

9. If the breakdown of order is too far advanced, then desperate measures must be imposed on the entire society to restore peace and tranquility.
10. When loss of order gains enough momentum, the situation devolves into the chaos open rebellion.
11. This sequence of events does not occur overnight but over an extended period of time the ever-increasing loss of establishment thought metastasizes into tyranny.
12. For this system to be successful requires guidance and support from manipulators—puppet masters—who function from behind the curtain.
13. Socialism, a euphemism for communism, has been the goal of liberalism since the turn of the twentieth century. John Dewey may be rightly considered as the major contributor to the progressive movement in American schools.
14. The damage his ideas have done to the body politic in this country cannot be understated. His legacy remains firmly engraved upon the educational system presently underwriting the current chaos.
15. Here is a synopsis of the man and his message from the *Encyclopaedia Britannica*:

John Dewey (October 20, 1859–June 1, 1952), American philosopher and educator, and a leader of the progressive movement in education in the United States. (p. 51)

Dewey's writings on education presented and defended what were to remain the chief underlying tenets of the philosophy of education he originated. These tenets were that the educational process must begin with and build upon the interests of the child; that it must provide opportunity for the interplay of thinking and doing in a child's classroom experience; that the teacher should be a guide and coworker with the pupils, rather than a taskmaster assigning a fixed set of lessons and recitations.

Among the results of Dewey's administrative efforts were the establishment of ... Laboratory Schools, which began operation in 1896, attracted wide attention and enhanced the reputation of the University of Chicago as a foremost centre of progressive educational thought.



Aspects of his views were seized upon by the “progressive movement” in education, which stressed the student-centered rather than the subject-centered school, education through activity rather than through formal learning, and laboratory, workshop, or occupational education rather than the mastery of traditional subjects.

During the last two decades of Dewey’s life, his philosophy of education was the target of numerous and widespread attacks. Progressive educational practices were blamed for the failure of some American school systems to train pupils adequately in the liberal arts and for their neglect of such basic subjects as mathematics and science. Furthermore, critics blamed Dewey and his progressive ideas for what the former viewed as an insufficient emphasis on discipline in the schools.

Career at Columbia University. Disagreements between President William Rainey Harper of the University of Chicago and Dewey led, in 1904, to Dewey’s resignation of his posts and to his acceptance of a professorship of philosophy at Columbia University in New York City. Dewey was associated with Columbia for 47 years, first as professor and then as professor emeritus of philosophy.

Dewey’s scholarly output at Columbia was enormous; one bibliography devotes approximately 125 pages to listing the titles of his publications during these years.

Dewey retired from the Columbia faculty in 1930, after which he concentrated on public affairs while continuing to write.² (p. 52)

16. Dewey established the environment in which others would take additional advantage of schoolchildren who were annually being dumbed down by progressive education.
17. Other cosmic luminaries followed including Antonio Gramsci accompanied by the emergence of the Frankfurt School in Germany and its migration to New York City to replace Dewey at Columbia University’s School of Education.
18. An excellent book on the results of these men’s impact on the country is Robert Bork’s *The Tempting of America: The Political Seduction of the Law* (Free Press, 1989). It’s 30 years old but gives background on progressivism’s impact on Law.

² George Dykhuizen and Clarence Henry Faust, “Dewey, John,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 4:51–52.



19. The front dust cover of Bork’s book provides a prophetic synopsis of how the Constitution and the law would be hijacked by a political minority:
- With a memorable wit, clarity, and authority, Judge Bork demonstrates that what now passes for constitutional theory in our most prestigious law schools, in many of our courts, and in much of liberal society is not legal theory at all, but an egalitarian political agenda which no elected legislature will enact, thereby prompting an elite intellectual and political minority to use the courts “as a means of displacing democratic choice by the imposition of their moral principles.”**
20. The excerpts above provide a synopsis of our cultural decline over the past 120 years which is now in full flower. Progressivism has promoted the diminution of cultural standards.
21. Now the offspring this strategy has spawned boldly use multiple media—print and electronic—to bloviate ideas that if seriously adopted would expose them as truly illiterate and unworkable.
22. Often, their ideas reflect classic totalitarian strategies. Those who object are instantly branded neo-Nazis, racists, bigots, and for about 71% of the population the condemnation of enjoying “white privilege.”
23. There are many reasons that have led to this state of affairs, but the core explanation is the disappearance of the home. In this divine social structure, children are to be raised in an environment where the parents instruct them about the principles of authority orientation.
24. A child without proper parental guidance adopts principles common to the trends of his sin nature. These children adopt aberrant behaviors, but they are not really being aberrant.
25. “Aberrant” is an adjective that refers to: “straying from the right or normal way; deviating from the usual or natural type; a person whose behavior departs substantially from the standard.”³
26. These children and adults do not consider themselves “straying, deviating, or departing.” This is who they are; they consider their behavior as normal and act without restraint.

³ Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “aberrant.”



27. When a large enough population of these deviants gains ascendancy, then our nation will have reached critical point. What and where it occurs is yet to be seen. Hopefully, order can be restored, but the absence of thought in the souls of so many advises the policy of keeping a low profile.
28. In the meantime, we continue focusing our attention on the power of the Word which is necessary for functioning properly in the hostile environment of the devil's world.

James 3:1 Fellow members of the royal family of God, stop the process of many of you by assuming the office of pastor-teacher, knowing that we shall take to ourselves a more severe execution of judgment. (EXT)

James 3:2 For we all stumble in many ways. If anyone does not stumble in what he says he is a perfect man, able to bridle the whole body as well. (NASB)

1. In verse 2, James takes up the problem of the human tongue. It is quite the multifaceted organ located on the floor of the mouth. It aids in swallowing. It has taste buds which are able, in concert with smell, touch, texture, and temperature, to detect salt and sweet at the tip, bitter at the base, and acid or sour along its borders. In humans, it may be trained to form words, express thoughts, both good and bad, and trained to do so in any language.
2. James begins the second verse with a statement no objective person would disagree, "For we all stumble in many ways." To confirm the point, he states the impossible, "If anyone does not stumble in what he says he is a perfect man."
3. The sentence begins with the first-class condition of the conditional particle **εἰ (eí)**: "If and it is true." This is followed by the statement "anyone does not stumble in what he says."
4. This sets up a conclusion based on an assumption: "he is a perfect man." Who could that be? No one! James illustrates with a fictitious person.
5. He goes on to contend such a man is "able to bridle the whole body as well."
6. **PRINCIPLE:** If a person can bridle the tongue, then he may consistently bridle his volition as well. The word "bridle" is the aorist active infinitive of the verb **χαλιναγωγέω (chalinagōgēō)**: "to bridle; lead, direct, govern, restrain, or control."
7. What is the application of the word "bridle" here? Here's what the English dictionary reports:

Bridle. A harness, consisting of a headstall, bit, and reins, fitted about the horse's head and used to restrain or guide the animal. To control or restrain.⁴

8. To illustrate, James uses the bridle, a device which guides, controls and restrains a horse. Horses come in different sizes, from Shetlands, whose height is about 40 inches, to Belgian, Shire, and Clydesdale stallions who go as high as 18 hands (six feet).
9. Details on the control of a horse are important to understand since James compares the mouth of a horse to the tongue of a human. If the generally large animal like a horse can be controlled by a bit and bridle, what will it take to do the same for man? Let's learn about the horse first.

Training and equipment. Communication with the horse is rendered possible by the use of the bit and the aids. The rider signals intentions to the horse by a combination of recognized movements of hands and legs, using several articles of equipment. By repetition the horse remembers this language, understands what is required, and obeys.

Bits. There are several types of bits, including the snaffle, the double bridal, and the Pelham.

The simplest is the snaffle. It consists of a single straight or jointed mouthpiece with a ring at each end of the reins. The snaffle is appropriate for preliminary schooling.

Bridles. The bridle is a set of straps that makes the bit secure in the animal's mouth and thus ensures human control by means of the reins. The upper portion of the bridle consists of the headpiece passing behind the ears and joining the headband over the forehead; the cheek straps run down the sides of the head to the bit, to which they are fastened.

Aids. The principle features of a horse's mentality are acute powers of observation, innate timidity, and a good memory. To a certain extent the horse can also understand. Schooling is based on these faculties, and the rider's aids are applied accordingly. The natural aids are the voice, the hands through the reins and the bit, the legs and heels, and the movement of the rider's weight.

⁴ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. "bridle."

Horses are easily startled. A good horseman will approach them quietly, speaking to them and patting them to give them confidence. The rider's voice and its tone make a useful aid in teaching a horse in its early schooling to walk, trot, canter, and halt.⁵

10. The bit is the part of the bridle that goes into the horse's mouth, the rear of the bit presses against the back of his mouth which is very tender. In addition, the reins are attached to the bit so that when the rider pulls back on them, it causes pain. Pulling back the left rein causes the horse to turn left, visa versa for the right.
11. As noted above, there are other ways to control a horse by the use of the rider's legs and how he sits in the saddle. James's illustration emphasizes the bridle which includes the bit.
12. To illustrate, James describes a man who does not stumble in what he says because he is able to bridle his tongue and his whole body as well.
13. How does he do this? Volition! He makes good decisions from a position of strength. What is his position of strength? Maximum doctrine resident in the soul which he consults as the working object of his decision-making processes.
14. This resource is the result of consistent spiritual growth that has, over time, constructed an edification complex in his soul:

Foundation: Salvation: Received by faith alone in Christ alone.

1st Floor: Operation Z: Spiritual growth under the ministry of the Holy Spirit.

2d Floor: Dispensations: Knowing what time it is & the uniqueness of the Church Age.

3d Floor: The 10 problem-solving devices.

4th Floor: Spiritual self-esteem & application of PSDs 7 & 8.

5th Floor: Spiritual autonomy & the copacetic spiritual life.

6th Floor: Spiritual maturity & occupation with Christ.

7th Floor: Lifestyle of the invisible hero & invisible impact.

15. This brings us back to the introductory first-class conditional clause, "if anyone does not stumble in what he says." This references the tongue.

(End JAS3-15. See JAS3-16 for continuation of study at p. 151)

⁵ Charles Edward Casolani, "The Horse and Horsemanship: Training and Equipment," in *The New Encyclopaedia Britannica: Macropaedia*, (2010), 20:652-53.

16. We resume our study of verse 2 with its second sentence, “If anyone does not stumble in what he says, he is a perfect man.” That allowed us to then introduce the word “bridle” and its association in this context not with a horse but the human tongue. The horse’s bridle serves as a good illustration.
17. The sentence that begins the verse is an accurate statement. The truth is that “we all stumble in many ways.” The word stumble is the present active indicative of the verb, **πταίω (ptaiō)**: “to err, offend, fail in one’s duty; figuratively, to fall into sin.”
18. **Principle:** All believers fail and sin. The idea that we do not is an irrational assumption making the proponent oblivious of the truth. Uncorrected by rebound it eventually drifts into reversionism.
19. Many believers who are veterans in doctrine get comfortable when they learn to avoid sins of the flesh, but when it comes to sins of the tongue, they remain ignorant of the fires they can ignite.
20. Therefore, advancing believers can live a life free of most overt sins, but not when it comes to criticizing, judging, belittling, accusing, gossiping, or demeaning others. It makes no difference whether the claims are true or not, Matthew 7:1–2 prohibits the behavior with discipline being directed to the accuser not the accused.
21. However, the primary culprit is not the tongue. No one says anything that does not first originate in the soul. It is culprit #1. Then volition makes the decision to verbalize what is thought which is culprit #2. On some occasions, the sin of the tongue results in retaliation by the one being criticized.
22. Consequently, the tongue, which is a small member of the body, can be used to control the whole body. The tongue spreads the fire, but it is the soul that ignites the flame.
23. Therefore, the conscience plays a major role in this process. The spirit-filled believer is enabled to inculcate divine guidance through Bible study.
24. This information is acquired by positive volition to its teaching. It is retained in the *kardia* and available for consultation. But volition must make the decision to consult and then apply pertinent doctrine to the circumstance.
25. When the individual overrides his conscience, he volitionally ignores divine guidance from his doctrinal inventory. Instead, he opts for behavior patterns typically associated with sin, human good, and evil. Sins of the tongue often assimilate this entire trifecta.