

**David's Heir: Foundational Elements of the Progressive Concept of Tolerance, 19–29; Progressives: All Religions Are Based on Opinions; Evangelism of Those in Cosmic Two; Blackout of the Soul Leads to Scar Tissue on the Soul, Eph 4:18**

- (19) If traditional standards regarding premarital sex and the sanctity of marriage are just opinions held by Jews and Christians, then they may be ignored or redefined.
  - (20) Progressives consider sex as something both sexes desire to do and no boundaries should be placed on its exercise except by those who personally choose not to do so.
  - (21) This idea has gained ascendancy over the past sixty years under the premise that nothing could possibly go wrong as long as the guys use a condom.
  - (22) The unintended consequences of this (and some would contend that the consequences were indeed intended) have been devastating: (1) sexually transmitted diseases: genital and oral, (2) pregnancy, (3) abortions or children having children, (4) infanticide, (5) single-parent and multiple-family homes, and (6) massive government-support programs.
  - (23) If some were to argue that the withdrawal of traditional standards has led to these “unintended consequences” the retort would insist that intolerant legislators had failed to appropriate enough money for education.
  - (24) So the traditional application of tolerance allows room for all opinions, ideas, and beliefs to be expressed.
  - (25) But those who are in opposition to truth, place the innocent in danger, threaten the stability of society, or undermine the divine institutions are deserving of criticism and require restraint.
  - (26) But these criticisms are robbed of credibility by the charge of intolerance. No matter what the issue, Progressives now possess and will unfailingly play their hard-won ace-high trump card.
  - (27) For sixty years, American academia has been the point of the spear in propagandizing the nation's children into the culture of tolerance.
  - (28) Now, after six decades of graduating students into the body politic, half our population lives in reversionism and in the cosmic systems.
  - (29) And the tragedy of it all is that they do so without shame.
- 12. Circumstances have converged so that we are engaged in an intractable standoff. On the one side are the Progressives who contend there are no absolutes, that all religions are based on opinions and preferences rather than absolute truths.
  - 13. On the other are Christians accurately proclaiming they have the Magic Ring: the absolute revelation of divine truth from which immutable standards may be used to guide human thought, decision, and action.
  - 14. The challenge for believers with doctrine is to introduce in ways led by the Holy Spirit absolute principles into the daily scrum of the angelic conflict.
  - 15. Truth hurts those who subscribe to the lie. Well stated in the context of a conversation leaves their consciences in charge of dealing with it.
  - 16. No need to quote chapter and verse either. Mention of the Bible only serves to shut down objective evaluation of an idea. Truth trumps the lie so let truth do the work.

17. To confront negative volition in others, the issue is unconditional love backed by divine viewpoint. What the target does with it is his business.
18. You are not "in it to win it." You are a witness for the Prosecution who testifies in the proceedings of Lucifer's appeal before the Supreme Court of Heaven.
19. Use your own experiences or observations to present your personal testimony for the veracity of the idea you present.
20. Since Cosmic Two Negative Volition innately attacks all things biblical and aggressively opposes God, Christ, and church, you must allow the power of the Word to work clandestinely with your remarks for the best possible impact.
21. The one thing that most offends the tolerant is Christianity. Its intrusion into their psyche produces instant intolerance of your remarks.
22. It is a fine thin line one must walk. John R. W. Stott, twentieth-century British theologian, was especially prominent in the evangelical movement. In his influential book, *Christ the Controversialist*, Stott wrote:
 

**We seem in our generation to have moved a long way from this vehement zeal for the truth which Christ and His apostles displayed. But if we loved the glory of God more, and if we cared more for the eternal good of the souls of men, we would not refuse to engage in necessary controversy, when the truth of the gospel is at stake. The apostolic command is clear. We are "to maintain the truth in love," being neither truthless in our love, nor loveless in our truth, but holding the two in balance.<sup>1</sup>**
23. In other words: tolerance for the negative volition of the intolerant tolerants.
24. This brings us back to our Ephesians passage which reads in expanded translation, for as far as we have gone in our exegesis, as follows:
 

**Ephesians 4:17** - This I affirm and demand together with the Lord that you no longer continue walking just as the Gentiles keep on walking by means of the vacuum of their minds, (EXT)

**v. 18** - being in continuing moral darkness in their incapacity to understand truth [ blackout of the soul ], excluded from the life of God [ insensible to honor and shame ] because of ignorance leading to their mistaken conduct, because of the hardness of their heart [ scar tissue of the soul ]; (EXT)
25. The verse's last phrase "hardness of heart," begins with the feminine noun **πώρωσις (pōrōsis)**: "to harden, petrify, render insensitive. Figuratively: hardness, callousness, blindness."
26. As the believer in reversionism continues to move deeper into rejection of truth, his soul is pictured as having developed a covering of callouses that prevents the light of truth from penetrating into the *noús*.
27. The phrase "darkened in their understanding" in the NASB relates to this concept of scar tissue. The Greek word for "understanding" is the noun **διάνοια (diánoia)** and it relates to the intellect or one's faculty for thought.
28. In the soul, this area of comprehension is in the *noús* which is where doctrine is brought to academic understanding for consideration by the believer.

<sup>1</sup> John R. W. Stott, *Christ the Controversialist* (Downers Grove: InterVarsity, 1970), 22.

29. Since the person in our context is incapable of receiving the teaching ministry of the Holy Spirit then the condition of the person is described as “being darkened in their understanding.”
30. This is the sixth level of reversionism, the blackout of the soul.
31. As this condition of darkness continues there is an ongoing buildup of what is called in the NASB “hardness of the heart.”
32. Again, the word for “hardness” is *pōrōsis* which we translate as “scar tissue” describing the buildup of callouses on the soul’s “heart,” the noun **καρδία** (*kardia*).
33. This relates to the seventh stage of reversionism: scar tissue of the soul. This completes the expanded translation of:  
**Ephesians 4:18** - being in continuing moral darkness in their incapacity to understand truth [ blackout of the soul ], excluded from the life of God [ insensible to honor and shame ] because of ignorance leading to their mistaken conduct, because of the calloused nature of their *kardia* [ **scar tissue of the soul** ]; (EXT)