

- f. **Application:** The asset that utilizes one’s doctrinal inventory, drawing information from the preceding categories of soul essence, to deploy pertinent doctrine toward life and circumstances.

Principle: You can only recall what you have learned, consistently apply what is facilitated, and then only through the filling ministry of the Holy Spirit.

7. Reversionists are not capable of functioning within the above system because of “darkness in their *kardías*.” These problems are the result of scar tissue on their souls indicated in Ephesians 4:18 with the phrase, “hardness of the heart” (NASB).
8. Paul’s analysis continues with this translation from the NASB:

Ephesians 4:19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.

1. The reversionists have experienced the calcification of their souls’ inventory of divine thought. Negative volition, rejection of truth, and facilitation of cosmic viewpoint have resulted in the inability to recall doctrine.
2. The end result is that these believers, indicated by the plural pronoun, ὅστις (*hóstis*): “they,” have collectively “given themselves over”: παραδίδωμι (*paradídōmi*), which refers to a soul that cannot recall, much less apply, Bible doctrine.
3. The Greek word for this volitional submission is the perfect active participle of the verb, ἀπαλγέω (*apalgéō*): “callous.” The structure of this word refers to these individuals’ repetition of the noun ἀσέλγεια (*aselgeia*) which may be translated, “lasciviousness, debauchery, sexual excesses, or perversion in general.”
4. Paul’s uses the verb, ἀπαλγέω (*apalgéō*): “callous.” It is an excellent word to describe our term, “facilitated wheel-tracks of wickedness,” as opposed to “facilitated wheel-tracks of righteousness.”
5. Here is the *Oxford English Dictionary*’s definition of this word:

callous: hardened skin. Fig. Of the mind, feelings conscience, etc., and of persons: Hardened, unfeeling, insensible. To make callous, to harden. 2. fig. A hardened state of mind, conscience, etc.: want of feeling, insensibility.⁴

⁴ “Callous,” in *The Oxford English Dictionary* (New York: Oxford university Press, 1971), 1:320.



[Richard] BENTLEY, Boyle Lecturer, University of Oxford, 1692: “Abandon’d to a callousness and numbness of soul.”⁵

6. After this analysis of the calloused soul, Paul then writes his dissertation on how a believer can execute reversion recovery in Ephesians 4, verses 20–32.
7. This brings us back to our analysis of:

James 4:11 Do not speak [μή (*mḗ*) καταλαλέω (*katalaléō*)] against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it. (NASB)

8. The phrase, “Do not speak” which opens this verse is present active imperative of prohibition of the verb, **καταλαλέω (*katalaléō*)** and, in this verse, it refers to defamation, slander, or malice toward a fellow believer.
9. The concept in this verse is to condemn the person, to declare the person to be reprehensible, wrong, or evil and do so without reservation. The context here indicates public slander of one’s fellow believer.
10. This is followed by the phrase, “or judges his fellow believer.” The word, “judges,” is the present active participle of **κρίνω (*krínō*)**. What follows this judgment is condemnation of a fellow believer.
11. As we move through the expanded translation of James, we are constantly recognizing unrestrained slander launched as oral ordinance toward others.
12. Their targets comprise individuals or groups of people who are targets selected to promote not only a cosmic agenda, but are being allowed to do so without fear of legal restraints.
13. Every day we observe the consistent breakdown of law and order by fellow citizens who commit crimes, spread propaganda, distort facts in order to transform the nation’s established laws and systems of jurisprudence into a totalitarian nightmare.
14. These tactics are not invented out of thin air. They have been deployed repeatedly throughout history and on each occasion they have come to naught.
15. They do flourish for a time because those who have established an environment of freedom are confident that the time-tested absolutes of a free society will somehow win the day. Consequently, most assume that the Constitution’s absolutes will certainly prove inviolable.

⁵ “Bentley, Richard” in *The New Encyclopaedia Britannica: Micropaedia* (Chicago: Encyclopaedia Britannica, Inc., 2010), 2:113.



16. However, when fellow citizens spend decades recruiting a homegrown fifth column, then the population gradually becomes benighted. They join up with other witnesses for the defense and catch witnesses for the Prosecution unprepared.
17. History has provided enough examples for believers in client nation America to have become prepared to identify and prepare for the current crisis.
18. A century of programmed indoctrination of the nation's youth by the propagandists within cosmic academia have now come to flower.
19. The brainchild of this academic strategy was John Dewey who originated the strategies under the rubric Progressive Education.
20. It has been over twenty years since I did a critical study of Dewey and his apostles in academia. That study was prophetic of our nation's present hour of discontent.
21. Therefore, I do not now intend to review that study but to provide a review of the beginnings, the background, the players, the strategies, and tactics the original study exposed but has now become mainstream. Therefore:

A Brief Overview of Progressive Education

During most of the twentieth century, the term, "progressive education" has been used to describe ideas and practices that aim to make schools more effective agencies of a democratic society. Although there are numerous differences of style and emphasis among progressive educators, they share the conviction that democracy means active participation by all citizens in social, political, and economic decisions that will affect their lives. The education of engaged citizens, according to this perspective, involves two essential elements: (1) *Respect for diversity*, meaning that each individual should be recognized for his or her own abilities, interests, ideas, needs, and cultural identity, and (2) the development of *critical, socially engaged intelligence*, which enables individuals to understand and participate effectively in the affairs of their community in a collaborative effort to achieve a common good. These elements of progressive education have been termed, "child-centered" and "social reconstructionist," approaches, and while in extreme forms they have sometimes been separated, in the thought of John Dewey and other major theorists they are seen as being necessarily related to each other.⁶ (more)

(End JAS4-25. See JAS4-26 for continuation of study at p. 251.)

⁶ Internet Encyclopedia of Philosophy: The Frankfurt School of Critical Theory <https://iep.utm.edu/frankfur/>



These progressive principles have never been the predominant philosophy in American education. From their inception in the 1830s, state systems of common or public schooling have primarily attempted to achieve cultural uniformity, not diversity, and to educate dutiful, not critical citizens.

Furthermore, schooling has been under constant pressure to support the ever-expanding industrial economy by establishing a competitive meritocracy and preparing workers for their vocational roles. The term "progressive" arose from a period (roughly 1890-1920) during which many Americans took a more careful look at the political and social effects of vast concentrations of corporate power and private wealth. Dewey, in particular, saw that with the decline of local community life and small-scale enterprise, young people were losing valuable opportunities to learn the arts of democratic participation, and he concluded that education would need to make up for this loss.

In his Laboratory School at the University of Chicago, where he worked between 1896 and 1904, Dewey tested ideas he shared with leading school reformers such as Francis W. Parker and Ella Flagg Young. Between 1899 and 1916 he circulated his ideas in works such as *The School and Society*, *The Child and the Curriculum*, *Schools of Tomorrow*, and *Democracy and Education*, and through numerous lectures and articles. During these years other experimental schools were established around the country, and in 1919 the Progressive Education Association was founded, aiming at "reforming the entire school system of America." Led by Dewey, progressive educators opposed a growing national movement that sought to separate academic education for the few and narrow vocational training for the masses. During the 1920s, when education turned increasingly to "scientific" techniques such as intelligence testing and cost-benefit management, progressive educators insisted on the importance of the emotional, artistic, and creative aspects of human development--"the most living and essential parts of our natures," as Margaret Naumburg put it in *The Child and the World*. After the Depression began, a group of politically oriented progressive educators, led by George Counts, dared schools to "build a new social order" and published a provocative journal called "The Social Frontier" to advance their "reconstructionist" critique of laissez faire capitalism.

At Teachers College, Columbia University, William H. Kilpatrick and other students of Dewey taught the principles of progressive education to thousands of teachers and school leaders, and in the middle part of the century, books such as Dewey's *Experience and Education* (1938) Boyd Bode's *Progressive Education at the Crossroads* (1938), Caroline Pratt's *I Learn from Children* (1948), and Carlton Washburne's *What is Progressive Education?* (1952) among others.

