

29. But when the subject changes or class is dismissed, that information is illustrated by the act of walking away from a mirror, the information is not fully metabolized as a path of least resistance.
30. Some believers treat the Bible as a mirror. They open it up, follow along with the study, then walk away “immediately forgetting” what they just learned.
31. The one who looks into the mirror and walks away quickly forgets what he saw and turns his attention to other issues.
32. The person who looks into the Word and understands what is communicated, but then, forgets its message is a hearer, not a doer.
33. Principle: Hearing must precede doing if the doing is to be accomplished under the filling and guidance of the Holy Spirit.
34. Those who are doers without first hearing fall into the same trap. Their efforts are human viewpoint at best and evil at worst.
35. The sequence of producing divine good and invisible historical impact is: hear first, believe by transference, retain by facilitation, and apply under the power of the Holy Spirit.

James 1:23 For if, and it is true, anyone is a hearer of the Word in the *noús* and not a doer from the *kardía*, such a person, is like a nobleman who looks contemplatively at his facial features in a mirror; (EXT)

James 1:24 for once he has looked at himself and gone away, he has immediately forgotten what kind of a person he was. (NASB)

1. The verse opens with the same word for “looking” that we just noted in verse 23. In that verse it was a present active participle of *katanoéō*, to *contemplate* one’s face.
2. This same word kicks off verse 24 but here *katanoéō* is an aorist active indicative. The aorist’s use here is culminative which stresses the cessation of an act or state. Its essential nature is summarizing and concluding.⁵

⁵ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 559.

3. The active voice means the “looker/hearer” produces the action described: he has looked ... and gone away.”
4. The indicative mood certifies this as a statement of fact.
5. So, in verse 23 the “looker” contemplates his face while in verse 24 he keep on looking until he is satisfied he’s examined all the nuances of his appearance and then he walks away.
6. After he concludes his “looking,” he then “goes away,” the perfect active indicative of the verb **ἀπέρχομαι (apérchomai)**: “to depart.” The perfect tense is intensive which places emphasis on existing results which indicates the fruition of a finished product. This means that when special attention is directed to the results of the action, stress upon the existing fact is intensified.⁶
7. This means the person is not able to apply doctrine to life and circumstances. He is inconsistent in attendance, lackadaisical in his concentration, and haphazard in his application.
8. To get the full meaning of the mirror metaphor one must understand that the mirror is the Word of God. Looking into the mirror is the period of time when doctrine is being taught. It goes into the *noús* where it advances no farther than academic understanding.
9. For this individual, the impact of doctrine on his life may be described thusly: On Sunday he looks into the mirror, acquires some biblical ideas and then leaves. Next Sunday he comes back, looks into the mirror again. Then leaves.
10. A month later he comes back, looks into the mirror. Then leaves. He becomes frustrated. After six months he looks into the mirror again. Then leaves.
11. Details of life begin to wear him down. He thinks he should look into the mirror again. He comes back. Concentration is difficult. Then, he leaves.
12. This is an extreme example of a “hearer believer.” But churches are filled to the balconies with members who look into the mirror every Sunday and then walk away.

⁶ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 202.

13. Nothing ever gets cycled into the *kardía*; nothing is ever recalled; nothing is ever applied. There are reasons for this. First is negative volition or worse when nothing has been consistently taught from the pulpit.

End JAS1-65. See JAS1-66 for continuation of study at p. 651.)

14. The intensified perfect tense of *apérchomai* is thus illustrated. This believer was inconsistent in his attendance: going and coming or coming and going as if he were shopping at Wal-Mart.
15. That inconsistent attendance resulted in him being lackadaisical in his concentration. His recall is as fractured as the drunkards of Ephraim in Isaiah 28:10–13. The denouement is given in:
Isaiah 28:13b That they may go and stumble backward, be broken, snared and taken captive.
(NASB)
16. The failure to apply doctrine leads to haphazard application under pressure and increasing advancement in the categories of reversionism.
17. “Why do the heathen rage?” Because absent thought they cannot devise a solution. “Why do they devise a vain thing?” Because the things they concoct are hopeless. “Why do they stand idle?” Because without divine guidance they don’t know where to go.⁷
18. These hopeless questions are those an ever-increasing number of citizens in our client nation will soon be asking. Already, some are thinking it now, “Why do these heathen rage?”
19. The word “heathen” in Psalm 2:1 is the plural noun **גוֹיִם** (*Goyim*): Used to describe nations other than Israel: pagan, Gentile, or heathen.
20. The word “rage” is a hapax legomenon of the Qal perfect, active verb **רָגַשׁ** (*ragash*):

⁷ Quotations 1 and 2 are from Proverbs 2:1 and Acts 4:25; number 3 from Matthew 20:6.

A verb meaning to be in commotion, to rage against. This word appears only in Psalm 2:1 where it denotes the uproar and plotting of the wicked against the righteous. The image of a gathering lynch mob conveys well the action suggested here.⁸

⁸ Warren Baker and Eugene Carpenter, “רָגַז,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 1036.

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21. The Qal perfect indicates that the action is finished and was produced by the mob. This verse is or will soon be asked out loud in this country.

¹ Quotations 1 and 2 are from Proverbs 2:1 and Acts 4:25; number 3 from Matthew 20:6.

² Warren Baker and Eugene Carpenter, “רָגַשׁ,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 1036.

22. This question was also posed in the New Testament by a gathering of believers in Jerusalem. They prayed to the Father by citing, “David Your servant”:

Acts 4:25b ‘Why did the Gentiles rage, and the peoples devise futile things?’

23. The reason they addressed this question to the Father is because Peter and John had just returned from giving testimony before the Sanhedrin whose leadership commanded these two men, “not to speak or teach at all in the name of Jesus” (Acts 4:18b).

24. The background of this event is explained by the context of the prayer offered:

Acts 4:26 ‘The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.’

v. 27 “For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

v. 28 to do whatever Your hand and Your purpose predestined to occur.

v. 29 “And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence.”

25. The following excerpt gives details on who the heathen are that rage. Their rage ultimately resulted not with a hanging from a noose but from a wooden cross.

In Psalm 2, the groups enumerated are equated with the various persons and groups involved in Jesus’ crucifixion: “the kings of the earth” with King Herod; “the rulers” with the Roman governor Pontius Pilate; “the nations” with the Gentile authorities; and “the people” with “the people of Israel.” It seems that sometime just prior to the Christian period, Psalm 2 was beginning to be used within Jewish nonconformist circles as a messianic psalm and that the early Jewish Christians knew of this usage and approved it—though in its application to Jesus of Nazareth.

Second, in the church's prayer the sufferings of Christian believers are related directly to the sufferings of Christ and inferentially to the sufferings of God's righteous servant in the Old Testament. This theme of the union of the sufferings of Christ and those of his own is a theme that is developed in many ways throughout the New Testament (Romans 8:17; Colossians 1:24; 1 Peter 2:20–25; 3:14–4:2; 4:12–13). It reaches its loftiest expression in Paul's metaphor of the body of Christ.

Most significant is the fact that these early Christians were not praying for relief from oppression or judgment on their oppressors but for enablement "to speak your word with great boldness" amid oppressions and for God to act in mighty power "through the name of your holy servant Jesus" (Acts 4:30). Their concern was for God's word to go forth and for Christ's name to be glorified, leaving to God himself their own circumstances. Luke has evidently taken pains to give us this prayer so that it might serve as something of a pattern to be followed in our own praying [Acts 4:24–30].³

26. The heathen raged throughout Europe from 476 to 1600 as the Pivot was forced to move inexorably westward as loss of thought necessitated each migration.
27. Finally, in England, the specter of ever-encroaching Catholicism and its official support by King and Parliament again turned believers' heads westward.
28. The power of the Word in the souls of men in concert with divine protection and provision by the grace of God, Pivot and Client Nation were again united.
29. Now, two-hundred and forty-one years later the same old tried and true strategies and tactics by the Dark Side are in ascendancy yet again. This time the satanic tactic is Progressivism.
30. Its tactics are warmed-over totalitarianism. The Luciferian brainchild and coordinator of Russia's October Revolution in 1917 was Leon Trotsky.
31. As the heathen raged, the revolution gained success resulting in the rise of Vladimir Lenin and Joseph Stalin.
32. I choose the term, totalitarianism, because of its ultimate presence in the aftermath of any successful revolution:

³ Richard N. Longenecker, "The Acts of the Apostles," in *The Expositor's Bible Commentary: John–Acts*, gen. ed. Frank E. Gaebel (Grand Rapids: Zondervan Publishing House, 1981), 9:308–309.

Totalitarian: relating to centralized control by an autocratic leader or hierarchy. Relating to a political regime based on subordination of the individual to the state and strict control of all aspects of the life and productive capacity of the nation, especially by coercive measures (as censorship and terrorism). Completely regulated by the state especially as an aid to national mobilization in an emergency.

Totalitarianism: Centralized control by an autocratic authority. The political concept that the citizen should be totally subject to an absolute state authority.⁴

33. Following Stalin was Italian Communist Antonio Gramsci \gräm'-shē\. He is the brainchild behind Bill Clinton and Barack Obama's philosophy for the cultural transformation of our Republic.
34. The formerly favored approach was the "Top Down, Bottom Up" strategy used by the communists to impose the government's will on the helpless citizens of Russia. The people complied out of fear of death, but mentally they never bought into the system.
35. Gramsci's recommended approach was a patient, incremental wearing down of the people by slowly, generation by generation, propagandizing them into accepting state power over individual autonomy.
36. The strategy for accomplishing this conversion was described by both Presidents Clinton and Obama as "Bottom Up, Top Down." Gramsci referred to it as "a long march through the institutions."
37. The major roadblock to this tactic was the long, time-honored inventory of establishment principles resident in the souls of a majority of the nation's Christians.
38. A "Top-Down, Bottom Up" strategy would not be able to alter the facilitated standards of that solid group of Pivot believers.
39. What would possibly work would be the "Bottom-Up, Top Down" strategy. Forget the grandparents and parents; they will systematically die off. Focus attention on their children and grandchildren.

⁴ Merriam-Webster's Collegiate Dictionary, 11th ed., s.vv. "totalitarian," "totalitarianism."

40. The strategy made a dramatic shift in October 1979 when President Jimmy Earl Carter signed the law that created the United States Department of Education.
41. Within that department the subjects taught in the nation's public schools have slowly evolved away from their original classical curriculum to the present-day attempt to replace it with Common Core's Progressive propaganda.
42. In the process, the underlying strategy of America's public education has been the inculcation of egalitarian views of society in association with the breakdown of cultural standards that predictably leads to hedonism.
43. The curriculum's core has been the dismantling of the nation's culture within the souls of students. Truth has been replaced by lies such as **(1)** everyone is equal, **(2)** all cultures are the same, **(3)** ours is seemingly advanced because we have not been fair, **(4)** a person ought to be able to love whomever "they" wish, **(5)** nationalism is really Nazism, et al., ad nauseam.
44. And so toil and trouble gurgles in the culture's slowly heating cauldron. We are now at the point of joining with David and the believers of Acts 4 by asking, "Why do the heathen rage?"
45. It is because the thinking of the children has been transformed away from traditional establishment viewpoint over to collectivism, universalism, and resultant hedonism.
46. Gramsci's strategy is coming to fruition: "Bottom Up, Top Down."
47. When nations fall, the succeeding generation looks for explanations. In our potential situation, future researchers, steeped in Progressive viewpoint, will conduct the investigation. What they will blindly ignore is the loss of thought among the generations of their grandparents and parents.
48. Why this digression away from James 1:24 is relevant is that we are examining in James the deviation that occurs among believers who manifest some external manifestations of being positive, but when it comes to application there is a critical loss of thought.