



Human Viewpoint

Human viewpoint is a thought process or pattern used in the approach to a certain detail with emphasis on the origin of it, the method of it and the end of it. Human viewpoint is the term used to describe a certain mental attitude originating in the old sin nature which serves you as a method of approach to handling a situation that you are faced with. This mental attitude is a procedure of thought leading to a resultant conclusion. All such mental attitude processes which the Bible outlines as spiritually wrong are classified as human viewpoint.

Sources of Human Viewpoint Tests

Exposure to the human viewpoint of others has an influence on you. For example, Abraham was influenced by the human viewpoint of others. Human viewpoint may arise out of a trend or lust pattern of the old sin nature.

Expressions of human viewpoint seem to always involve certain general patterns. These patterns involve changing tactics, for example, where the enemies of Nehemiah caused changes in rebuilding the walls of Jerusalem. These patterns also involve changing goals such as the mad pursuit of happiness in the book of Ecclesiastes. These patterns also involve the elimination of obstacles.

There are reasons why human viewpoint is embraced rather than divine viewpoint. It may seem the most logical course of action. It may seem to be the most secure thing to do. It may seem to be the most pleasurable thing to do. It may seem to be the most profitable thing to do. It may seem to be the most doctrinally accurate if you have a limited frame of reference. It may be classified by other believers whom you respect, as divine viewpoint.

How may human viewpoint serve you? It may get you out of a temporary jam like going to a loan shark for a loan. It may take other people's eyes off you temporarily just as politicians do to divert attention from their failures. It may make you look great in the eyes of people like a promotion in business. It may remove you from the field of suspicion just like David did by scrabbling on the walls of the city of Gath, pretending insanity. It may set up favorable future conditions like laws being passed with lasting effects on the business world and your pursuits. It may reduce someone else to what they really are and spare the people affected from being taken in by them.

Tests of Human Viewpoint

The Accomplishment Test

This is a problem of pride. In 1 Timothy 3:6, "new convert" is νεόφυτος (neophutos) and means a new believer, a new convert, a neophyte or one who has recently become a Christian. "Conceited" is the aorist passive participle of τυφώω (tuphoō) and means to be puffed up with pride, haughty. "Condemnation" is κρίμα (krima) and means condemnation of wrong, the decision (whether severe or mild) where one passes on the faults of others.

"and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil." (1 Timothy 3:6, NASB)

In 1 Timothy 3:7, deacons or overseers in the local church are the subject and must have certain qualities evident to those outside the local church who are thinking with human viewpoint. They must not fall into "reproach" which is ὀνειδισμός (oneidismos) and "the snare of the devil" is παγίς (pagis)



and means a trap, or snare, the allurements to sin by which the devil holds one bound.

“And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.” (1 Timothy 3:7, NASB)

In Matthew 22:15, our Lord is being tested by the human viewpoint of the Pharisees. “How they might trap Him” is παγιδεύω (pagideuō) and means the attempt to get a remark from someone which can be turned into an accusation against him.

“Then the Pharisees went and plotted together how they might trap Him in what He said.” (Matthew 22:15, NASB)

In Titus 2:2, “sensible” is σώφρων (sōphrōn) and means to curb one’s desires and impulses, to have a proper and moderate evaluation of yourself, to be self-controlled, to be temperate.

“Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good,” (Titus 2:2-3, NASB)

“Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.” (Titus 2:6-8, NASB)

In Romans 12:3, “not to think more highly of himself than he ought to think” is ὑπερφρονεῶ (hyperphroneō) and means to think more highly of one’s self than is proper. “Sound judgment” is the opposite and is σωφρονεῶ (sōphroneō) and means to be of sound mind, to exercise self-control, to put a moderate estimate upon one’s self, think of one’s self soberly, to curb one’s passions.

“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.” (Romans 12:3, NASB)

Examples of the accomplishment test are Nebuchadnezzar and Belshazzar. Nebuchadnezzar had pride as a result of knowing of his national greatness in Daniel 3.

“Nebuchadnezzar the king made an image of gold, the height of which was sixty cubits and its width six cubits; he set it up on the plain of Dura in the province of Babylon.” (Daniel 3:1, NASB)

In Daniel 5, Belshazzar had pride as a result of greatness by association.

““O king, the Most High God granted sovereignty, grandeur, glory and majesty to Nebuchadnezzar your father.” (Daniel 5:18, NASB)

““But when his heart was lifted up and his spirit became so proud that he behaved arrogantly, he was deposed from his royal throne and his glory was taken away from him.” (Daniel 5:20, NASB)

““Yet you, his son, Belshazzar, have not humbled your heart, even though you knew all this,” (Daniel 5:22, NASB)

Human Viewpoint Related to Success and Accomplishment

The first point of human viewpoint relating to accomplishment or success is the practice of doing your job half-way. Yes, do finish the thing, but not first class. Secondly, human viewpoint distorts true accomplishment or success, by getting the person too concerned about the pride problem so he never attempts the thing. Thirdly, human viewpoint gets the accomplishment or success when it occurs out of a



true perspective as to its source. The person may think that they are successful because of personality, or methods, or systems and not because of grace.

Human viewpoint finds its way into the self-esteem or self-evaluation of the person. Rom. 12:3; Titus 2:2-3.

“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.” (Romans 12:3, NASB)

“Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good,” (Titus 2:2-3, NASB)

This is the over extension principle. Human viewpoint from pride is one of the devil’s tools to knock the pastor-teacher out of the ministry. The successful pastor may become enamored with what people think of him in the ministry. Human viewpoint pride may originate out of a very true condition of excellence. The pastor-teacher may really be what he claims to be. Therefore, legitimate success may be the source of pride. The nation of Babylon was truly a great nation even in the eyes of God, the head of gold. 1 Tim. 3; Dan. 3; Dan. 5.

How can one reconcile or balance the concept of excellence, proper humility and yet not produce human viewpoint pride? The basic answer is growth through Bible doctrine. The answer for the novice believer is to get out of the baby stage. That is particularly true for the adolescent believer. Growing to spiritual maturity is the answer.

The Geographical Test

This is probably one of the most common tests in Satan’s arsenal to defeat the babe and adolescent believer. The occasion for this test may come in many ways. Geographical tests involve the temptation to solve a problem in the human way by the use of geographical possibilities.

Geographical tests involve changing your geographical location based on human viewpoint. This is changing your geographical location because of a bad economic condition. For example, in Genesis 12, Abram changed his geographical location from Canaan to Egypt to get away from a famine. In Luke 15:12-13, the prodigal son changed geographical location to enhance physical pleasures and to pursue more possessions.

“The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth between them. And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.” (Luke 15:12-13, NASB)

Geographical tests involve changing your geographical location because of its apparent prosperity. Here, you are choosing your geographical location on the basis that getting there will solve all your problems. In Genesis 13:10, Lot chose what appeared outwardly (human viewpoint) to be a very prosperous area at the time - the area of Sodom and Gomorrah. In Deuteronomy 28-30, the nation of Israel failed to follow God's commandments and instead followed their human viewpoint apart from God's guidance.

“Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar.” (Genesis 13:10, NASB)



Geographical tests involve changing your geographical location because it will enable you to unify with someone else. Where there is unity there is strength. This is the wrong use of the “united we stand, divided we fall” principle. In Genesis 11, we have the Tower of Babel incident. “Let’s locate in one spot and preserve one another. Let’s move near a stable relative or a stable pastor and he will keep us in line.”

Geographical tests also involve choosing your geographical location from the standpoint of getting away from the immediate source of confrontation with God. Psalms 139.

The human viewpoint geographical test can involve evaluating a prospective geographical location from the standpoint of the obstacles attached to it. With human viewpoint, you are falsely interpreting your geographical conditions. You are feeling sorry for yourself because of the conditions of your present geographical location. Num. 13; Num. 21:5.

“The people spoke against God and Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food.”” (Numbers 21:5, NASB)

The human viewpoint geographical test can involve falsely applying the principle of the Great Commission. The idea that it is more spiritual to go to a far off place to serve the Lord than a close one. Matt. 28:19-20.

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”” (Matthew 28:19-20, NASB)

The human viewpoint geographical test can involve disregarding the warnings of the Spirit of God as to your geographical exposure. You may choose to extend your stay in a geographical location when it’s time to move on. The geographical test may involve falsely evaluating your former geographical location as better than the present one. Acts 21; Matt. 24; Exodus 16:3.

“The sons of Israel said to them, “Would that we had died by the LORD’S hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.”” (Exodus 16:3, NASB)

Divine Viewpoint of Geographical Location Principles

Temporary geographical displacement was used as divine discipline. Gen. 15:13; Lev. 26; Deut. 28-30. Blessing in your right geographical location is dependent on your obedience to Bible doctrine and resultant spiritual growth and not just automatic with your presence there. Deut. 28-29. In getting into your right geographical location, there are many new obstacles often to overcome. Joshua 1-3; Joshua 3:4. A definite change of geographical location can be divine viewpoint. Gen. 12.

“God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.”” (Genesis 15:13, NASB)

““However, there shall be between you and it a distance of about 2,000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before.”” (Joshua 3:4, NASB)

The principle of geographical location and divine viewpoint is related to the three stages of spiritual growth. This is seen in the illustration of the nation of Israel in the Old Testament. Abraham’s call through the Egyptian bondage was the babe stage of the national spiritual growth. There were many



geographical changes. From the Exodus to Canaan, Israel as an adolescent nation. There was much wandering that was very detrimental. For Israel in Canaan, Israel as a spiritually mature nation. They knew that God had fixed their location in the Land of Promise, with anything outside of the Land considered a source of divine discipline.

Blessing for the spiritually mature is directly related to functioning in the proper geographical location. It is to be a permanent, consistent, stable type of life, not flitting here and there and yon. To recognize the characteristics of certain levels of spiritual growth relating to your geographical location, is not necessarily to advocate them. In other words, just because Israel in adolescence had a wandering geography is not to say this is the way you should go.

Human Viewpoint Foolishness

Human intelligence assigns foolishness to God. Rationalism and empiricism always discredit God or the Word in one way or another. Thus, human perspicacity can only blaspheme God by assigning to Him words like “foolishness” or μωρός (mōros). God appears foolish to human viewpoint. That is why human intelligence or human IQ assigns foolishness to God.

“Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.” (1 Corinthians 1:25, NASB)

This is why Paul picked up the unbeliever’s word to make a sarcastic comparative - sanctified sarcasm. God and the plan of God are perfect. Man and his plans are imperfect and sinful. Man distorts truth by contending God is foolish. Paul reverses the distortion by stating the absolute. The foolishness that man assigns to God is wiser than the wisest of men. Greeks in their rationalism regarded the Cross as foolishness, but the foolishness of God is wiser than the genius of man.

“Weakness” is ἀσθενής (asthenēs) in the Greek and means feeble, without energy, power or human strength. This is the blasphemous assumption of theological empiricism where Jews wanted miracles from God and a system of works from men.

God didn’t meet the demands of their scarred souls, causing the Jews to assign the characteristic of weakness to God. They assigned to Him weakness from their frame of reference and human IQ. They regarded the Cross as a sign of weakness because Jesus Christ didn’t come down. Such human viewpoint and conclusion of human IQ is empiricism.

God’s plan of grace demanded that Jesus Christ stay on the Cross and be judged for the sins of the world. Human viewpoint empiricism demanded that He come off the Cross. Therefore, the phrase used by Paul is a common phrase ascribed to the fact that Jesus Christ didn’t obey the Jews.

Human Viewpoint Examples and Analysis

Gen 16:7: Sarai and Hagar, when facing an apparent human impossibility, the practice of turning to an alternate human solution instead of waiting on God.

Exodus 17: When the going gets tough or unpleasant, the practice of getting down on your leader.

Num 13: When faced with opportunity, seeing only the difficulties of the task involved.

Joshua 7: When measuring effects or results of a thing, the practice of minimizing the effects in proportion to the number involved. This is the insignificance of the individual concept, “Oh, I’m only one person.” An example was the sin of Achan.

Joshua 13, Judges 1: When given a sphere of responsibility, the practice of being satisfied with only a



partial fulfillment of the responsibility.

1 Samuel 4: When involved in the work of God, the practice of using a spiritual thing as a “good luck charm.” Going to church to help your business, etc.

1 Samuel 8: When surrounded by certain life styles of others, the practice of desiring to be like them.

1 Samuel 13: When caught in a definite disobedience to God’s will, the practice of rationalizing to get around it.

1 Samuel 15: When in leadership and faced with the pressure of your followers, the practice of catering to their whims rather than to proper instructions of God.

1 Samuel 17: When in embarrassing positions, the practice of ridicule of others to bolster your own sagging face.

1 Samuel 24: When given the opportunity to afflict a personal enemy, the practice of taking the opportunity, disregarding the office or rank of the person. This is the “evil for evil principle.”

2 Samuel 7: When in success, the practice of showing great concern for God who gave you that success, then feeling sorry for God and forgetting from whence you came.

2 Sam. 11: When faced with some desired object, the practice of utilizing any and all means to arrive at the desired end. For example, Saul using the office of Samuel.

Nehemiah 4: When faced with a job, the practice of dismissing it as “too hopeless to ever accomplish anyway.”

Esther 3: When desirous of selfish ends, the practice of appealing to the wellbeing or sense of decency of an influential person to set up a condition to bring your ends to pass.

Job: When others suffer, the practice of ascribing to them some sinful cause for that suffering.

Proverbs 10: When facing opportunity or crises in an area of finances, the practice of wrongly applying the concept of faith. Oh, yes, God will provide, so the hands are folded and the believer sits back slothfully to wait.

Proverbs 27: When facing the uncertain future, having the attitude that I will do this or that, failing to recognize the principle of uncertainty in which we live.

Ecclesiastes: When faced with the need of happiness or satisfaction from life, the practice of experimentation exploited to the maximum. Education will stand me in good stead, but it won’t. Pleasure will stand me in good stead, but it won’t. Possession will stand me in good stead, but it won’t. Money will stand me in good stead, but it won’t. Reputation will stand me in good stead, but it won’t. Sex will stand me in good stead, but it won’t. Achievement will stand me in good stead, but it won’t. Being carefree will stand me in good stead, but it won’t.

Daniel 2: When faced by an adversary, the practice of attempting to destroy them through seemingly legitimate or legislative methods. For example, the tactics used by Daniel’s enemies during the Babylonian captivity.

Daniel 5: When in the spotlight and successful, the practice of superior self-esteem commonly called pride. This is a typical human viewpoint attitude.

Jonah: When given an unpleasant task or challenge, the practice of avoiding the issue by changing geographical locations.



Matthew 2: The attempt to thwart the plan of God by cutting of its personnel.

Matthew 4: Attempt to accomplish your own ends by soliciting comparable plans of another individual such as encouraging people to join your church to make your own record look better.

Matthew 5-7: Being motivated in service by the applause and approval of man.

Matthew 12: When needing a basis of restraint or motivation, the practice of using legalism as a system of surety in gathering a response.

Matthew 18: Human viewpoint is seen in the child-text passage when used by the non-instructed in attempting to justify his own lack of knowledge or ability and appealing to the position, stature, and simplicity of a child to explain his own deficiencies.

Matthew 19:27: Human viewpoint is seen here as the conviction that since you gave up so much then logically, God owes you something in return. Since you went to seminary then God owes you a congregation or since you gave your money, someone needs to listen to your views on a matter.

Matthew 22:15: When desiring to make someone look bad or discredit him, the practice of entangling him in his talk by using the debater's technique.

Matthew 26:8-9: When something of great value considered by you as a luxury, is given to the Lord, human viewpoint is the practice of indignation at the apparent lack of common sense and utter wastefulness often in the guise of good business.

Matthew 26:33: When faced with danger and the very words of God in evaluating your life, the practice of denying any weakness, any hesitation, or any possibility of failure. An example was Peter.

Acts 1: Human viewpoint seen in the misapplication of a principle. The principle of replacing Judas, yes. The timing and technique, no.

Acts 2: Judging on the outward appearance of those speaking in tongues. Classified as drunk by the Jewish peoples in part.

Acts 4: The attempt to thwart or suppress the truth and the communication of it by bodily intimidation.

Acts 5: When faced with a situation that measures you with others, the attempt to show yourself equal to them in principle. This is the "We have given all" concept. The human viewpoint of revenge when your opposition doesn't respond to your threats.

Acts 6: The practice of accusing others to justify yourself. An example was Stephen's stoning.

Acts 8: The practice of desiring to or serving God with false motivations hopefully without being exposed. An example was Simon, the Sorcerer.

Acts 9: The practice of failing to forget the old status of a person and see him in the new position in Christ. An example was Paul. Not laying aside the background of the person and your evaluation of them.

Acts 10: The practice of giving more heed to your legalism or taboos than to the Word of God. Challenging the Word of God with your taboos. An example was Peter praying on the housetop.

Acts 12: The practice of praying for something, but not really expecting it, because of anticipation that the procedure used would follow the normal predictable course.

Acts 12: The practice of evaluation of a man on the basis of his looks and speech.



Acts 14: The concept that the more I have on my side the better my case and results will be. An example was the Jews stirring up the Gentiles against Paul and Barnabas. The practice of holding a person in great admiration when they accomplish a certain spiritual feat, but reversing the field when they say or do something contrary to your likes or fancies. An example was Paul's ministry in the healing of the crippled man. Getting your eyes on the man.

Acts 15: The attempt to give a new quality to an old inadequacy and therefore include it in a new context. For example, the question of making circumcision required for salvation. Also, the equivalent of making tithing a requirement for spirituality.

Acts 16: The attempt to increase favorability by making concessions. An example was Timothy being circumcised because of his Greek father.

Acts 17: The attempt to hinder a movement by attacking its leadership. An example was Jason being beaten. The concept that the chief purpose of life is pleasure. An example was the Epicureans. The concept that man is universally moral because man is universally in God. Man is a logos-being, parallel to today's fatherhood of God, brotherhood of man idea. An example is Stoicism. The concept oftentimes embraced in the realm of scholarship, the practice of being open minded to all forms of potential truth, desiring to give everything an equal and careful hearing.

Acts 19: The concept that one can use the name of the Lord Jesus as a magical formula to accomplish a certain feat. An example was the Jewish exorcists. The concept of reprisal when the truth of the Word is cutting into your very livelihood and way of making a living.

Human Viewpoint Testing, Scriptural References

Human viewpoint arises in the face of testing situations in life. Here are some principles and associated Scriptural references relating to personal confrontation with human viewpoint under testing.

Faith-Test: Gen 16.

Endurance test: Ex 17.

Opportunity test: Num 13.

Evaluation test: Joshua 7.

Completion test: Josh 13; Judges 1.

Gimmick test: 1 Sam 4.

Conformity test: 1 Sam 8.

Responsibility test: 1 Sam 13.

Authority test: 1 Sam 15.

Integrity test: 1 Sam 17.

Retaliation test: 1 Sam 24.

Humility test: 2 Sam 7.

Opportunity test: 2 Sam 11.

Sufficiency test: Neh 4.

Public relations test: Esther 3.



Judging test: Job.
Personal involvement test: Prov 10.
Time test: Prov 27.
Human solution test: Ecclesiastes.
Legitimate revenge test: Dan 3.
Accomplishment test: Dan 5.
Geographical test: Jonah.
Elimination test: Matt 2.
Motivation test: Matt 4.
Approbation test: Matt 5-7.
Taboo test: Matt 12.
Self-justification test: Matt 18.
Personal sacrifice test: Mat 19:27.
Entanglement test: Matt 22:15.
Practicality test: Matt 26:8-9.
Self-confidence test: Mat 26:33.
Accuracy test: Acts 1.
Superficial test: Acts 2.
Intimidation test: Acts 4.
Comparison test: Acts 5.
Revenge test: Acts 5.
Accusation test: Acts 6.
Self-advancement test: Acts 8.
Memory test: Acts 9.
Taboo test: Acts 10.
Procedure test: Acts 12.
Appearance test: Acts 12.
Numbers test Acts 14.
Spiritual success test: Acts 14.
Reformation test: Acts 15.
Concession test: Acts 16.
Intimidation test: Acts 17.



Pleasure test: Acts 17.

Self-sufficiency test: Acts 17.

Objectivism test: Acts 17.

Gimmick test: Acts 19.

Retaliation test: Acts 19.