

2 Timothy 3:16 All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

v. 17 so that the man of God may be adequate, equipped for every good work.

- g) When absolute truth is exchanged for flexible human viewpoint, then 2018 America is getting close to “Anything Goes.”
- h) There are several characteristics of negative volition that are related to the believer’s advance through the process of growing spiritually.
- i) Wrong priorities refer to those circumstances in life that cause the believer to delay, put off, or ignore the study of the Word. Bible doctrine is not the *top* priority in life.
- j) Other priorities are not necessarily wrong they just should be scheduled so they do not interfere with your spiritual advance.
- k) Negative volition can cause a believer to withdraw from his spiritual advance because he rejects the pastor’s authority. His authority is based on the gift of pastor-teacher which he uses to communicate the Word of God.
- l) The pastor has authority over the communication of the Word of God for his congregation. This includes the auditorium, Prep School, weddings, and funerals.
- m) A personality conflict with another member of the congregation is an obvious failure to use unconditional love. No circumstance should cause any believer to become so bitter that he cannot obey the command to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18).
- n) One of the major breakdowns in present-day Christendom is ignorance of *how* to grow in grace. If a believer is not “in fellowship,” which is the “filling of the Holy Spirit,” his failure to rebound short-circuits GAP. (Ephesians 5:18*b*; 1 Corinthians 2:14–15; 1 John 1:9)
- o) Orientation to reality of the Invisible War is necessary for one’s ability to orient and adjust to the idiocentricities of daily life. See Paul’s account in 2 Corinthians 14:22–33.



- p) Regardless of one's spiritual growth or lack of it, life is filled with periods of prosperity and adversity and the believer needs doctrine to apply to each of these.
- q) Lack of doctrine often causes a believer to slack off in his spiritual advance assuming the current state of prosperity is the new normal.
- r) However, when prosperity is suddenly interrupted by adversity, he develops a guilt trip and heads back to church with the assumption he needs to assuage God to get back in His good graces.
- s) A common situation that causes a believer to ignore Bible study is ignorance of the doctrine of logistical grace support. The Grace Pipeline functions every day providing every asset needed to grow in grace.
- t) Spiritual provisions include, a completed canon of Scripture, the local church, the grace apparatus for perception, the filling and teaching ministries of the Holy Spirit, a pastor-teacher, and associated doctrinal literature and electronic contrivances.
- u) Logistically, the Grace Pipeline provides food, clothing, shelter, transportation, laws of divine establishment, and Amendment I ensures our freedom to worship:

Amendment I: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

- v) From this Amendment believers have the freedom to grow in grace:

For Christians, the most sacred right contained in the First Amendment is that of free exercise. Ancillary to it are those freedoms that enable a person to grow in grace so he can become a good soldier of Jesus Christ. Freedom of movement facilitates assembly. Freedom of assembly permits church attendance. Freedom of speech allows public exposition of Scripture. Freedom of the press insures the publication and distribution of the Bible and its teachings.³

³ *Forty Proclamations: The Theology of Grace Doctrine Church* (St. Charles: Joe Griffin Media Ministries, 2011) back cover.



- w) Finally, learn and apply the ten problem-solving devices to the exigencies of the Devil's world. It is Lucifer who initiated the Invisible War. It is Jesus Christ Who will end it. In between the Ascension and the Rapture, we are to engage ourselves in becoming good soldiers for Christ with the goal of becoming *prómachoi*: front rankers in this spiritual combat:

2 Timothy 2:3 Suffer hardship with me, as a good soldier of Christ Jesus.

v. 4 No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

- x) When you expressed your personal faith in Jesus Christ for the deliverance of your soul, you were imputed eternal life. At that moment you became a recruit in the Lord's army and members of the Royal Family of God.
- y) Busy yourselves in learning the strategies and tactics necessary to do combat in the Angelic Conflict from the field manual provided, namely the Word of God.

6. Blackout of the Soul

- a) In this advanced stage of reversionism, the believer's spiritual decline has resulted in his soul suffering the absence of doctrine through the inculcation of cosmic concepts and doctrine from demons.
- b) This transformation may be illustrated by the presence of a vacuum in the soul. This is activated by volitional rejection of divine guidance and divorcement from further inculcation of doctrine.
- c) When inculcation of truth is discontinued, then a vacuum is formed by which an opposing system of thought fills the vacancy.
- d) Paul describes this process in Ephesians 4:17–18 and we will approach this stage of reversionism with an exegesis of these verses.

Ephesians 4:17 So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, (NASB)



- e) The verb “I say” is the present active indicative of λέγω (*légō*). The present tense is aoristic which describes what recurs at successive intervals thus indicating repeated action.
- f) Paul constantly warns his readers that neglecting the study of the Word results in reversionism.
- g) The active voice describes Paul producing the action of the verb followed by the indicative mood confirming what Paul warns about is true.
- h) Paul then adds unimpeachable credence to his warning with the present middle indicative of the verb μαρτύρομαι (*martúromai*) and better translated, “affirm.” Here’s why:

Affirm: LAW: To accept or confirm the validity of; LAW: Make a formal declaration rather than taking an oath (i.e., to testify truthfully).⁴

μαρτύρομαι: To urge something as a matter of great importance, affirm, insist, implore.⁵

- i) This is an iterative present tense which describes what recurs at successive intervals and indicates a repeated action. The active voice means Paul produces the action while the indicative mood certifies the statement that follows is factually correct.
- j) Paul introduces the passage by confirming the validity of what he writes with the statement, “I repeatedly communicate and affirm at successive intervals in concert with the Lord,” indicated by the noun κύριος (*Kúrios*).
- k) This is a strong statement designed to grab the attention of Ephesian believers who have entered the early stages of reversionism. Paul makes sure they understand what he is about to write is the truth and is said in conjunction with the Lord’s confirmation.
- l) What comes next is Paul’s indictment of these cosmic believers who are presently walking in darkness.

⁴ *The New Oxford American Dictionary*, ed. Elizabeth J. Jewell and Frank Abate (2001), s.v. “affirm.”

⁵ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 619.



- m) This indictment begins with the compound adverb **μηκέτι (mēkēti)**: “so that you no longer.” What they are to no longer do is to “walk,” the present active infinitive of the verb **περιπατέω (peripatéō)**: “to walk.”
- n) If I were a masochist, I would stop here, go back to the 1990s, and review the Doctrine of Walking. Its emphasis was on the word *peripatéō*.
- o) By now you all know by heart the biblical synonyms, both in the Tanakh and New Testament that define this idea. We initially seized on a word in Hebrews 12:13 to develop the study of “wheel-tracks”:

Hebrews 12:13 Make straight paths
[plural of the noun τροχιά (*trochiá*): “wheel-tracks”] for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.

- p) Walking illustrates the choices each individual makes with his free will. Whenever anyone goes from point A to point B, it is their free will that takes them there. The path taken is the volitional progression from thought to decision to action.
- q) We are who we are by means of what we think. The decisions we make are based on our inventory of ideas in conjunction with divine viewpoint from the Word of God or cosmic viewpoint from *cosmos diabolicus*.
- r) We generalized this process with two phrases: (1) wheel-tracks of righteousness and (2) wheel-tracks of wickedness. Examples of these polar opposites are found in Proverbs 1–15.
- s) Here are some English representations of these two concepts found in the KJV translations of: walk (8), path (18), run (5), way (35), and go (17), including plurals. The most predominant among these is the noun **דֶּרֶךְ (*derek*)**:

דֶּרֶךְ A masculine noun meaning path, journey, way. This common word is derived from the Hebrew verb **דָּרַךְ (*darak*)**, meaning to walk or to tread, from which the basic idea of this word comes: the path that is traveled.

