G3784** - (Verb) opheiló (of-i'-lo): to owe (I owe, ought be indebted, i.e. obliged to rectify a debt ("ought").) Note: G3784 opheílō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought"). G3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [G3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

**G2902** - (Verb) krateó (krat-eh'-o): to be strong, rule (I am strong, mighty, hence: I rule, am master, prevail; I obtain, take hold of; I hold, hold fast.) Note: Cognate: G2902 kratéō – to place under one's grasp (seize hold of, put under control). See G2904 (kratos).

**G591** - (Verb) apodidómi (ap-od-eed'-o-mee): to give up, give back, return, restore ((a) I give back, return, restore, (b) I give, render, as due, (c) mid: I sell.) Note: G591 apodídōmi (from G575 /apó, "from" and G1325 /dídōmi, "give") – properly, give from, i.e. to return (especially as a payment), in relation to the source of the giving back.

**G3784** - (Verb) opheiló (of-i'-lo): to owe (I owe, ought be indebted, i.e. obliged to rectify a debt ("ought").) Note: G3784 opheílō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought"). G3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [G3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

Verse 29: "And his fellow servant fell down at his feet and besought him saying, 'Have patience with me and I'll pay you all, and he would not but went and cast him into prison till he should pay the debt.'" He wouldn't forgive him the $20. "So when his fellow servants saw what was done, they were very sorry, and they came and told unto their lord all that was done. And when his lord, after he had called him, said to him, "'Oh you wicked servant. I forgave you all that debt because you besought me. Should not you also have had compassion on your fellow servant even as I had pity on you?' And his Lord who was angry and delivered him to the inquisitors till he should pay all that was due to him. So likewise, (and here's the punchline) shall my Heavenly Father do also unto you if you from your hearts (from your divine viewpoint mentality) forgive not everyone his brother his trespasses" (whether he asks you or not).

**Mat 18:29**  And his fellowservant fell down at his feet, and besought**G3114 V-AAM-2S** him, saying, Have patience**G3870 V-IAI-3S** with me, and I will pay**G591 V-FAI-1S** thee all.

**G3114** - (Verb) makrothumeó (mak-roth-oo-meh'-o): to persevere, to be patient (I suffer long, have patience, am forbearing, perseverance.) Note: Cognate: G3114 makrothyméō – properly, long-tempered (to defer anger), refusing to retaliate with anger, because of human reasoning. [The literal sense if the term is "extending a long time (way)."] G3114 /makrothyméō ("showing divinely-directed patience") is "longsuffering" because it only expresses anger as the Lord directs (i.e. is the opposite of being "quick-tempered"). See G3115 (makrothymia).

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. [G3870 (parakaléō), the root of G3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

**G591** - (Verb) apodidómi (ap-od-eed'-o-mee): to give up, give back, return, restore ((a) I give back, return, restore, (b) I give, render, as due, (c) mid: I sell.) Note: G591 apodídōmi (from G575 /apó, "from" and G1325 /dídōmi, "give") – properly, give from, i.e. to return (especially as a payment), in relation to the source of the giving back.

**Mat 18:30**  And he would not: but went and cast**G906 V-2AAI-3S** him into prison, till he should pay the debt **G3784 V-PPP-ASN**.

**G906** - (Verb) balló (bal'-lo): to throw, cast ((a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.)

**G3784** - (Verb) opheiló (of-i'-lo): to owe (I owe, ought be indebted, i.e. obliged to rectify a debt ("ought").) Note: G3784 opheílō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought"). G3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [G3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

**Mat 18:31**  So when his fellowservants saw what was done**G1096 V-2ADP-APN**, they were very sorry**G3076 V-API-3P**, and came and told**G1285 V-AAI-3P** unto their lord all that was done**G1096 V-2ADP-APN**.

**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).

**G3076** - (Verb) lupeó (loo-peh'-o): to distress, to grieve (I pain, grieve, vex.) Note: Cognate: G3076 lypéō (from 3077 /lýpē, "deep grief") – to experience deep, emotional pain (sadness), i.e. severe sorrow (grief). G3076 (lypéō) is very intense and hence even used of the pain of childbirth (see Gen 3:16, LXX). See G3077 (lypē).

**G1285** - (Verb) diasapheó (dee-as-af-eh'-o): to make clear, explain fully (I make clear, explain fully.)

**Mat 18:32**  Then his lord, after that he had called**G4341 V-ADP-NSM** him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst**G3870 V-AAI-2S** me:

**G4341** - (Verb) proskaleó (pros-kal-eh'-om-ahee): to call to (I call to myself, summon.)

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. [G3870 (parakaléō), the root of G3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

**Mat 18:33**  Shouldest not thou also have had compassion**G1653 V-AAN** on thy fellowservant, even as I had pity**G1653 V-AAI-1S**  on thee?

**G1653** - (Verb) eleeó (el-eh-eh'-o): to have pity or mercy on, to show mercy (I pity, have mercy on.) Note: Cognate: G1653 eleéō – to show mercy as God defines it, i.e. as it accords with His truth (covenant) which expresses "God's covenant-loyalty-mercy" (i.e. acting only on His terms). See G1656 (

**Mat 18:34**  And his lord was wroth**G3710 V-APP-NSM**, and delivered**G3860 V-AAI-3S** him to the tormentors**G930 N-DPM**, till he should pay all that was due**G3784 V-PPP-ASN** unto him.

**G3710** - (Verb) orgizó (or-gid'-zo): to make angry (I irritate, provoke, am angry.) Note: Cognate: G3710 orgízō – be angry, as expressing a "fixed anger" (settled opposition). G3710 /orgízō ("to show settled-opposition") is positive when inspired by God – and always negative when arising from the flesh. "Sinful (unnecessary) anger" focuses on punishing the offender rather than the moral content of the offense. See G3709 (orgē).

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G930** - (Noun, Masculine) basanistés (bas-an-is-tace'): a torturer (one who tortures, a tormentor, jailor. ) Note: Cognate: G930 basanistḗs (from G928 /basanízō) – a guard in a prison "whose function was to torture prisoners as a phase of judicial examination – prison guard, torturer" (L & N, 1, 37.126). See 928 (basanizō).

**G3784** - (Verb) opheiló (of-i'-lo): to owe (I owe, ought be indebted, i.e. obliged to rectify a debt ("ought").) Note: G3784 opheílō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought"). G3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [G3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

**Mat 18:35**  So likewise**G3784 V-PPP-ASN** shall my heavenly Father do**G4160 V-FAI-3S** also unto you, if ye from your hearts forgive**G863 V-2AAS-2P** not every one**G1538 A-NSM** his brother their trespasses**G1538 A-NSM**.

**G3784** - (Verb) opheiló (of-i'-lo): to owe (I owe, ought be indebted, i.e. obliged to rectify a debt ("ought").) Note: G3784 opheílō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought"). G3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [G3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**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).

**G1538** - (Adjective) hekastos (hek'-as-tos): each, every (each (of more than two), every one.) Note: G1538 hékastos (from hekas, "separate") – each (individual) unit viewed distinctly, i.e. as opposed to "severally" (as a group).

If you want to have God's judgment and discipline upon you as this man in the story brought his Lord's judgment upon him, then just be an unforgiving person; that is, to be a graceless individual. We have to forgive the offense. That's what Ephesians 4:32 very clearly calls upon us to do: "And be you kind to one another, tenderhearted, forgiving one another even as God for Christ's sake has forgiven you." We forgive as the Lord has forgiven us. The confession of the offender of his sin to the Father is his problem, as Psalm 51:4 points out.

**Eph 4:32**  And be ye kind**G5543 A-NPM** one to another, tenderhearted**G2155 A-NPM**, forgiving**G5483 V-PNP-NPM** one another**G1438 F-2DPM**, even as God for Christ's sake**G1722 PREP** hath forgiven**G5483 V-ADI-3S** you.

**G5543** - (Adjective) chréstos (khrase-tos'): serviceable, good (useful, gentle, pleasant, kind.) Note: Cognate: G5543 xrēstós (an adjective, derived from G5530 /xráomai, "to furnish what is suitable, useful") – properly, useful (serviceable, productive); well-fitted (well-resourced); useful (beneficial, benevolent). See G5544 (xrēstotēs). On the spiritual plane, G5543 /xrēstós ("suitable, usefully kind") describes what God defines is kind – and therefore also eternally useful! "We have no adjective in English that conveys this blend of being kind and good at the same time" (M. Vincent). ["Xrestus ("useful, kindly") was a common slave-name in the Graeco-Roman world. It "appears as a spelling variant for the unfamiliar Christus (Xristos). (In Greek the two words were pronounced alike.)" (F. F. Bruce, The Books of Acts, 368).]

**G2155** - (Adjective) eusplagchnos (yoo'-splangkh-nos): tenderhearted, compassionate (tender-hearted, merciful, compassionate.) Note: G2155 eúsplagxnos (an adjective, derived from G2095 /eú, "good" and G4698/splagxnon, "the visceral organs") – properly, the visceral organs ("bowels") as they exercise positive gut-level sympathy (empathy, compassion) – i.e. "living with guts."

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**G1438** - (Reflexive Pronoun) heautou (heh-ow-too'): of himself, herself, itself (himself, herself, itself.) Note: G1438 heautoú (reflexive pronoun of the 3rd person) – G1438 /heautoú ("himself, herself, itself," etc.) is the 3rd person reflexive (singular, plural) form which also functions as the reflexive for 1st and 2nd person (A-S)

**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).

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**Psa 51:4**  Against thee, thee only**H905** , have I sinned**H2398** , and done**H6213** *this* evil**H6213**  in thy sight**H5869**: that thou mightest be justified**H6663** when thou speakest**H1696,** *and* be clear**H2135** when thou judgest**H8199.**

**H905** - (Noun Masculine) bad (bad): separation, a part

**H2398** - (Verb) chata (khaw-taw'): to miss, go wrong, sin

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

**H5869** - (Noun)ayin (ah'-yin): an eye

**H6663** - (Verb) tsadeq or tsadoq (tsaw-dak'): to be just or righteous

**H1696** - (Verb) dabar (daw-bar'): to speak

**H2135** - (Verb) zakah (zaw-kaw'): to be clear, clean or pure

**H8199** - (Verb) shaphat (shaw-fat'): to judge, govern

The second thing we want to point out is that not only is peace (happiness) a mental attitude flowing from divine viewpoint, but grace flows from divine viewpoint. If, in your experience, you discover that you are not a grace-oriented person, the first thing to do is to go to God and say, "Lord I've discovered I have a human viewpoint mentality. I want to get into the Word and correct this." Well, you may be in the Word, but you may be negative to the Word, in which case, knowing the Word will do you no good.

**2 Corinthians 9:7 - Giving**

There's another example of human viewpoint and divine viewpoint thinking, for example, in giving. What is the matter of giving money to God? First of all, giving money to God is an attitude of the mind. This is declared to us in 2 Corinthians 9:7 where we read. "Every man according as he purposes in his heart (in his mentality) so let him give, not grudgingly or of necessity, for God loves with a cheerful giver." The first thing to notice is that the heart here stands for the mind which will guide the will.

***Annotator’s Comment:***

*Before modern times, it was historically believed that the heart controls sensation, thought, and body movement. This belief called “Cardiocentrism” was first derived from the ancient Egyptian belief that the heart was the house of thought and soul. This idea was later accepted by Greek philosophers such as Aristotle who promoted this “Cardiocentric Hypothesis” based on his experience with animal dissection. He found that certain primitive animals could move and feel without the brain, and so deduced that the brain was not responsible for movement or feeling. Modern Medicine now understands it is the Brain that controls these functions.*

*True Bible literal believing Pastors must be trained to follow a method of interpretation known as the historical-grammatical approach using the plain (literal) meaning of the words (Greek and Hebrew) based on an understanding of the historical and cultural settings in which the book was written. Unfortunately, many Seminaries do not train their students in this area causing great error and misunderstanding as to what Scripture actually says.*

*It is not unusual to hear some Pastors/Preachers/Evangelists tell Congregations that you need more than a head knowledge/belief, you need a heart knowledge/belief. Today people associate the Heart with our Emotions and not the Mind.*

*This ignorance caused by lack of proper Pastor training has cause great damage and muddied the understanding of the salvation message to many in the Body of Christ which has attributed to the development of Apostate Dominations (i.e. Pentecostal and Charismatic) that are dominated by Emotion and a misunderstanding of the Spiritual Gifts.*

Giving to the Lord's work should result from a motivation which is in your mind. You have a mind to do so. You do not have mental reservations in your giving. Somebody can override your mental reservations and force you to do it in spite of your reservations. If you have reservations about giving to the Lord's work, it is because you're functioning on human viewpoint. Somebody can come along and give you a challenge or intimidate you in some way. This can cause you to be giving. Now God does not prosper and does not reward you for that kind of giving. Your money may be used to bless others, but it will not be to your reward. Giving cannot be divine good if it is done under some mental reservation attitude.

**2Co 9:7**  Every man according as he purposeth**G4255 V-PNI-3S** in his heart**G2588 N-DSF**, *so let him give;* not grudgingly**G3077 N-GSF**, or of necessity**G318 N-GSF:** for God loveth a cheerful**G2431 A-ASM** giver**G1395 N-ASM**.

**G4255** - (Verb) proaireó (pro-ahee-reh'-om-ahee): to bring forth or forward (I propose; mid: I propose to myself, purpose.)

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: 2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**G3077** - (Noun, Feminine) lupé (loo'-pay): pain of body or mind, grief, sorrow (pain, grief, sorrow, affliction.) Note: G3077 lýpē – properly, distress, vexation; (figuratively) physical or emotional pain; heavy, heart-sorrow (grief) that brings a person down.

**G318** - (Noun, Feminine) anagké (an-ang-kay'): necessity (necessity, constraint, compulsion; there is need to; force, violence.) G318 anágkē (perhaps cognate with G43 /agkálē, "arm," which is derived from angkos, "a bent/uplifted arm poised to meet a pressing need") – necessity; a compelling need requiring immediate action, i.e. in a pressing situation. G318 /anágkē ("a necessity") calls for timely help, i.e. strong force needed to accomplish something compulsory (absolutely required). This kind of situation is typically brought on by great pain or distress (so Diod., LXX, Abbott-Smith). ["In classical Greek many words take their stem from anank-. The verb anankazō denotes the outward influence or pressure exerted by someone upon another. . . . At times there is implied in anankazō the idea of 'force,' thus it can even mean 'to torture' someone" (Liddell-Scott).]

**G2431** - (Adjective) hilaros (hil-ar-os'): cheerful (joyous, cheerful, not grudging.) Note: G2431 hilarós – properly, propitious; disposed because satisfied – describing someone who is cheerfully ready to act because already approving ("already persuaded"). G2431 /hilarós ("won over, already inclined") is only used in 2 Cor 9:7 where it describes spontaneously non-reluctant giving.

**G1395** - (Noun, Masculine) dotés (dot'-ace): a giver (a giver.)

If you're going to give, first of all, you have to have a divine viewpoint. It is not uncommon around this place to see splendid examples of divine viewpoint expressions in giving. We have seen expressions of divine viewpoint giving that, at certain strategic times, have opened tremendous doors of opportunity for the Word of God to flow out because a person was functioning on divine viewpoint, and God could speak and move and prosper and bless the response of that mind relative to handling some area of their money and possessions. 2 Corinthians 8:12 says, "For if there be first a willing mind, it is accepted according to that which a man has and not according to that which he has not." Literally, if a willingness is present, that's what God says is first of all of concern with Him. Gifts are accepted on that basis. We are not dealing with tithes. We are dealing with minds that are willing to give.

**2Co 8:12**  For if**G1487 COND** there be first**G4295 V-PNI-3S** a willing mind**G4288 N-NSF**, *it is* accepted**G2144 A-NSM** according to that a man hath**G2192 V-PAS-3S**, *and* not according to that he hath**G2192 V-PAI-3S** not.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G4295** - (Verb) prokeimai (prok'-i-mahee): to be set before, to be set forth (I am set (placed, put) before, am already there.)

**G4288** - (Noun, Feminine) prothumia (proth-oo-mee'-ah): eagerness (inclination, readiness, eagerness, willingness, promptness. (Note: G4288 prothymía (from 4235 /práos, "before, in front of" and 2372 thymós, "passion") – properly, "before-passion" referring to someone who is already being willing, i.e. an eager disposition which is pre-inclined (already "ready and willing").)

**G2144** - (Adjective) euprosdektos (yoo-pros'-dek-tos): acceptable (well-received, acceptable, welcome, pleasing.)

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

Well, what does human viewpoint do? Well, human viewpoint tries to pit one donor against another. Some churches are not above publishing members' contributions every week in the bulletin. One of the interesting things about coming to church on Sunday morning is there's always an insert in your bulletin, and on the insert there's a list of the members of your church and what they gave last week. I know churches that do that, and when the people walk in, that's the first thing they do is look down the scoop sheet to see who's giving what. Now, this is not a grace motivation. This is not the result of divine viewpoint. That's human viewpoint, seeking to pit one donor against another.

Gifts which are given with a willing mind are given in love; they are given in joy; and, they are given with thanksgiving. Even if they are a small sum, God accepts them with great reward and great blessing. God is concerned first of all with your willingness to give. He is not concerned with your hundred dollar bills. He is concerned that you have a mentality that is divine viewpoint and therefore has a willingness to give. If you have a mental willingness to give, and yet God has not prospered you so that you can give, you are still blessed. Do you realize that? Your divine viewpoint attitude toward giving is all that God needs to bless you in those times when you don't have the money to give. Now, if you had the money to give then you are blessed according to what you should be doing. Getting people to give from a wrong mental attitude requires increasing stimulation.

**Summary of Thinking Divine Viewpoint**

So let's tie it up--the divine viewpoint technique summarized. Here are 24 points that kind of tie up what we've been saying about our mental outlook:

1. Every member of the human race has as his mental frame of reference either human viewpoint or divine viewpoint. Whether you are a believer or unbeliever, you have one of these two. If you are an unbeliever, all you've got is human viewpoint. If you are a believer, you have divine viewpoint unless you're in a carnal state, then you're back operating on a human viewpoint.
2. Divine viewpoint represents God's value system while human viewpoint presents Satan's value system. Divine viewpoint presents God's value system. Human viewpoint presents Satan's values.
3. A person is what he thinks, not what he does because all actions flow from our thoughts (Proverbs 23:7, 2 Corinthians 10:5-6).

**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**H1077** **Adv** with thee.

***(ESV)* Pro 23:7**  for he is like one who is inwardly**H8176 V‑Qal‑Perf‑3ms** calculating**H5315 Prep‑b | N‑fsc | 3ms**. “Eat and drink!” he says to you, but his heart**H3820 Conj‑w | N‑msc | 3ms**is not **H1077 Adv** with you.

**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

**H1077** - (Adverb) bal (bal): not

**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 3049 /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).]

**2Co 10:6**  And having in a readiness**G2192 V-PAP-NPM** 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.

**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).

**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).

1. Every thought that you and I have is either human viewpoint from the mind of Satan through our old sin nature, or divine viewpoint from the mind of Christ through the filling of the Spirit (Isaiah 55:8-9, 2 Corinthians 10:3-5).

**Isa 55:8**  For my thoughts**H4284** *are* not your thoughts**H4284**, neither *are* your ways**H1870** my ways**H1870**, saith**H5002** the LORD.

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

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

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

**H5002** - (Noun Masculine) neum (neh-oom'): utterance

**Isa 55:9**  For *as* the heavens are higher**H1361** than the earth, so are my ways**H1870** higher**H1361** than your ways**H1870**, and my thoughts**H4284** than your thoughts**H4284**.

**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

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

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

**2Co 10:3**  For though we walk**G4043 V-PAP-NPM** in**G1722 PREP**the flesh**G4561 N-DSF**, we do not war**G4754 V-PMI-1P** after 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").

**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).

**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

**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.)

**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

**2Co 10:4**  (For the weapons**G3696 N-NPN** of our warfare**G4752 N-GSF** *are* not**G3756 PRT-N** carnal**G4559 A-NPN**, but mighty**G1415 A-NPN** 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.)

**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.]

**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").

**G1415** - (Adjective) dunatos (doo-nat-os'): strong, mighty, powerful ((a) of persons: powerful, able, (b) of things: possible. "Preeminent ability or power in something" ) Note: Cognate: G1415 dynatós (an adjective) – properly, able, describing what is made possible because of the power (ability) exerted by the subject; "preeminent ability or power in something" (WS, 1055). See G1411 (dynamis).

**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).]

**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;

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**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).]Divine viewpoint is developed in the mentality through the regular intake of Bible doctrine into your human spirit. This is the technique of living in the Word which we have already studied. These techniques are interrelated. You could not do the divine viewpoint technique unless you were using the technique of confessing your sins and unless you were living in the Word; that is, learning the Word of God. These are dependent on one another.

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

**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).

1. Divine viewpoint is actually mental occupation with Jesus Christ so that His thinking is in is (1 Corinthians 2:16, Philippians 2:5). Sometimes you and I are prone to smile at certain groups of Christians who make a great deal about how wonderful the Lord is. I recognize that many times that is just as fake as the devil himself. That's a put-on that they feel in that certain group. That's how you talk. Therefore, you talk about how wonderful the Lord is, and every other word you interject the words "Praise the Lord," "Hallelujah." and so on. Nevertheless we must recognize that where that is a genuine expression of the mentality, it is on the right track, whether we want to express ourselves that way or not, because it is being occupied with Jesus Christ. Divine viewpoint causes your mind constantly to be coming back to the Lord. Back to the Lord all day long. You're wandering back to thinking about Him. You're wandering to thinking about His attitude about this thing and that thing, and your mind is constantly going to Him for guidance and direction. It's actually occupation with Christ.

**1Co 2:16**  For who hath known**G1097 V-2AAI-3S** the mind of the Lord, that he may instruct**G4822 V-FAI-3S** him? But we have**G2192 V-PAI-1P** 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?']

**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).

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

**Php 2:5**  Let this mind be**G5426 V-PPM-3S** in**G1722 PREP** you, which was also in**G1722 PREP** Christ Jesus:

**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.

**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).

**G1722** - (See Above)

1. It is God's will for the believer that his natural human viewpoint be gradually replaced with God's divine viewpoint. You are not born with divine viewpoint. You are born with a good case of human viewpoint and you go from there.
2. Human viewpoint can never please God though it is cultured, intelligent, and sincere. Now that will throw a lot of people. Because they know very intelligent, cultured, sincere, and moneyed (maybe we should add that) people, they feel that their viewpoints therefore merit our consideration. However, human viewpoint, no matter what you are in this life, does not cut anything with God.
3. Human viewpoint is strongly convinced that it is correct in its conclusions, and it justifies itself (Matthew 7:3, Proverbs 14:12). You will never find a human viewpoint Christian who doesn't think he is absolutely at the center of God's thinking. Human viewpoint causes you to have that blind spot.

**Mat 7:3**  And why beholdest**G991 V-PAI-2S** thou the mote**G2595 N-ASN** that is in thy brother's eye, but considerest**G2657 V-PAI-2S** not the beam**G1385 N-ASF** 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).

**G2595** - (Noun, Neuter) karphos (kar'-fos): a small dry stalk ( a dry stalk, chip of wood, twig, splinter, chaff.) Note: G2595 kárphos – properly, a small particle (a splinter of straw or wood); "a dry stalk; a chip of wood" (Souter); something dry and light; a "chip or splinter, of the same material with the beam" (WS, 35).

**G2657** - (Verb) katanoeó (kat-an-o-eh'-o): to take note of, perceive (I take note of, perceive, consider carefully, discern, detect, make account of.) Note: G2657 katanoéō (from G2596 /katá, "down along, exactly according to" and G3539 /noiéō, "to think") – properly, to think from up to down, to a conclusion; to consider exactly, attentively (decisively); to concentrate by fixing one's thinking " 'to perceive clearly' (kata, intensive), 'to understand fully, consider closely' " (Vine, Unger, White, NT, 123). G2657 (katanoéō) expresses real comprehending – "thinking decisively to a definite (clear) understanding." [G2657 (katanoéō) has "the notion of considering attentively (note the kata, 'down into,' " WS, 349).]

**G1385** - (Noun, Feminine) dokos (dok-os'): a beam of timber (a beam or spar of timber.) Note: G1385 dokós – a large beam (joist) of wood; "a beam of timber" (Abbott-Smith); "a log on which planks in the house rest (as in the papyri); joist, rafter, plank (Moffatt); a pole sticking out grotesquely" (WS, 1, 60); (figuratively) a huge log (like a plank used in a house) that completely obstructs someone's vision.

**Pro 14:2**  He that walketh**H1980** **V‑Qal‑Prtcpl‑ms** in his uprightness**H3476** **Prep‑b | N‑msc | 3ms** feareth**H3372** **Adj‑msc** Adj‑mscthe LORD: but *he that is* perverse**H3868** **Conj‑w | V‑Nifal‑Prtcpl‑msc** in his ways**H1870** **N‑cpc | 3ms** despiseth**H959** **V‑Qal‑Prtcpl‑msc | 3ms** him.

**H1980** - (Verb) halak (haw-lak'): to go, come, walk

**H3476** - (Noun Masculine) yosher (yo'-sher): straightness, uprightness

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

**H3868** - (Verb) luz (looz): to turn aside, depart

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

**H959** - (Verb) bazah (baw-zaw'): to despise

1. The social outlook of this world is human viewpoint and is no pattern for Christians to imitate. Just because other people do something does not mean that it is acceptable guidelines for you.
2. Worldliness is human viewpoint expressed in experience, and can only be corrected by renewing of the mind with divine viewpoint (Romans 12:2).

**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.]

1. Human viewpoint decisions will appear to be the most logical, safest, most pleasurable, and most profitable course of action. Human viewpoint always looks like it is right.
2. Human viewpoint to Christians with a limited spiritual frame of reference will appear to be divine viewpoint (2 Corinthians 10:12 and 18). Human viewpoint will come out looking to you like divine viewpoint.

**2Co 10:12**  For we dare**G5111 V-PAI-1P** not make**G1469 V-AAN** ourselves of the number, or compare**G4793 V-AAN**ourselves with some that commend**G4921 V-PAP-GPM** themselves: but they measuring**G3354 V-PAP-NPM** themselves by**G1722 PREP** themselves, and comparing**G4793 V-PAP-NPM** themselves among themselves, are not wise**G4920 V-PAI-3P**.

**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.

**G1469** - (Verb) egkrinó (eng-kree'-no): to judge in, to reckon among (I count among.)

**G4793** - (Verb) sugkrinó (soong-kree'-no): to combine, compare (I join together, combine, compare, interpret, explain.) Note: G4793 sygkrínō (from G4862 /sýn, "identified with" and G2919 /krínō, "to judge") – properly, judge together, i.e. closely compare (discriminate). G4793 /sygkrínō ("judging together") is only used three times in the NT: positively in 1 Cor 2:13, and twice negatively in 2 Cor 10:12. Positively, G4793 /sygkrínō ("closely compare") means grasping truths combinatively as they are "fitly joined" into one entity, i.e. where each is understood in terms of the other (WP, 1 Cor 2:14). [G4793 /sygkrínō ("comparative evaluating") results in "unified understanding" as elements in a comparison are grasped as similar or dissimilar.]

**G4921** - (Verb) sunistémi and sunistanó (soon-is-tah'-o): to commend, establish, stand near, consist (i place together, commend, prove, exhibit; instrans: I stand with; I am composed of, cohere.) Note: G4921 synistáō (from G4862 /sýn, "union, together with" and G2476 /hístēmi, "to stand") – properly, "stand together," referring to facts "lining up" with each other to support (commend) something.

**G3354** - (Verb) metreó (met-reh'-o): to measure, measure out (I measure (out), estimate. Noter: Cognate: G3354 metréō (from 3358) – literally, measure; mete out. See 3355 (metrētes). (Rev 11:1,2) This measuring relates to the holy places in the sanctuary "which symbolizes the people of God" who come "through the Tribulation" (DNTT, cf. also Ezek 40:5, 42:20; Zech 2:1).

**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).

**G4793** - (See Abobe)

**G4920** - (Verb) suniémi (soon-ee'-ay-mee): to set together, to understand (I consider, understand, perceive.) Note: G4920 syníēmi (from G4862 /sýn, "together with" and hiēmi, "put, send") – properly, put together, i.e. join facts (ideas) into a comprehensive (inter-locking) whole; synthesize.

**2Co 10:18**  For not he that commendeth**G4921 V-PAP-NSM** himself is approved**G1384 A-NSM**, but whom the Lord commendeth**G4921 V-PAI-3S**.

**G4921** - (See Above)

**G1384** - (Adjective) dokimos (dok'-ee-mos): tested, approved (approved, acceptable, tried.) Note: G1384 dókimos (an adjective, derived from G1209/dexomai, "to receive, welcome") – properly, what passes the necessary test (scrutiny); hence acceptable because genuine (validated, verified). [G1384 (dókimos) is the root of: G1381 (dokimázō), G1382 (dokimḗ) and G1383 (dokímion). G1384 (dókimos) was used for the proving (testing) of coins, i.e. confirming they were genuine (not counterfeit, corrupted).]

**G4921** - (See Above)

1. Human viewpoint looks on the outward appearances while divine viewpoint looks on the mind, the heart (2 Corinthians 10:7).

**2Co 10:7**  Do ye look on**G991 V-PAI-2P** things after the outward appearance**G4383 N-ASN**? If any man trust**G3982 V-2RAI-3S** to himself that he is Christ's, let him of himself think**G3049 V-PNM-3S** this again, that, as he *is* Christ's, even so *are* we Christ's.

**G991** - (Verb) blepó (blep'-o): to look (at) ((primarily physical), I look, see (perceive, discern. Note: G991 blépō – properly, to see, be observant (watchful). G991 (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).

**G4383** - (Noun, Neuter) prosópon (pros'-o-pon): the face (the face, countenance, surface.)

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded (SAVED) believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

1. Human viewpoint evaluates leadership on the basis of human dynamics, personality, and appearance. How many times have you been impressed with somebody who is a real "go getter" as human viewpoint likes to say--somebody who has the statistics to prove some area of success? Human viewpoint looks upon the dynamics, the personality, and the appearance.
2. Human viewpoint is loyal to an ideology and will not respond to doctrines of truth in any area of life.
3. Human viewpoint is out of touch with reality in all areas of life. Therefore, the problems of life remain. That which is pseudo, human viewpoint calls genuine. Human viewpoint, in other words, cannot solve problems. That's our trouble with government leaders.
4. Human viewpoint belittles the need for learning bible doctrine and resists the communicator of the Word of God.
5. Here are five results of divine viewpoint that you find in 2 Corinthians 10:13-17:
	1. It gives true values in life (verse 13).

**2Co 10:13**  But we will not boast**G2744 V-FDI-1P** of things without *our* measure**G280 A-APN**, but according to the measure**G3358 N-ASN** of the rule**G2583 N-GSM** which God hath distributed**G3307 V-AAI-3S** to us, a measure**G3358 N-GSN** to reach**G2185 V-2ADN**even unto you.

**G2744** - (Verb) kauchaomai (kow-khah'-om-ahee): to boast (I boast; I glory (exult) proudly.) Note: G2744 kauxáomai – properly, living with "head up high," i.e. boasting from a particular vantage point by having the right base of operation to deal successfully with a matter (see WP at 2 Cor 5:12). The high level of personal (self) interest motivating this boasting (kauχ-) accounts for why it is always in the Greek middle voice.]

**G280** - (Adjective) ametros (am'-et-ros): without measure (not measurable, immeasurable, to a limitless degree.)

**G3358** - (Noun, Neuter) metron (met'-ron): a measure (a measure, whether lineal or cubic; a measuring rod.) Note: G3358 métron – properly, a measure (the actual measure itself); (figuratively) the basis for determining what is enough (or not enough), what is fair (or not fair), etc. G3358 /métron ("standard, measure") is the controlling basis by which something is determined as acceptable or unacceptable – preeminently rooting to the Lord Himself as His being is the only ultimate measure of truth.

**G2583** - (Noun, Masculine) kanón (kan-ohn'): a rule, standard ((lit: a level, ruler), a rule, regulation, rule of conduct or doctrine, (b) a measured (defined) area, province G2583 kanṓn – properly, a rod (bar) used as a measuring standard, originally, a cane or reed used as a standard of measure; (figuratively) a rule; a standard or norm (see Gal 6:16). G2583 /kanṓn ("rule, standard") was used for a summary of orthodox Christian doctrine in the early Church (its "consensual theology") – called "the rule (kanōn) of truth" or "rule of faith" (regula fidei). This represented the core theological convictions prevailing in the local churches in the "post-apostolic era" (particularly from ad 100 on). These beliefs ("rule of faith") were written down by Irenaeus (about ad 185) and Tertullian (about ad 200). They emphasized: Christ came in the flesh through a virgin birth; His physical resurrection; and the glorification of all believers at Christ's coming (i.e. through the physical resurrection of their bodies). See: Ignatius (Philadelphians 7-9); Irenaeus (Against Heresies 3:17); and Tertullian (Prescription, 9,13,37,44).

**G3307** - (Verb) merizó (mer-id'-zo): to divide (I divide into parts, divide, part, share, distribute; mid: I share, take part in a partitioning; I distract.) Note: G3307 merízō(from G3313 /méros, "a single part, member") – properly, to divide, distribute into parts (portions), i.e. separate (distinguish) one part from another. [G3307 /merízō can be used positively meaning "distribute as properly needed" (1 Cor 7:17.]

**G3358** - (Noun, Neuter) metron (met'-ron): a measure (a measure, whether lineal or cubic; a measuring rod.) Note: G3358 métron – properly, a measure (the actual measure itself); (figuratively) the basis for determining what is enough (or not enough), what is fair (or not fair), etc. G3358 /métron ("standard, measure") is the controlling basis by which something is determined as acceptable or unacceptable – preeminently rooting to the Lord Himself as His being is the only ultimate measure of truth.

**G2185** - (Verb) ephikneomai (ef-ik-neh'-om-ahee): to arrive upon, to reach (I come to, reach as far as.)

* 1. It produces witnessing with the Gospel (verse 14).

**2Co 10:14**  For we stretch not ourselves beyond**G5239 V-PAI-1P** *our measure,* as though we reached**G2185 V-PNP-NPM** not unto you: for we are come**G5348 V-AAI-1P** as far as to you also in *preaching* the gospel**G2098 N-DSN** of Christ:

**G5239** - (Verb) huperekteino (hoop-er-ek-ti'-no): beyond measure, exceedingly (I over-stretch, stretch out beyond the measure assigned to me.) Note: Thayer's Greek Lexicon to extend beyond the prescribed bounds, stretch out beyond measure, stretch out overmuch: 2 Corinthians 10:14 (cf. Winers Grammar, G474 (G442)). (Anth. 9, G643, 6 according to the emendation of William Dindorf; Gregory of Nazianzus, Eustathius)

**G2185** - (See Above)

**G5348** - (Verb) phthanó (fthan'-o): to come before (another), anticipate, arrive ((a) I anticipate, precede, (b) I come, arrive.) Note: G5348 phthánō – properly, precede, arrive ahead of time, i.e. before something which indicates priority in importance or sequence.

**G2098** - (Noun, Neuter) euaggelion (yoo-ang-ghel'-ee-on): good news (the good news o the coming of the Messiah, the gospel; the gen. after it expresses sometimes the giver (God), sometimes the subject (the Messiah, etc.), sometimes the human transmitter (an apostle).) Note: Cognate: G2098 euaggélion – the Gospel – literally, "God's good news." See G2097 (euangelizō). The Gospel (G2098 /euaggélion) includes the entire Bible, i.e. it is not limited to how a person becomes a Christian

* 1. It brings Christians to spiritual maturity (verse 15).

**2Co 10:15**  Not boasting**G2744 V-PNP-NPM** of things without *our* measure**G280 A-APN**, *that is,* of other men's labours**G2873 N-DPM**; but having hope**G1680 N-ASF**, when your faith**G4102 N-GSF** is increased**G837 V-PPP-GSF**, that we shall be enlarged**G3170 V-APN** by you according to our rule**G2583 N-ASM** abundantly**G4050 N-ASF**,

**G2744** - (Verb) kauchaomai (kow-khah'-om-ahee): to boast (I boast; I glory (exult) proudly.) Note: G2744 kauxáomai – properly, living with "head up high," i.e. boasting from a particular vantage point by having the right base of operation to deal successfully with a matter (see WP at 2 Cor 5:12). The high level of personal (self) interest motivating this boasting (kauχ-) accounts for why it is always in the Greek middle voice.]

**G280** - (See Above)

**G2873** - (Noun, Masculine) kopos (kop'-os): laborious toil ((a) trouble, (b) toil, labor, laborious toil, involving weariness and fatigue.) Note: G2873 kópos (from G2875 /kóptō, "to hit, strike") – properly, a strike (blow) that is so hard, it seriously weakens or debilitates; (figuratively) deep fatigue, extreme weariness (wearisome toil).

**G1680** - (Noun, Feminine) elpis (el-pece'): expectation, hope (hope, expectation, trust, confidence.)

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: G4102 pístis (from 3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] - 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23 gentleness, self-control; against such things there is no law." - 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/thelçma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/thelçma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (G2307/thelçma) of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (G2307/thelçma) of God" (NASU).- 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36For you have need of endurance, so that when you have done the will (G2307/thelçma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH (G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin).1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b ) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't n Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief! Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text).In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner)."Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the div ely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F.F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale)."We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary: Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

**G837** - (Verb) ration: auxanó (owx-an'-o): to make to grow, to grow ((a) I cause to increase, become greater (b) I increase, grow.) Note: G837 auksánō – properly, grow (increase); become greater in size (maturity, etc.). G837 /auksánō ("to grow") is key to authentic discipleship. Indeed, the Lord requires non-stop progress (development) in the life of faith.

**G3170** - (Verb) megalunó (meg-al-oo'-no): to make or declare great ((a) I enlarge, lengthen, (b) I increase, magnify, extol.)

**G2583** - (See Above)

**G4050** - (Noun, Feminine) perisseia (per-is-si'-ah): superfluity (abundance, superfluity.) Note: Cognate: G4050 perisseía (a feminine noun from G4012 /perí, "comprehensively all-around") – properly, a brand of abundance, i.e. what exceeds normal expectations. See G4012 (peri).

* 1. It increases missionary activity (verse 16).

**2Co 10:16**  To preach the gospel**G2097 V-AMN** in the *regions* beyond you, *and* not to boast**G2744 V-ADN** in another man's line of things**G2583 N-DSM** made ready**G2092 A-APN** to our hand.

**G2097** - (Verb) euaggelizó (yoo-ang-ghel-id'-zo): to announce good news (I bring good news, preach good tidings, with or without an object, expressing either the persons who receive the good news or the good news itself (the good news being sometimes expressed as a person).) Note: G2097 euaggelízō (from G2095 /eú, "good, well" and angellō, "announce, herald") – properly, proclaim "the good message" (good news). In the NT, G2097 (euaggelízō) refers to sharing the full Gospel of Christ – literally, "gospelizing" that announces the complete message of "the good news" (the Lord's glad tidings).

**G2744** - (Verb) kauchaomai (kow-khah'-om-ahee): to boast (I boast; I glory (exult) proudly.) Note: G2744 kauxáomai – properly, living with "head up high," i.e. boasting from a particular vantage point by having the right base of operation to deal successfully with a matter (see WP at 2 Cor 5:12). The high level of personal (self) interest motivating this boasting (kauχ-) accounts for why it is always in the Greek middle voice.]

**G2583** - (See Above)

**G2092** - (Adjective) hetoimos (het-oy'-mos): prepared (ready, prepared.) Note: G2092 hétoimos (from heteos, "fitting") – ready because prepared; "standing by," ready to meet the opportunity (challenge) at hand; ready because the necessary preparations are done (or are sure to happen as needed).

* 1. Christians glory in the Lord (verse 17).

**2Co 10:17**  But *he that glorieth***G2744 V-PNP-NSM**, let him glory**G2744 V-PNM-3S**  in the Lord.

**G2744** - (Verb) kauchaomai (kow-khah'-om-ahee): to boast (I boast; I glory (exult) proudly.) Note: G2744 kauxáomai – properly, living with "head up high," i.e. boasting from a particular vantage point by having the right base of operation to deal successfully with a matter (see WP at 2 Cor 5:12). The high level of personal (self) interest motivating this boasting (kauχ-) accounts for why it is always in the Greek middle voice.]

1. Human viewpoint is a sin and must immediately be confessed to God the Father when we discover it in our thinking.
2. Divine viewpoint thinking enables a believer to hold his focus constantly on God and not get sidetracked.
3. Human viewpoint produces defeat for the Christian in the angelic conflict while divine viewpoint leads to spiritual victory.
4. Human viewpoints says success in Christian service is dependent on methods, personality, and drive rather than the grace of God.
5. Finally, human viewpoint operates in a climate of emotional domination of the soul while divine viewpoint operates in a climate of mental control of the soul.

There is a big difference between these two outlooks on life. May God help you to pursue the divine viewpoint which is the only way to go.

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")