

Paul is referring to the latter phrase throughout verses 19–20.

The reason given for the decline of doctrinal orientation as the resource for development of a biblical lifestyle is the reversionistic believer's loss of thought.

This loss – or absence of any spiritual growth – is the development of *mataíotēs* in the soul. This word is defined as “vanity, futility, and emptiness.”

In the context of a person's soul that has not acquired divine thought or, if having done so in the past, to have lost that thought due to distractions from the world or negative volition toward the truth.

Another word that defines *mataíotēs* is “emptiness.” If the soul is empty of truth then it forms a vacuum that sucks in the lie. Loss of biblical thought occurs when negative volition gradually inhibits recall of biblical thought by facilitating doctrines of demons.

The expanded translation of the verse reads like this:

**Ephesians 4:17** - This I communicate and affirm together with the Lord, that you no longer continue walking [ περιπατέω (*peripatēō*) ] in wheel-tracks of wickedness just as the Gentiles continue walking caused by the vacuum [ ματαιότης (*mataíotēs*) ] in their soul that facilitates the inculcation and facilitation of the lie. (EXT)

The soul inventory's decline continues in the next verse:

**Ephesians 4:18** - being darkened [ ἀπαλλοτριόω (*apallotriōō*) ] in their understanding, excluded from the life of God because of the ignorance that is in them, because of hardness of their heart;

*Apallotriōō* refers to darkness in the soul which is the status quo of the unbeliever. Its antonym is καταλλάσσω [ *katallássō* ] which refers to reconciliation.

A person in reversionism reverts back to the condition of soul he possessed as an unbeliever. The unbeliever rejects God and Christ; he has no interest in reading the Bible, learning its content, or applying its principles.

These are the results of the mental decline into reversionism.

Reversionism is the believer's maladjustment to the justice of God. It refers to the condition of his soul as rejection of truth advances and the lie metastasizes in the stream of consciousness.

The advanced stages of reversionism are the subjects of Paul's comments in Ephesians 4:17-20. In verse 18, Paul begins by pointing out the sixth stage which is the blackout of the soul and the seventh, scar tissue of the soul.

"Being darkened in their understanding" is the result of advanced reversionism. Blackout of the soul refers to the *mataíotēs* vacuum which fills the void of expunged doctrine with the satanic propaganda of human good and evil.

These two strategies can be easily detected by human efforts to resolve the problems of the devil's world by means of human good ideas or activities. Scar tissue of the soul is developed from these two sources and advance without seeking biblical guidance.

Another aspect of *mataíotēs* is scar tissue of the soul. This may be explained by the antagonistic relationship that truth has with the lie. Scar tissue affects the stream of consciousness in the *kardía*. Where once truth was retained and dispensed under positive volition, the inventories are reversed.

The process works in this fashion: As the study of biblical truth is abandoned, the facilitated wheel-tracks of righteousness are inhibited and loss of thought begins to occur.

As scar tissue accumulates, i.e., ossified doctrines are no longer accessible, *mataíotēs* continues to suck in the lie.

Simultaneously, the lie is being facilitated on to the *kardía* creating scar tissue that, if recovery should occur, would have to be removed by consistent reversal of the previous sequence.

The problem that emerges is that during the reversionistic process, the rate of forgetting truth exceeds the rate of accumulating the lie. During recovery, it is the reverse: forgetting the lie must exceed the rate of relearning truth.

Involvement with the lie results in the reversionistic believer entering into the stages of the sin unto death.

The first stage is blackout of the soul, the *mataíotēs* vacuum inculcating the lie.

The second stage is scar tissue of the soul which is the calloused *kardía* that prevents any recall of truth.

The third stage is reverse-process reversionism whereby the believer now approves of what he previously rejected and rejects what he previously approved resulting in the sin unto death.

Because of the accumulation of the lie and resultant ignorance of truth, this believer is removed from the Angelic Conflict because of the hardness of their *kardía*.

The *kardía* being hardened illustrates the build-up of the lie so that clarity of thought cannot occur.

**Ephesians 4:18** - I confirm this together with the Lord, no longer walk as the Gentiles continue to do in wheel-tracks of wickedness, caused by the *mataíotēs* vacuum in their soul that facilitates the inculcation and facilitation of the lie. (CTL)

A good biblical example of this is Judas Iscariot who became emotional after betraying Jesus, felt sorry for his decisions, made a human-good restitution and then committed suicide. See Matthew 27:3-10.

# Is Jesus the Messiah?

## Christmas

February 15, 2015 – February 22, 2015

### Signs of Messiahship (continued)

**Ephesians 4:19** - and they; having become callous, having given themselves over to sensuality for the practice of every kind of impurity with greediness. (NASB)

The three categories of reversionism – hardness of heart, scar tissue of the soul, and emotional revolt result in a frantic search for happiness.

Without the ability to orient to concepts that actually produce happiness, the reversionistic believer pursues those behaviors that the world and the sin nature assume will make them happy.

The biblical words for happiness do not define what we view as happiness. Our view centers on people, things, or circumstances that bring aggrandizement, absence of trial, troubles, or difficulties.

The Greek word that comes closest is the active voice of the verb ἀρκέω (*arkéō*): the status quo of self-sufficiency. In the passive voice it means to be satisfied and content based on spiritual autonomy.

As noted, we have an engrained notion that happiness occurs when a set of circumstances, the ownership or use of things or the activities or relationships with people can make us happy.

Such happiness is ethereal but cannot sustain us on a day-by-day basis. True happiness can be with us all the time. This means that true happiness is in the soul. It is based on what you think and the content must be biblically based.

Happiness sought outside of soul content is a pseudo happiness that is dependent upon what the world provides.