

The Word is like a mirror; Paul made this point in 1 Corinthians 13:12. The “hearer-only” is someone who *beholds himself* and sees the imperfections but then leaves and forgets *what manner of man he was*. His look in the mirror reveals something that calls for action, but he never does anything about it. He simply goes away and continues in a sustained state of imperfection. Because no improvements are made, he remains in that state. After a short while, he *forgets* those imperfections since he is no longer in front of this *mirror*.¹

The metaphor of a person looking in a mirror and subsequently forgetting what he or she looks like corresponds to “not doing,” because in hearing the word, one gets a glimpse of truth about oneself, but failure to then do the word makes the encounter purely momentary and external—a mere reflection, not the real thing. When they did look in a mirror, they realized, of course, that they were looking at their own image, but a onetime exposure.²

ἑσοπτρον, *mirror: look at one’s face in a mirror*, James 1:23. See indirectly in a mirror (because one sees not the thing itself, but its mirror image) 1 Corinthians 13:12.³

27. When a person looks into a mirror, he sees his own image, but when he walks away, that image is gone and soon forgotten.
28. This is a metaphor of the mirror of the soul. In the *noús* the believer is able to acquire academic comprehension of a biblical truth and even transfer it by faith over to the *kardía*.
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.

¹ Arnold G. Fruchtenbaum, “James,” in *Ariel’s Bible Commentary: The Messianic Jewish Epistles* (Tustin, Cal.: Ariel Ministries, 2005), 236.

² Dan G. McCartney, *James* (Grand Rapids: Baker Academic, 2009), 120–21.

³ Walter Bauer, “ἑσοπτρον,” in *A Greek-English 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), 397.



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.⁴
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.⁵

⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 559.

⁵ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 202.



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.
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.
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 Walmart.
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.⁶
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)**:

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.⁷

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.
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,

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

⁷ Warren Baker and Eugene Carpenter, “רָגַשׁ,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 1036.



Acts 4:28 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].⁸

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.

⁸ 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.



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-two 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:

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.⁹

33. Following Stalin was Italian Communist Antonio Gramsci \gräm'-shē\. He was 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.

⁹ Merriam-Webster's Collegiate Dictionary, 11th ed., s.vv. "totalitarian," "totalitarianism."



36. The strategy for accomplishing this conversion was described by former 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.
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.
49. Their absences away from the mirror resulted in loss of interest and ultimately loss of having any meaningful historical impact on the client nation.
50. Though saved, such individuals' rate of forgetting has vastly outpaced their capacity for learning, a principle that occurs next in the verse. The first word to note is the adverb **εὐθέως** (*euthéōs*): "immediately."
51. Leaving the mirror refers to doctrine learned academically in the *noús* is immediately forgotten.
52. In the previous verse, James 1:23, our nobleman is reported to have looked at his face in the mirror, the present active participle of **κατανοέω** (*katanoéō*): "to look, observe, notice, consider, contemplate, behold."
53. In verse 24 the verb is used again but this time it is the aorist active indicative of *katanoéō*. The aorist is constative which contemplates the action in its entirety.
54. The constative aorist takes the man's observance of himself in the mirror, and regardless of the duration of the act, gathers it into a single whole: he appeared before the mirror in verse 23 and envisaged his own appearance.
55. The underlying principle of the present active participle is that this man looked into the Word of God under the teaching ministry of the pastor-teacher and recognized from principles taught that he was deficient before God regarding those principles.
56. Then, in verse 24 the verb is a constative aorist which indicates the man completes his self-analysis and walks away from the mirror. The active voice means he made the decision to walk away while the indicative mood tells us this is a fact.
57. Believers who are not serious students of the Word of God hear the principles taught and have academic understanding in the *noús*, but do not by faith transfer it over to the *kardía*.
58. Consequently, when he walks away from the mirror, he immediately (*euthéōs*) "forgets," **ἐπιλανθάνομαι** (*epilanthánomai*), "what kind of person he was."
59. What "he was" is past tense in his mind only. Because he forgets does not change the fact that he remains a believer out of fellowship ignorant of who he really is.



60. The verb **ἐπιλανθάνομαι** (*epilanthánomai*) is a culminative aorist middle indicative. The culminative aorist indicates that the verb in question signifies effort or process and denotes the attainment of the end of such effort or process.¹⁰
61. *Epilanthánomai* is translated “forgets,” but Koiné and Classical lexicons translate it, “to disregard, put out of mind; caused to forget.”
62. In view of this person’s modus operandi, we conclude that he “disregards” what was taught which recognizes the culminative aorist tense.
63. This confirms the nobleman has moved into the stages of reversionism. The middle voice indicates he used his own volition to arrive there and the indicative mood affirms it as an absolute fact.
64. The final phrase is, “what kind of person he was.” The word “kind” is the masculine singular predicate adjective of **ὁποῖος** (*hopoíos*): “sort of or kind of.”
65. The verse concludes with the imperfect active indicative of **εἶμί** (*eimí*). With the masculine form of *hopoíos* (kind) we translate this, “he was.”
66. The imperfect tense is customary which indicates that his status quo behavior of “hearing but not doing” is habitual:
- The imperfect is frequently used to indicate a regularly recurring activity in past time (habitual) or a state that continued for some time (generally). It can be said that the customary imperfect is broader in its idea of past time and it describes an event that occurred regularly.¹¹**
67. This man looked intently into the mirror of the Word and, after departing, disregarded the kind of man the pastor’s doctrinal teaching revealed he habitually and regularly was.

Observations:

James 1:22–24, discuss the problem of the loss of thought among believers, a dissertation written in c. A.D. 40 but describes the present-day situation in client nation America.

The passing scene continues to demonstrate deviations from established biblical standards. This phenomenon is based on the societal drift away from absolutes. Where there are no agreed upon principles to which mankind must submit, then what is true for one is not true for another.

¹⁰ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 196–97.

¹¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 548.



We are observing a number of these in our society. Nationalism is under assault within our nation. When President Donald Trump advocates the doctrine of America First he is equated with the nationalism of Nazi Germany.

Progressives generally accept the idea of no borders, which promotes internationalism, believing such an arrangement would end all wars, eliminate citizenship, or the need for a national identity.

Such attitudes promote the building resistance against honoring the national flag, pledging allegiance to it, singing the national anthem (while standing), and some are advocating the removal of several of the Constitution's Bill of Rights.

Some "scientists" are even doing research in the theory that the sex of children—boys (XX) or girls (XY)—does not determine the gender of a child and therefore should not be indicated on the birth certificate until the child decides what sex "it" is.

All of these examples demonstrate the Luciferian strategy behind them. Nothing is absolute; everything is malleable. What is considered absolute is simply an opinion in the eye of the beholder. Functioning on personally held absolute principles is fine but must not be mentioned to, imposed upon, or required of others.

Some absolutes must be agreed upon by a nation's population so that order may be retained in society. Presently, the absolute standards contained in criminal and civil law are under assault. Imperative moods of Scripture and the doctrines it presents are considered only applicable to individuals who hold these beliefs, but may not be applied in the public square.

The assault on absolutes is really not that at all. The Dark Side is simply in the process of tearing down the absolutes of the laws of divine establishment while slowly replacing them with the dogma of Progressive ideology. Once the conversion is complete, totalitarian tactics will be imposed to silence the opposition.

These observations help answer the question David posed in:

Psalm 2:1 **Why do the heathen rage, and the people imagine a vain thing? (KJV)**

PRINCIPLES:

1. James's examples in verses 22–25 stress the typical situation that defines so many believers who do not take the study of Scripture seriously.

(End JAS2-32-B. See JAS2-32-C for continuation of study at p. 21.)

