

- cc) From these definitions of “vanity” the key ones are “empty” and “void.”
- dd) The definition of “**Empty** is a complete absence of contents. **Void** suggests absolute emptiness. **Vacuous** suggests the emptiness of a vacuum and especially the lack of intelligence.<sup>10</sup>
- ee) Based on Paul’s context in Ephesians 4, the loss of thought through the stages of reversionism, and its end result, blackout of the soul, we translate *mataiôtēs* with the word “vacuum.” Here’s the definition:  
**Empty of ideas; unintelligent; indicative of mental vacancy. Devoid of content or substance. An empty space. Unoccupied with the usual or natural contents.**<sup>11</sup>
- ff) From this analysis we conclude that the word that best described the “loss of doctrinal thought” in the souls of reversionistic believers is “vacuum.”
- gg) When doctrine becomes so inhibited that all recall is canceled then blackout of the soul occurs creating a vacuum where divine viewpoint is no longer accessible.
- hh) The explanation for this is found in the field of neurology. Let’s consult an excerpt from a neurologist and then observe a visual for both facilitation and inhibition:  
**Synaptic Inhibition. A neuron can do only two basic things to influence other cells: it can increase or decrease their activity. Synaptic excitation increases the excitability and activity of a neuron. Inhibition does the opposite: it decreases the excitability and activity of a neuron. Fast synaptic inhibition occurs when inhibitory synapses on a neuron are activated.**  
**Inhibition works just like excitation. An action potential arrives at the presynaptic terminal, Ca<sup>2+</sup> rushes in, and neurotransmitter is released and diffuses across the synaptic space to attach to chemical receptor molecules. (Inhibition) differs from excitation in that only certain channels are opened, in particular Cl<sup>-</sup>. (83)**

(End JAS2-02. See JAS2-03 for continuation of study at p. 21.)

<sup>10</sup> Merriam-Webster’s Collegiate Dictionary, 11th ed., s.vv. “emptiness, synonyms.”

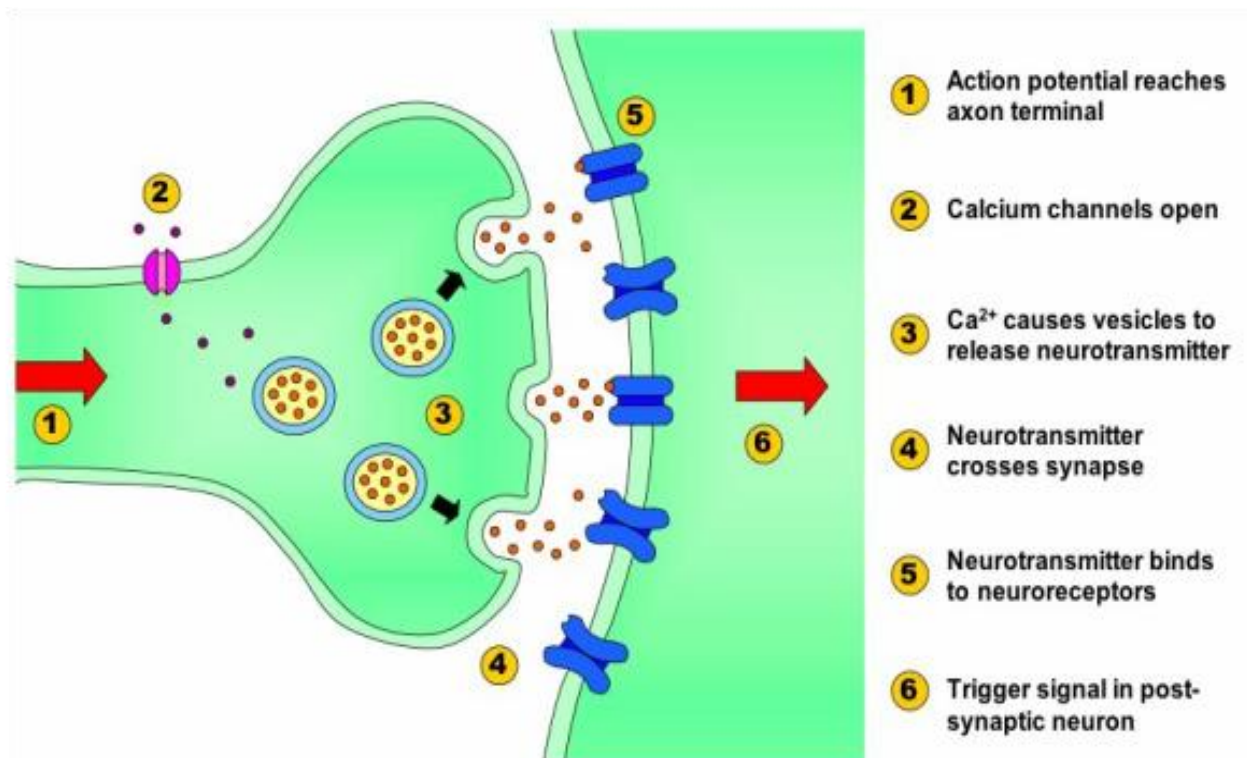
<sup>11</sup> The Oxford English Dictionary, s.vv. “vacuous, vacuum.”



When  $\text{Cl}^-$  channels that are normally closed are briefly opened,  $\text{Cl}^-$  moves into the cell, making it still more negative inside. This *hyperpolarization* (increased negativity), is termed the *inhibitory postsynaptic potential* (IPSP). IPSPs add together on the cell body and dendrites over space and time just as EPSPs (Excitatory Postsynaptic Potential) do. When the cell is being inhibited it has an IPSP; and excitatory synaptic action that normally would cause the cell to fire will not do so. (83, 85)

The IPSP is characteristic of inhibition. When IPSPs are being induced in a cell, synaptic excitation is less effective: the IPSP decreases the EPSP response of the cell. However, the relation is not a simple addition of positive and negative voltages, because inhibition turns out to be more powerful than one would predict. (86–87)

A reason inhibition generally tends to be stronger than excitation is that the inhibitory synapses tend to be on the cell body and to cluster near the initial segment of the axon. They are close to the place where the action potential is initiated and hence can exert a more powerful action on it than can the excitatory synapses, which are mostly further away on the cell body and dendrites.<sup>1</sup> (87–88)



<sup>1</sup> Richard Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 83, 85–88.

1. An action potential propagates down an axon and reaches the synapse.
2. The depolarization causes calcium-ion channels to open, allowing  $\text{Ca}^{+}$  to diffuse into the cell.
3. Increased  $\text{Ca}^{+}$  levels cause vesicles carrying neurotransmitters to merge with the synapse membrane. This releases the neurotransmitter into the synaptic cleft.
4. Neurotransmitters diffuse across the synaptic cleft towards the post-synaptic cell.
5. Neurotransmitters bind to receptors on the post-synaptic cell surface, which causes  $\text{Na}^{+}$  channels to open.
6. The diffusion of  $\text{Na}^{+}$  ions causes the membrane to reach the threshold potential, which triggers an action potential.
7. The new action potential propagates down along the post-synaptic neuron towards the cell body.<sup>2</sup>

ii) Dr. Thompson does not profess what I now proffer: that the doctrine of the sin nature clearly indicates that every cell of the body contains the sin nature which works in concert with the soul's volition to produce sin. Functioning out of fellowship, the cosmic believer incorporates human good, and evil into his decision-making. From this doctrinal principle I submit this hypothesis:

1. Volition, in concert with the body's cell structure—namely the neurons of the brain—can produce *Inhibitory Postsynaptic Potentials* (IPSPs) toward doctrinal principals which had been previously facilitated by Excitatory Postsynaptic Potentials (EPSPs).
2. The structure of neurons indicates that the Excitatory Postsynaptic Potentials (EPSPs) are not as strong as the Inhibitory ones (IPSPs).
3. When a believer is in reversionism, his volition is more easily focused on inhibiting application of doctrinal principles.
4. According to the structure of the neuron, it is easier to inhibit a behavior pattern than to facilitate it.

---

<sup>2</sup> <http://www.dokimiscience.com/c---synapses.html>



5. As the reversionistic process continues, the inventory of doctrinal ideas is inhibited while the inventory of cosmic ideas is facilitated.
6. This indicates the power of the sin nature over the soul of a believer out of fellowship. Absent rebound and associated Bible study, he becomes a hearer instead of a doer.
7. When this inhibitory process continues unabated, all doctrinal recall is “blackened out” illustrated by a vacuum.
8. When a vacuum is created, alternate, cosmic ideas fill that void.
9. The most easily available candidates are the doctrines of demons, human viewpoint, cosmic concepts, sin, human good, evil, all contributing to soul darkness.
10. All five senses—sight, hearing, smell, taste, and touch—individually or in groups, are sources the sin nature can coopt to help facilitate its desires.
11. In Ephesians 4:17, the noun **ματαιότης (*mataiotēs*)**, is best translated, “vacuum.” What the believer once believed and then facilitated is sucked out by the first six stages of reversionism.
12. The resultant condition is defined beautifully under the entries, “vacuous” and “emptiness,” in *Merriam-Webster’s Collegiate Dictionary*, 11th edition, s.vv.:  
  
**Vacuous:** Emptied of or lacking content; marked by lack of ideas or intelligence: stupid, inane.  
  
**Emptiness:** synonym, vacuous: Lacking contents that could or should be present. Vacuous suggests the emptiness of a vacuum and especially of intelligence.
13. When rejection of a doctrinal inventory of ideas occurs, then the vacuum created will suck in an alternate inventory to fill the void.
14. There are a number of passages that address the problem of blackout of the soul. Here are a few from the NASB:

**John 12:35c** ... he who walks in the darkness does not know where he goes.

**1 John 1:6** If we say we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth



**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.

