

34. This ideology's origin and original influence on American education is summarized by *The New Encyclopaedia Britannica* as follows:

Progressive education, a movement that took form in Europe and the United States during the late 19th century as a reaction to the alleged narrowness and formalism of traditional education. One of the main objectives was to educate the "whole child"—that is, to attend to physical and emotional, as well as intellectual, growth. The school was conceived of as a laboratory in which the child was to take an active part—learning through doing. Creative and manual arts gained importance in the curriculum, and children were encouraged toward experimentation and independent thinking. The classroom, in the view of Progressive's most influential theorist, the American philosopher John Dewey, was to be democracy in microcosm.

The sources of the progressive education movement lay partly in European pedagogical reforms from the 17th through the 19th century, ultimately stemming partly from Jean-Jacques Rousseau's *Émile* (1762), a treatise on education, in the form of a novel, that has been called the charter of childhood.

Throughout the late 19th century, a proliferation of experimental schools in England extended from Cecil Reddie's Abbotsholme (1889) to A.S. Neill's Summerhill, founded in 1921. The progressive educational ideas and practices developed in the United States, especially by John Dewey, were joined with the European tradition after 1900. In 1896 Dewey founded the Laboratory Schools at the University of Chicago to test the validity of his pedagogical theories.²

35. The rhetorical veil pervades the curriculum of outcome-based education. Learning is achieved by rote memorization with the goal of feeding information back on standardized tests.
36. Progressive ideology is the rhetorical veil so each student is indoctrinated with what the system wants him to *believe*.
37. Classical education begins with the basics of grammar, argument, and oratory. From this foundation, knowledge is merged with logic and consulted in support of a proposition.

² *The New Encyclopaedia Britannica: Micropaedia* (Chicago: Encyclopaedia Britannica, 2010), 9:722.

38. Therefore, once the student understands the sequential development of an idea, he is then prepared to use rhetoric to teach others.

Rhetoric: 1: the art of speaking or writing effectively as:
a: the study of principles and rules of composition formulated by critics of ancient times **b: the study of writing or speaking as a means of communication or persuasion**
2a: skill in the effective use of speech.³

39. The end result is that classical education results in the student learning the mechanics of how to think.
40. This brings us back to our passage:

1 Timothy 4:1 Now the Holy Spirit speaks expressly that in latter periods of time [**during the Church Age**] some shall depart from the faith [**become apostate from truth**] by the process of concentrating on deceitful communicators [**tenured faculty**] teaching doctrines [**the curriculum**] of demons [**in the Satanic Academy of Cosmic Didactics**]. (EXT)

41. Much of the chaos in our political system today is reaction to traditional standards being reintroduced into the national conversation and minions of the Dark Side have been deployed to shout it down with rhetorical veils.
42. Those who are in support of traditional standards are illustrated by those in both our nation's people and government.
43. Those who submit to the rhetorical veils fail to see or ignore the hidden agenda. Such is the situation in our verse in:

Revelation 3:11 I will be coming suddenly; hold on to what you have [**status quo spiritual maturity**], so that no one may take away your crowns [**loss of rewards due to digression into reversionism**].” (EXT)

(End JAS1-24. See JAS1-25 for continuation of study at p. 241.)

³ Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. "rhetoric."

44. In our study of Escrow Blessings and the Nike Awards, we have observed that these honors were imputed to us in eternity past. This doctrine is confirmed by the grammar of this passage:

Ephesians 1:3 Worthy of praise and glorification is the God [the Grantor], even the Father of our Lord Jesus Christ, the One Who has blessed us [the grantees] with every spiritual blessing [escrow blessings & Nike Awards] in heavenly places [the depository] in Christ [the escrow Officer and Depository],

v. 4 even as He, the Father, has chosen [ἐκλέγω (eklégō) : elected] us for Himself in Him, Jesus, before [πρό (pró) : before; in advance of ¹] the foundation of the world [eternity past] for the purpose that we keep on being set apart to God as holy and blameless in His presence. (EXT)

45. Notice in verse 3 that God, as Grantor of our “spiritual blessings,” put them on deposit in “heavenly places,” or the depository, with Christ serving as the escrow Officer or Depository.
46. Every believer’s escrow is securely on deposit in heaven under the supervision of Christ.
47. In addition, verse 4 reveals that our blessings were on deposit before we were elected with both events occurring before the creation of the world (including the universe).
48. This deposit has every person’s name on it with the intent to convey its contents to mature believer at the Evolutional Tribunal of Christ.
49. However, failure to advance in the spiritual life of the Church Age will result in the retention of those blessings as they remain on deposit in the heavenly depository.

¹ Πρό (pró): a noun implying an event marking a point of time (Ephesians 1:4)” (Spiros Zodhiates, gen ed., *The Complete Word Study Dictionary: New Testament*, rev ed. [Chattanooga: AMG Publishers, 1993], 1213).

50. This circumstance is affirmed in the verse we just noted:

Revelation 3:11 I will be coming suddenly; hold on to what you have [**status quo spiritual maturity**], so that no one may take away your crowns [**loss of rewards due to digression into reversionism**].” (EXT)

51. The crown in verse 12 of James 1 is the crown of life:

James 1:12 Happy is the one who endures testing, because when he has proven to be genuine, he will receive the crown of life that God promised to those who love Him. (NET)

James 1:12 Unalloyed happiness to the one who endures testing for blessing for once he has been proved acceptable in the furnace of adversity, he will receive what has been awarded, the crown of life ...

52. The crown of life emphasizes the believer’s consistent application of advanced doctrines resident in his soul.
53. When a believer advances to spiritual maturity, his decision-making is characterized by personal love for God, unconditional love for man, and a relaxed mental attitude that reflects the copacetic spiritual life.
54. This soul function is rewarded by the crown of life, “which the Lord has promised,” the aorist middle indicative of the verb, **ἐπαγγέλλω** (*epangéllō*): “to promise.”
55. The aorist tense indicates this promise was made in eternity past, a term we use to describe thoughts, decisions, and actions made by God before time began.
56. Remember that time is the invention of God as the environment in which man functions. Time as we know it does not exist in the eternal state. In fact defining time itself is a perplexing challenge.

“What then, is time? If one asks me, I know what it is. If I wish to explain it to him who asks me, I do not know.” In this remark St. Augustine in the 5th century AD drew attention to the fact that while time is the most familiar of concepts used in the organization of thought and action, it is also the most elusive.

It has been realized in the 20th century that time cannot be treated in isolation from space. Consequently philosophers now tend to focus attention on space-time, conceived, after Einstein, as a continuum.² While the temporal aspects of space-time remain importantly different from its spatial aspects, there is an interdependence that is shown in the case of measurement: the measure of an interval of time assigned by a clock depends on the path and speed with which it is moved. The fundamental controversy between the absolutist and the relationist remains; some philosophers argue that Einstein’s theories of relativity vindicate relationist³ theories, others that they vindicate the absolutist theory.

Normally events in time are thought of in terms of the notions of past, present, and future, which some philosophers treat as mind-dependent.

The measurement of time involves establishing a precise system of reference for specifying when any event occurs.

Until recently, the rotation of the Earth about its axis furnished the only time scale in general use, mean solar time. Other independent time scales and systems have recently come into use.⁴

57. From St. Augustine to the present-day philosophers, no one has come up with a lucid, succinct, and precise definition of time.
58. This makes the attempt to define eternity a futile exercise. The best we can do is to consult the word in the Greek New Testament.

² “Continuum: A continuous extent, succession, or whole, no part of which can be distinguished from neighboring parts except by arbitrary division,” *The American Heritage Dictionary of the English Language*, 5th ed., s.v. “continuum.”

³ “Relationism, as this view of the nature of space is called, asserts that space is not an independently existing thing but merely a mathematical representation of the infinity of different spatial relations that particles may have to each other. In the opposing view, known as absolutism, space is an independently existing thing, and what facts about the universe there may be do not necessarily coincide with what can in principle be established by measurement” (David Z. Albert, “Philosophy of Physics: The Philosophy of Space and Time: What Is Space: Relationism and Absolutism,” in *Encyclopaedia Britannica*, <https://www.britannica.com/topic/philosophy-of-physics>, accessed March 10, 2017.

⁴ “Time,” in *The New Encyclopaedia Britannica: Micropaedia* (Chicago: Encyclopaedia Britannica, 2010), 11: 778–79.

59. Following are definitions of the adjective, **αἰώνιος** (*aiōnios*), found in leading Greek dictionaries or lexicons:

Perpetual, constant, abiding. When referring to eternal life, it means the life which is God's and hence it is not affected by the limitations of time. Things which are not transitory.⁵

Pertaining to a period of unending duration, without end. Of unseen glory in contrast to the transitory world of the senses.⁶

In the New Testament, αἰώνιος is used in the sense of eternal. It is used of God: not merely the concept of unlimited time without beginning or end, but also of the eternity which transcends time.

The expression τὴν αἰώνιον βασιλείαν τοῦ Κυρίου [“the eternal kingdom of our Lord”] (2 Peter 1:11) forms a transition to the use of αἰώνιος as a term for the object of eschatological expectation: of the place of blessedness of the heavenly body.⁷

Throughout the New Testament αἰώνιος can be rendered by *eternal*. In the LXX [Septuagint] it often represents the Hebrew *'olam* [עוֹלָם] and infuses a statement with the dimension of the “eternal.” In the Greek sphere αἰώνιος (is) distinct from the merely imperishable which had a beginning. In the New Testament αἰώνιος refers to: a) the eternity of God and the divine realm, b) the blessings of eschatological salvation, and c) everlasting conditions which have no beginning or end.⁸

60. These definitions make the effort to nail down the word's major characteristic, the absence of time, but we remain confused about how an environment absent time functions.
61. This means the answer is inscrutable⁹ and we are left in wonderment until we make the transfer from time into eternity.

⁵ Zodhiates, *The Complete Word Study Dictionary*, 107.

⁶ Walter Bauer, *A Greek Lexicon of the New Testament and Other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 33.

⁷ Hermann Sasse, “αἰώνιος,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:208–209.

⁸ Horst Balz, “αἰώνιος,” in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 1:46–47.

⁹ “Inscrutable: That cannot be searched into or found out by searching; impenetrable or unfathomable to investigation; quite unintelligible, entirely mysterious” (*Oxford English Dictionary* (1971), s.v. “inscrutable.”)