

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,

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

⁸ Richard N. Longenecker, “The Acts of the Apostles,” in *The Expositor's Bible Commentary: John–Acts*, gen. ed. Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1981), 9:308–309.



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-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.

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



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 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 **εἰμί** (*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:

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.

