

## The Disposition of Reverse Process Reversionism Now Operational: Emissaries for the Dark Side; Rebellious Children Solicit Divine Discipline, Eph 2:2

18. The next word is **πνεῦμα, *pneuma***, translated “spirit.” It describes the mental attitude of those who have been demon influenced to the point of reverse process reversionism, a level of spiritual decline that is expressed by inversion of thought:

***Reverse Process Reversionism.*** The final stage in the descent into reversionism is characterized by the *total* influence of evil and the substitution of Satan’s plan for God’s plan. Satan’s cosmic system is so powerful and devious that the reversionistic believer becomes divorced from reality. What is worthwhile and valuable in life is rejected; what is useless and worthless is accepted. Prolonged residence in the cosmic system causes a reversal of all priorities and norms and standards related to the plan of God. The modus vivendi of the believer cannot be distinguished from that of an unbeliever.

***Reverse-process*** means to face in the opposite direction, to reverse course, to invert beliefs by a turnabout of thinking. All true values are pushed aside and priorities are inverted. In other words the reversionist spurns that which he should love and loves that which he should spurn. (p. 37)

Therefore, reverse-process reversionism is the status quo of unrestrained and perpetual sinfulness, fragmentation, and extensive cosmic involvement. The believer is brainwashed by satanic propaganda. In this stage he is described as (1) hater of God (John 15:23); (2) “an enemy of God” (James 4:4); (3) “double-minded,” or in a state of spiritual schizophrenia (James 4:8); (4) anti or against Christ (1 John 2:18, 22; 4:3; 2 John 7); and (5) a disciple of the devil (1 John 3:8, 10).<sup>1</sup> (pp. 38-39)

19. This spiritual problem is a disposition that develops over a period of time culminating in rejection of doctrine and complete over-emphasis on self.
20. This disposition is expressed in our context by the word *pneuma*, or “spirit.” It has many applications in the New Testament: wind, breath, things immaterial, character, moral qualities, the inward man, the Holy Spirit, unclean spirits or demons, and angels.
20. The application here deals with personal character traits that expose volitional submission to doctrines of demons coordinated with the trends of the sin nature.
21. The personal character trait that develops is a disposition of duplicity and deceit, one that has been perfected by Lucifer and communicated through demon influence.

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<sup>1</sup> R. B. Thieme, Jr., *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 37-39.

22. A disposition is a “prevailing tendency, mood, or inclination; the tendency to act in a certain manner under given circumstances.”<sup>2</sup>
23. A rebellious and self-centered disposition develops character traits that reveal it for observation by others. Character applies to the “aggregate of moral qualities by which a person is judged apart from intelligence, competence, or special talents.”<sup>3</sup>
24. The supreme ruler of the cosmos is Satan himself who co-opts the thinking of believers by pulling the strings of the sinful nature’s areas of weakness – personal sin – and its area of strength – human good and evil.
25. The verse continues with the observation that this cosmic disposition and its character traits are “now working.” This phrase begins with the definite article **τοῦ, tou**, translated “which” and the adverb **νῦν, nun**, translated “now.”
26. Next comes the present active participle of the verb **ἐνεργέω, energieō**: “to be operational,” i.e., having the capability of undertaking routine functions and activities related to cosmic thought, decision, and action.
27. Once a believer is captured by cosmic thought that has resulted in the transformation of his character, he is fully transformed as an emissary for the Dark Side: his disposition for sin, human good, and evil is now operational with regard to cosmic modus operandi.
28. Such believers are classified by Paul as being “in the children”: **ἐν, en**, plus **υἱός, huios**.
29. Children can be rebellious. Believers are children of God who are under His supervision and management. Each is granted free will to make independent decisions related to his personal and spiritual lives.
30. When the believer deviates into reversionism he solicits divine discipline. There are a number of reasons why God would seek to goad a believer back into fellowship: (1) to rescue one of His sheep from certain dreadful consequences of living in the cosmic system, (2) to enable that believer to again become operational in the spiritual life, and (3) to relieve pressure on positive believers whose advance has been distracted by their behavior.
31. Children need and require discipline so they will know how to behave but behavior is directly related to one’s disposition: the tendency to act in a certain manner under given circumstances.

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<sup>2</sup> Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v.: “disposition.”

<sup>3</sup> Merriam-Webster, s.v. “disposition: synonyms: character.”