

Ephesians 4:17 This I explain and make an emphatic demand under oath by means of the Lord, for the purpose that you all no longer continue walking just as also the Gentile reversionists keep walking, by means of the **ματαιότης (mataiotēs)** vacuum of their souls. (EXT)

1. **Mataiotēs** means “emptiness” referring to a lack of facilitated doctrine in the soul. The soul’s vacuum, which emerged from loss of thought, consists of human viewpoint, human good, and evil inculcated with doctrines taught by the demonic faculty of the Satanic Academy of Cosmic Didactics.
2. This results in another stage of reversionism which is described as “scar tissue of the soul” in:

Ephesians 4:18 Having become darkened in their thinking, alienated from the life of God because of the ignorance which keep on being in them, because of the darkness in their *kardias*;

3. The Bible often defines divine principles by use of the word “truth.” In the Old Testament, the Hebrew word for truth is, **אֱמֶת ('emeth)**. In the New Testament, the Greek word for truth is, **ἀλήθεια (alētheia)**.
4. Since the Bible presents absolute truth, then when these two words are used they always refer to the absolute certainty of the principle cited, either positive or negative.
5. When the words “ignorance” and “darkness” define the content of a person’s soul, then his inventory of ideas is void of truth—no *'emeth* and no *alētheia*.
6. The final word in verse 18 is the plural noun, **καρδίας (kardias)**, which refers to the human soul where its inventory of biblical vocabulary, principles, and doctrines are retained. The heart consists of several categories regarding inculcation, retention, and facilitation of divine truth.

The essence of the soul contains the following categories:

- a. **A Frame of Reference:** The “card catalogue” to reference its inventory of ideas.
- b. **Memory Center:** The attribute that retains doctrines in eleven categories of systematic theology.
- c. **Vocabulary Storage:** The inventory of words, terms, and phrases.
- d. **Categorical Storage:** The inventory of doctrines accumulated over a period of time and retained for application.
- e. **Conscience:** The inventory of one’s norms and standards which determine where you are during your spiritual growth and guides your volition in decision-making. The conscience is the “police department” of the soul.

- 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. (EXT)

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”: παραδίδομι (*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 [**present active imperative of prohibition of καταλαλέω (*katalalēō*)**] **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 the present active imperative of prohibition of the verb, **καταλαλέω (*katalalēō*)** 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, and 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 been 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 repeat 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 JAS4-59.Rev. See JAS4-60.Rev for continuation of study at p. 591.)

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

