

May 2013 Newsletter

Escaping The Snare Of The Devil

“*And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*” 2 Timothy 2:26

Y. Opposition to the Pastor-Teacher. v.25 Continued

“*In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*” 2 Timothy 2:25 - εν πραοτητι παιδευοντα τους αντιδιατιθεμενους μηποτε δω αυτοις ο θεος μετανοιαν εις επιγνωσιν αληθειας.

“*To the acknowledgement of the truth*” - *eis epignosin aletheias*. The preposition *eis* gives us the result of what **repentance** will accomplish in the believer's soul. It will bring the believer around to the place of *epignosis* doctrine. *Eis* has the idea of going from one place and ending up in another. It has the ideas of direction, motion, goal, arrival and actual penetration into the concept.

It tells us that the believer has not been taking in the Word of God, that they have been living out in the world system, living in the flesh nature, being involved in religiosity or lasciviousness, and living outside the spiritual life dynamic of doctrine, faith and the filling of the Holy Spirit. But with this change of mind, they actually get back to the place of *epignosis* doctrine.

Now truth is truth, but when it is used in conjunction with another word, then that word gives us information on the nature of truth in relation to the believer's soul. For example, the knowledge of truth, when used with *gnosis*, is just factual academic knowledge that one would get from reading the Bible, or listening to a sermon. But when the word *epignosis* is used with truth, then we get something different. It tells us that the believer has not only been receiving factual doctrine, but that they have combined their faith with it! *Ginosko* would look at the ongoing process over a period of time of taking in the truth, or Bible Doctrine. *Oida* would look at the concept of having a full and complete knowledge on a given category of Biblical truth. And *sophia*, wisdom, looks at the truth that one has received, believed, understood and then applied to one's life experiences.

So *epignosis* truth is the teachings of the Bible that one has metabolized by faith! And this concept of metabolization converts the spiritual energy that is found in the Word of God into spiritual phenomena. It's the same concept found when eating physical food and converting it into physical energy. The person chews the food, by which he breaks it down into smaller pieces, swallows it, and then the body, through the process of digestion and metabolization, converts the food into physical energy, whereby it strengthens, nourishes, heals and helps the body in its various ways.

The concept of *epignosis* is more than just the idea of adding our faith to the teachings and promises of God's Word, for it encompasses the entire concept of the spiritual life dynamic. It entails the ideas that the believer must be sitting under the doctrinal, teaching ministry of some man, who has the spiritual gift of Pastor-Teacher, that they accept his authority over them in the Word, they believe the teaching, they are filled with the Holy Spirit, they live in their new natures, they live by faith, they confess their sins when necessary. And it all centers around their attitude toward Bible Doctrine.

But what we have in view here are believers, who for one reason or another, have gotten away from that. Now they have been living in the lusts and pleasures of the flesh, or have been out in the world system pursuing after the things the unsaved pursue after, or they have got wrapped up in the false teachings of the cults, or they have immersed themselves in some sort of religious practice, or something else! The issue is they have walked away from the concept of taking in Bible Doctrine by faith each day and they need to get back to that. And the first thing they need to have is a change of attitude toward doctrine and the true spiritual life dynamic, which is what repentance is.

“Resulting in an epignosis knowledge of the truth”. When faith is added to Bible Doctrine, it converts the doctrine into **spiritual phenomena**, which strengthens, renews and causes growth in the inner man. It becomes the psychic tension, the spiritual glue, if you will, that holds the soul together. When the believer in Christ rejects Bible Doctrine, faith and the filling of the Holy Spirit, they are rejecting the thing that is keeping their souls from fragmenting! From there it's all downhill for them into various forms of mental illness.

The Pastor-Teacher is to keep on teaching the Word of God in the hope that God will grant them a change of mental attitude resulting in an *epignosis* knowledge of Bible Doctrine. And not only Bible Doctrine, but the Christian life of living in the filling of the Holy Spirit, doing the will of God, etc.. For **repentance** is one thing, but it always has two other concepts connected to it and they are **conversion** and **faith**. So repentance brings with it a turning of the soul to God, and faith in him and his Word.

Conversion comes from the *strepho* word group: *strepho*, *epistrepho*, *apostrepho* and *anastrepho*, from which we get the ideas of to turn to, to turn from, to return to and conversion, which is derived from the Latin word *conversio* – a turning around. It originally came from the idea of **turning the soul to the brightest star in the sky**. The poets and philosophers took the word *strepho* to denote the turning of the soul to God, and that idea has been its definition ever since.

The word began with the idea of turning and later on it developed into the idea of turning to, or turning toward something. When it was used, the idea of what or whom one was turning to was the important thing, not what one was turning from. And in the Bible it is always God and his Son, Jesus Christ, as the one we are turning our souls to that is of paramount importance, not what we are turning from.

Now if one was caught up in something that was holding them back from turning to God, then *apostrepho* would be used. Of course the important thing is that it is God they are turning to, but in varying situations they are told **to turn from** this or that in their turning to God. Such as in the case of idolatry, *“Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.”* Ezekiel 14:6

The action of **turning** looks at what takes place in the soul. From there we have the ideas of **turning to**, **turning from** and **to return**, as in the case of believers, who have wandered away from walking with God by living in the spiritual life and need to return to him. When we talk about conversion, all three concepts will come into play. There is the action of the soul **turning**, when he or she has had a change of mental attitude. There will be **the soul turning to God and his Word**. And there will also be **the soul turning from the things of the world, the flesh and the devil**.

It is God who gives the impulse to conversion, that is, it is God who first moves man toward repentance and conversion. But he can be so permeated by the evil he is involved in that he resists such turning to God. And he can become so arrogant and bitter that he will not turn to the Lord, or return to the Lord.

“*In the **hope** that God will grant them repentance*” uses the optative mood. Now the moods in the Greek language were used to denote the concepts of reality and non reality. Or, another way of looking at it is, **how close are we to reality, versus how far away from it we are!**

The **indicative mood**, with the word **if**, tells us that we have obtained reality. If **no** is used with it, then it tells us that we have not obtained reality. The **subjunctive mood** tells us that we have not obtained reality, but that we are close to it, or closer to it, but we still have not arrived at the place of reality yet. It has the idea of **potentiality**. Reality is close, it's potential, but it's not guaranteed for some condition must be fulfilled for us to arrive at the place of reality. The **optative mood** is further away from reality than the subjunctive mood. It's not guaranteed; it's not even potential, but it still is a possibility!

There are two phases in this; the **possibility** phase and the **potential** phase. The **possibility** phase deals with everything up to having a change of mental attitude toward the Word of God, living in the spiritual life dynamic, etc.. Assuming that God has granted the believer a change of mental attitude toward these things, then the next phase is the **potentiality** phase of them coming to their senses and escaping the snare of the devil is now in operation. This phase now is dependent on them getting back under the intake of Bible Doctrine under the teaching ministry of some Pastor-Teacher, living by faith, living in the filling of the Holy Spirit and basically applying the teaching of God's Word to their lives. And in so doing they will escape the tempter's snare.

This change of mental attitude in the believer's soul will also bring about a change of attitude toward many other things, all of which, will benefit him or her. Paul's stinging letter of rebuke to the Corinthians resulted in them having a change of attitude. “*For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*” 2 Corinthians 7:8-10

The Corinthians, like so many other believers, were caught up in the things of the world, the flesh, lack of proper conduct, lack of priorities, not putting the Lord and his Word first, even getting to the place where some of them were doing things that even the unsaved Gentiles didn't do! So he rebuked them. But after he did, he felt that he had really hurt them, so he was regretting it. Not because he spoke the words of truth to them, but having a communicator's heart he felt that he had really hurt their souls.

The word for “*made you sorry*” is the orist active indicative of *lupe*, which has been translated as made you sorry, or caused you sorrow. Although *lupe* is used to denote the feelings of grief, it really spoke of having pain in the soul and should not be restricted to just grief across the board. So we could say, “although my letter caused you pain”, or today, “although my letter hurt you”.

Now when he said, “*I do not repent, though I did repent:*”, he did not use the word *metanoeo*, the word for having a change of mind. Instead he used the present passive indicative of *metamelomai* in the first instance and the imperfect passive indicative of *metamelomai* in the second instance. Now the present tense denotes an action that is currently ongoing, while the imperfect tense denoted an action that was going on in the past, but stopped. So what does that mean? First of all, the word Paul used here for repent really should not have been used, but to feel sorry, or **regret** one's actions! What Paul was saying is that I am not presently regretting what I wrote you, although I was regretting it for awhile because I thought that my words really hurt you.

He then says, “Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner:”. Now I am rejoicing, not because you were pained in your souls, but that you were pained in a way, (in such a way that God intended), that resulted in you having a change of mental attitude! For you were grieved, or pained, according to the standard of God.

After a godly manner is *kata theon*, which means according to God, that is, in conformity to what God's purpose is for grief, and the word grief being a type of pain experienced in the soul. This type of grief results in or, accomplishes, the believer having a change of attitude toward Bible Doctrine and the Christian way of life, not feeling sorry about what he has done.

“For godly sorrow worketh repentance to salvation” -γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν...κατεργάζεται, *gar kata theon lupe metanoian eis soterian...katergazetai*. So **grief**, that is, grief according to **God's standard of grief**, *kata theon lupe*, brings about a change of mental attitude, *metanoian*, toward the spiritual life dynamic, which change of mental attitude results in deliverance from reversionism, *eis soterian*.

The word for **salvation** here, *soterios*, meant to be saved or delivered from something. It is used in the idea of being saved from Hell and eternal destruction, but is also used to be delivered from any and all bad, or destructive situations. The context here is the snare of the devil, so it refers to believers being delivered from reversionism, or as some refer to it as backsliding.

Repentance, or a change of mental attitude toward the Word, faith living and grace, not only **will enable the reversionistic believer to escape the snare of the devil**, but it also has many other benefits with it. “For behold this selfsame thing, that ye sorrowed after a godly sort, what **carefulness** it wrought in you, yea, what **clearing of yourselves**, yea, what **indignation**, yea, what **fear**, yea, what **vehement desire**, yea, what **zeal**, yea, what **revenge!** In all things ye have approved yourselves to be clear in this matter.” 2 Corinthians 7:11 “See what this godly sorrow has produced in you: what **earnestness**, what **eagerness to clear yourselves**, what **indignation**, what **alarm**, what **longing**, what **concern**, what **readiness to see justice done**. At every point you have proved yourselves to be innocent in this matter.” 2 Corinthians 7:11 NIV

Carefulness is *spouden* and it had the idea of diligence, to hasten to do a thing, to exert oneself, to put oneself out for something or someone. Instead of following after your own lusts and doing your own will in life, you now put yourself out for the things of Christ. Most Christians put themselves out to do what they want to do in life, to do the things that benefit them, to acquire those things in life they want. Most do not put the Word of God first in their lives and will rarely put themselves out for the things of God. But **repentance** changes all that where they now exert themselves to do the Father's will on earth.

Clearing of yourselves is *apologian* and it referred to a verbal defense of something. In 1 Peter 3:15 it is used of a Christian **giving an answer** for the confidence he has of eternal life. “But sanctify the Lord God in your hearts: and be ready always to give an **answer** to every man that asketh you a reason of the hope that is in you with meekness and fear:”

When believers depart from living in the spiritual life dynamic of faith, Bible Doctrine, the filling of the Holy Spirit, attending a doctrinal church under the teaching ministry of a Pastor-Teacher to go out in the world system and live their lives like they pagans do, they go with the flow of things adopting their thinking and beliefs. But with **repentance** they no longer go with the flow, but **now stand up for truth, doctrine and for what's right!**

Indignation is *aganaktesin*, which has the idea of being irritated at something and spoke of indignation, which has the idea of a strong displeasure at something considered unjust, offensive, insulting, or base; indignation is a righteous anger. It is an anger that proceeds from the believer's personal integrity, because of Doctrine in their soul, and it is aroused over that which is wrong, evil, distasteful, base; it is anger aroused because of lies, deception, untruth, apostasy, self-righteousness, human good, religiosity and the rest.

Believers, who have repented, will get back to the place of **hating what is evil and loving what is good.** *“Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.”* Romans 12:9 **Instead of hating what is good and loving evil!** *“Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;”* Micah 3:2

Fear is *phobos*, which has both a good sense and a bad sense. The **bad sense** deals with the fear complex of the emotions, which covers ideas such as anxiety, fear, dread, worry, consternation, apprehension, dread, terror, etc.. All of which are destructive to the well being of the believer's soul. But the fear mentioned here is **having a healthy respect for the righteousness and justice of God!**

Having a **healthy fear of God** proceeds from understanding his attributes. You know that God is gracious, patient, gentle, merciful, compassionate, loving, kind, tender, etc., but you also know that he is righteous, just, holy and will deal with sin and rebellious attitudes! You know that God is a loving Father, but he also said, be holy for he is holy! You know that, when we are doing things we shouldn't be doing, or living our in the world like the rest of the unsaved do, that he will give us time to straighten our acts out before him, but you also know that if we don't straighten our acts out, eventually he will deal with us, not in punishment, but in discipline to correct the situation. We call this corrective discipline, or a good old paddling. Fear understands the justice of God and lives accordingly. Either we will adjust our lives to the justice of God, or it will adjust to us!

Vehement desire is *epipthesin*, which is often used of desire in the good sense meaning a longing for something or someone, and with the prefix *epi* it denotes an intense longing. And in a general overall context it denotes a longing for the things of Christ. Longing would be the word we use to denote the soul of the wife or girlfriend who longs for her husband or boyfriend to come back home from the war.

It was used of the Corinthians longing to see Paul. *“And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your **earnest desire**, your mourning, your fervent mind toward me; so that I rejoiced the more.”* 2 Corinthians 7:7 The Christian's longing for the new body. *“For in this we groan, **earnestly desiring** to be clothed upon with our house which is from heaven.”* 2 Corinthians 5:2 Of Paul's longing for the Romans. *“For I **long** to see you, that I may impart unto you some spiritual gift, to the end ye may be established;”* Romans 1:11 Paul's longing for the Philippians. *“For God is my record, how greatly I **long** after you all in the bowels of Jesus Christ.”* Philippians 1:8 The Christian's longing for Bible Doctrine. *“As newborn babes, **desire** the sincere milk of the word, that ye may grow thereby;”* 1 Peter 2:2

Zeal is *zelon* and it meant to be very interested in something, to be concerned, to pour yourself into something so you can bring about a desired objective, to be zealous for something. And in context what it is referring to is having a renewed interest in the things of the Lord. Studying the Word of God, going to church, witnessing to people, being involved in the church regardless of the task, living in the new nature, etc., all denote the idea of zeal, which **zeal for the things of Christ now spring forth from the believer having a change of mental attitude, or repentance!**

Revenge is *ekdikesis*, (out of justice, or, out of that which is right), which is also translated as revenge, or to avenge someone, to punish, but the word meant that which proceeds out of justice and means **having a desire to see justice done!**

When we talk about **justice**, there must be first and foremost of all, the concept of **that which is right and that which is fair!** **If there is no rightness or fairness involved, then there can be no justice.** (The courts in America need to go back to this concept). And what defines what is right and fair is God and his Word. Just because someone passes a law doesn't mean that the law is right or fair. Therefore, any punishment of the individual is not justice being done.

Having a change of mental attitude toward Bible Doctrine and the true spiritual life produces a change in the believer's thinking resulting in them wanting to see **what's right** being done in every walk of life. In the church, in the government and in their homes. And a love for justice does not turn a believer into a little legalist trying to enact all sorts of laws based upon subjectivity, but to see real and true justice being done in society. And once again, justice, what's right, must be based upon Bible Doctrine.

These are the results of the believer having a change of mental attitude toward Bible Doctrine and the spiritual life, but there first of all has to be that change of attitude! And this gets back to the optative mood used with God granting repentance. The problem lies with the believer in this matter, not God. There isn't a blanket condition laid out, that if one fulfilled, they would have repentance. It sort of gets back to the believer and what's going on in his life. Is he so wrapped up in legalism, self importance, self righteousness, pride, etc., that his arrogance is holding him back? Is he so caught up in the thing that he is involved in that is holding him back?

One of the things the scriptures observe is has he had enough and is now calling out to God? We see this with David and what was going on with Abimelech. *"I sought the LORD, [desire to change], and he heard me, and delivered me from all my fears. They looked unto him, [conversion], and were lightened: and their faces were not ashamed. This poor man cried, and the LORD heard him, and saved him out of all his troubles. The angel of the LORD, [Jesus Christ], encampeth round about them that fear him, and delivereth them."* Psalms 34:4-7

We see Jonah's change of mental attitude expressed in crying out to the Lord after spending three days and three nights in the fish's belly. *"Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice."* Jonah 2:1,2

There is no NT formula listed that one can follow, except in the matter of Hebrews 6:6 dealing with going back into the temple, where the believer needs to stop doing that, that one can point to, such as, in the matter of confessing sins to be forgiven and cleansed from our sins. So what we have is a very personal matter between God and the believer in reversionism. That believer is going to have to be very real and honest with the Lord, from the heart, in getting their life straightened out, as we would say.

It is God who gives the impulse to conversion, that is, it is God who first moves man toward repentance and conversion. *"I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God."* Jeremiah 31:18 **"Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old."** Lamentations 5:21 It is God who first initiates in grace toward man, but man can resist and reject this gracious act of kindness toward him. Man still has free will.

Z. Captured by the devil. v.26

“*And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*” 2 Timothy 2:26 - και ανανηψωσιν εκ της του διαβολου παγιδος εξωγρημενοι υπ αυτου εις το εκεινου θελημα.

“*And that they may recover themselves*” - *kai ananepsosin*. Or, “*And that they will come to their senses*” NIV. **Recover themselves** is the aorist active subjunctive of *ananepho*. There are four moods in the Greek language. One expresses **reality**, the indicative mood, while the other three, the optative, subjunctive, and imperative moods, express **potentiality**.

The **imperative mood** will become reality, if and when the believer obeys a command from God. The **indicative mood** is already reality. The **subjunctive mood** will become reality, if the believer fulfills a stipulated condition. The **optative mood** can become reality, it's still possible for it to become a reality, but a lot of other factors are involved that need to be dealt with, things between the believer and God that need to be straightened out. So it usually is there to denote the hope and desire on the part of the writer, and some doubt because it is further away from reality, but not impossible.

So we have the subjunctive mood used here to denote **the potential of the believer coming to their senses**. God granting them repentance toward Bible Doctrine and living in the true spiritual life now **puts them in the position of the potentiality of coming to their senses and escaping the snare of the devil**, which will become reality by their continuous decisions to choose for the Word, to live in the new nature and turning their back on the things of the world system.

By going from the optative mood to the subjunctive mood we are **one step closer to reality**. In the optative mood we have **possibility, or perhaps better yet, it's not impossible**. But by going to the subjunctive mood, we have moved one step closer to reality saying that **it's very definitely possible, because it's now based upon the decisions they make for the Word and the spiritual life**.

The indicative mood denotes that **we have obtained reality**. The subjunctive mood denotes that we are **closer to it, but still not there, nor is it guaranteed because we still have to make the right decisions**. The optative mood denotes that we are **quite a ways from it, but that it's still a possibility. It's not an impossibility**. Even Samson recovered at the end of his life.

The believer that needs to repent is the one, who is not living in the new nature and is continually living in the flesh nature following after their lusts, wrapped up in human good and their own sense of self righteousness and legalism, not living the faith rest life, not living in the true filling of the true Holy Spirit, negative to Bible Doctrine, etc..

They need to get back to the faith rest life, claiming the promises, living in the Word of God, etc.. They need repentance. But all of that is still in the **possibility phase**. In the **hope** that God will grant them repentance. Once repentance is granted, they now move from the **possibility phase** to the **potentiality phase** dependent on their decisions, so they can come to their senses and escape the snare of the devil.

Now *ananepho* meant to be free from mental fuzziness, free from mental attitude sins, free from the control of our emotions, free from emotional thinking, free from lust dominated thinking, free from being caught up in the thinking of the world, the *spiritus mundi*, free from religious thinking and religious ecstasies, so they can now **start thinking doctrinally!**

Ananepho, from *ana* – again, and *nepho* – to be sober, has been translated as to awaken, to recover, to be sober once again, meant to be free from mental intoxicants. Obviously it would include the literal sense of no booze, or drugs, but speaking figuratively it meant to be free from emotional thinking, or thinking that is dominated by one's emotions.

It speaks of the idea that the believer's thinking, at one time, had doctrinal teaching circulating in the stream of consciousness; their thinking was based upon the divine viewpoint of the Word of God, not on the thinking of the world system. It tells us that they had got away from that due to their negative volition, living in the flesh nature and involvement in the world system, and now they have returned to that thinking - ananepho. They have come to their senses, or come back to right thinking. “*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*” Romans 12:2

Most Christian's today are unable to think doctrinally, or even rationally any more! This due to the above mentioned problems. The scriptures denote three types of thinking that encompass this problem. The **first** category of thinking is *logizomai*, which is thinking based upon facts, upon reality. It was the thinking of the accountant, or analyst. This thinking is the one mentioned so often in the Bible for us to be involved in and it's to have thinking based upon biblical facts! The **second** type of thinking is *dokeo* and it referred to thinking that is based upon emotions! And sad to say, this is the thinking of most Christians and unbelievers as well. The **third** type of thinking is *nomizo* and it's thinking based upon assumption. And sad to say again, this is the thinking of most Christians as well.

When believers reject Bible Doctrine, they are also rejecting the thinking that doctrine gives and the inward strengthening of the soul, as well as, rejecting the filling of the Holy Spirit. When the soul has no inner strength, then the sin nature caves in on it and now the soul will become ravaged by the things of the world, the sinful flesh nature and demonism. Once this happens, then the believer will no longer be able to think doctrinally, or even rationally.

But it doesn't end there. It will continue into an ever downward spiral to the place of mental illness and even **insanity!** This is not a game and the repercussions are serious. The pressures of life will continue to convert into stress in the soul, stress in the soul triggers the emotional complex of the soul, with the **fear** complex being the first emotion to be activated. Anxiety, worry, phobias of all sort, dread, fright, consternation, apprehension, and the rest will rule the believer's life from then on. Then the **anger** complex is activated followed by the other five emotions of the emotional complex. Scar tissue garbage of the soul now surfaces to rule over the believer, then getting into false doctrine, then the thinking and influence of demons now become a part of the believer's life to the end that they have now been taken captive by the devil and are now doing his will – not God's!

The believer has to be on guard, through a consistent intake of Bible Doctrine, for the attacks of the devil! We need the sound teaching of God's Word so we can have sober, stable, doctrinal thinking to protect us from his evil influence. But if the churches are not providing sound doctrine from the pulpits, but instead giving believers programs, goofiness and entertainment, anything but the truth, then what is the believer to do! This phenomenon is rampant throughout Christianity today because of the great apostasy of the Church! Without the strength of metabolized doctrine in the soul the believer's soul will become weakened and a prey for the devil resulting in a destruction of the cohesiveness of the soul ! “**Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.**” 1 Peter 5:8 “**But the end of all things is at hand: be ye therefore sober, and watch unto prayer.**” 1 Peter 4:7