

1 John 2:11 The one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.

1 Timothy 4:1 The Holy Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.

15. False doctrine enters the soul, drawn in by the vacuum, resulting in the influence of evil. The influence is supported by Paul's phrase, "doctrines of demons."
16. The carnal believer, who once matriculated in the Divine Academy of Grace Didactics, has withdrawn from its curriculum to enroll in that of the Satanic Academy of Cosmic Didactics where he has become a star pupil.
17. The final phrase of Ephesians 4:17 is, "of their mind," the ablative of source of the noun **νοῦς (nou̓s)**: the area of academic understanding in the soul.
18. The source of this vacuous state of mind is the place where volition makes a choice whether to process the teachings of each academy's curriculum.
19. In this case, we find that the doctrines that are believed are positive to those taught by demons and opposed to those taught by the Holy Spirit.

Ephesians 4:17 I repeatedly communicate and affirm at successive intervals with the Lord, that you no longer walk in wheel-tracks of wickedness as the heathen also walk in the vacuousness of their souls, (EXT)

Ephesians 4:18 being darkened in their understanding, excluded from the life of God because of ignorance that is in them, because of the hardness of their heart; (NASB)

1. This verse opens with a perfect periphrastic which is composed of the perfect passive participle of the verb **σκοτίζω (skotízō)**. Its root definition is "darkness," however it is used here figuratively for moral darkness, ignorance, stupidity.



2. The perfect passive participle indicates that this darkness of the soul is received by a *process*, i.e., reversionism to the level of blackout of the soul.

3. The perfect periphrastic indicates present force which indicates an ongoing circumstance:

The reason why such perfect tenses have the same semantics as present tenses is frequently that *there is very little distinction between the act and its results*. They are *stative verbs*. The result of knowing is knowing. Thus this usage occurs especially with verbs where the act slides over into the results. They are resultative perfects to the point that the act itself has virtually died; the results have become the act.³

4. The verb “being” is the static present active participle of εἰμί (*eimí*). This structure indicates that the act represents a condition that continues in its intensity. The active voice puts the action on the believer in reversionism. Together, the perfect periphrastic is translated, “having continuously become darkened”: Operation *Mataiótēs*.
5. What is darkened is said to be “their understanding.” However the word in the text is locative of sphere of the noun διάνοια (*diánoia*): thinking. For that, we go back to verse 17 which concluded with this phrase, “in the vacuousness of their souls.”
6. The word for soul is νοῦς (*noús*), the area of academic understanding in the soul, which we learn in verse 18 has become darkened. This darkness takes place in the *noús* the area of the soul that processes incoming data.
7. Doctrinally, the person’s analysis of this information is void of divine viewpoint. Therefore their thinking is led by *cosmos diabolicus*, the thinking of the devil’s world.
8. This processing of this person’s thinking—*diánoia*—is the locative of sphere meaning that it functions in the sphere of cosmic influence from the Dark Side.
9. Incidentally, when I refer to the Dark Side I am referencing the thinking that goes on in the souls of a believer out of fellowship. He goes from the light of doctrine into the darkness of human viewpoint and its rationales.

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 579–80.



10. As a result they are said to be “excluded from the life of God.” The word “excluded” is the perfect passive participle of **ἀπαλλοτριόω (apallotrióō)**: “to be thoroughly alienated.”
11. This participle is causative indicating that the status quo of a darkened soul causes the believer to be thoroughly alienated from the “life of God.”
12. The participle, *apallotrióō*, is perfect passive indicating that this believer is first **estranged**: “Implying the development of indifference or hostility with consequent separation or divorcement” and, secondly, **alienation**: “Withdrawing or separation of a person’s affections from a position of former attachment.”⁴
13. The perfect tense is intensive indicating that the alienation began in the past with the result that you keep on being alienated in the future.
14. The proper modus operandi of the believer is to be consistently associated with inculcation of new information from Scripture while facilitating those things currently in your doctrinal inventory.
15. This results in the ultimate advancement to the sophisticated spiritual life that is defined by personal love for God, unconditional love for mankind, sharing the happiness of God, and occupation with Christ.
16. The believer who has devolved through the stages of reversionism to its sixth level, blackout of the soul, is totally separated from the “life of God.”⁵
17. The causes of this separation occur next, first with the phrase, “Because of the ignorance that is in them,” indicated by the causal accusative of the preposition **διὰ (diá)**: “because of” followed by the noun **ἄγνοια (áгноia)**: “The ignorance that is characteristic of heathendom making repentance [rebound] necessary.”⁶

⁴ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.vv. “estrangle, alienation.”

⁵ “Devolve: To degenerate or deteriorate gradually,” *The American Heritage Dictionary of the English Language*, 5th ed., s.v. “devolve.”

⁶ Spiros Zodhiates, ed., ἄγνοια,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 73.



18. The problem with this stage of reversionism is the prolonged inhabitation of previously facilitated wheel-tracks of righteousness. Now, Operation Blackout has facilitated wheel-tracks of wickedness to the point that recall of doctrine is no longer functional.
19. Just as an unbeliever is ignorant of divine thought in the *kardía*, similarly a believer, who had facilitated doctrine in the past, can no longer access it because of prolonged ignorance.
20. Another cause of this separation occurs next with the phrase, “because of the hardness of their heart,” indicated by the causal accusative of the preposition **διὰ (diá)**: “because of” followed by the noun **πώρωσις (pōrōsis)**: “used figuratively meaning hardness, callousness, blindness, insensitivity.”
21. As you already know, the Greek word *kardía* refers to that portion of the soul where long-term memory is retained for facilitation, access, and application.
22. In this application, the use of the word *kardía* is an anthropomorphism referring to the operation center of a one’s spiritual life. The *kardía* consists of the seven compartments in the soul’s stream of consciousness: **(1)** frame of reference, **(2)** memory center, **(3)** vocabulary storage, **(4)** categorical storage, **(5)** conscience, **(6)** momentum, and **(7)** wisdom.

Synopsis of “Heart” in Scripture

1. The dictionary definition of “heart” includes **3b**. The repository of one’s deepest and sincerest feelings and beliefs. **c**. The seat of the intellect or imagination.⁷
2. Above is a secular definition of the word “heart.” It is fine, but not specific enough for theological applications related to the noun, **καρδία (kardía)**.
3. The best definition of this word is “the thinking part of the soul.” The word is never used for emotion. Emotion is physical and is exclusively a responder to circumstances, either negatively or positively.
4. The heart may be categorized into seven functional aspects of the soul essence as noted above in point 22.
5. These seven compartments may be defined biblically:

⁷ The American Heritage Dictionary of the English Language, 5th ed. (2016), s.v. “heart.”



1. **The Frame of Reference** is the point of entry of doctrine into the soul.

Proverbs 4:4 Then he taught me and said to me, “Let your heart hold fast my words; keep my commandments and live.

2. **The Memory Center** circulates doctrine into the various compartments of the Stream of Consciousness for recall and application.

Lamentations 3:21 This I recall to mind, therefore I have hope.

v. 22 The Lord’s unfailing love indeed never ceases, for His compassions never fail.

v. 23 They are renewed every morning; great is Your faithfulness.

3. **Vocabulary Storage** is the inventory of parts of speech for the formation of thought. It is the dictionary of the soul including technical theological nomenclature by which Bible doctrine is classified and categorized.

Jeremiah 15:16 Your words were found and I ate them [**positive volition**], and Your words became for me a joy [**unalloyed happiness**] and delight of my heart [**stream of consciousness**].

4. **Categorical Storage** is the inventory of doctrinal ideas that advance one’s spiritual growth through progression from the simple to the complex. It organizes spiritual subjects within the eleven categories of systematic theology.

2 Timothy 2:15 Be diligent to present yourself approved to God a workman who does not need to be ashamed, accurately handling the word of truth.

5. **The Conscience** is storage for the retention and expansion of biblical norms and standards, both establishment and doctrinal. It is the area of the soul which distinguishes between right and wrong.

Acts 24:16 “In view of this, I [**Paul**] also do my best to maintain always a blameless conscience both before God and before men.



6. **Momentum** is the source of two major functions in the soul: (1) it serves as a mirror for private and personal self-evaluation by which the believer applies doctrine to himself and (2) the deployment of the ten problem-solving devices on the FLOT Line of the soul for management of problems and difficulties in life.

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

2 Timothy 3:17 so that the man of God may be adequate, equipped for every good work.

7. **Wisdom** is the compartment for maximum execution of the sophisticated spiritual life. It is based on the Hebrew noun **חֵכֶּמָה** (*chochmah*) and Greek noun **σοφία** (*sophía*) respectively and usually translated, “wisdom.” It is the development of superior wisdom that sustains unalloyed happiness in the soul.

Colossians 1:9 Because of this, we also, from the day we heard, we have not ceased to pray for you, constantly asking that you may be filled with the knowledge [ἐπίγνωσις (*epígnōsis*)] of His will [divine decree] in all spiritual wisdom [σοφία (*sophía*)] and understanding [σύνεσις (*súnesis*): Operation Z],

v. 10 so that you will walk [περιπατέω (*peripatéō*): wheel-tracks of righteousness] in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and in the knowledge [ἐπίγνωσις (*epígnōsis*)] of God;

v. 11 strengthened [δύναμις (*dúnamis*): enabling power] constantly being strengthened, according to His ruling power [κράτος (*krátos*)] of His glory, for attaining of all steadfastness and patience associated with unalloyed happiness [χαρά (*chará*)]

