

2. He begins in verse 22 with imperative mood #13 that encourages believers to “keep becoming doers of the implanted Word,” but warns them “not to be only hearers.”
3. Those who hear but do not apply the Word are summarily warned they will “deceive themselves due to self-induced stupidity.”
4. This warning continues in verse 23 by illustrating a believer who “is a hearer of the Word in his *noús* but not a doer from the *kardía*.” He is like a man of importance “who looks contemplatively at his facial features in a mirror.”
5. The mirror is a metaphor for the Word of God. In his inconsistent appearances at church he is confronted by teachings that identify his failings.
6. Looking into the mirror of the Word does not literally reflect his features but metaphorically reflects the condition of his soul in relationship to his behavior patterns, character traits, and lifestyle.
7. The verb, **κατανοέω** (*katanoéō*): “to look,” is used once each in verses 22–25. In verse 23, it is a present active participle and means, “to contemplate one’s face in the mirror.”
8. In verse 24, this same verb is an aorist active indicative that is culminative and refers to the cessation of looking at one’s self in the mirror.
9. The sequence is (1) look into the mirror and contemplate, (2) cease looking into the mirror, and (3) depart.
10. When he leaves the mirror he forgets “what kind of person he was.” This places the person into the process of reverse reversionism.
11. He has made no serious advance in the spiritual life. He hears but does not buy-in to divine viewpoint contained in the message. He attended, listened passively, saw his reflection from the mirror, disregarded it, and walked away.
12. Just as one’s spiritual ascent is a step-by-step process likewise is the case for one’s spiritual decline. If the mirror’s divine guidance does not have positive spiritual impact then the problem is with the believer’s volition.
13. Some peel off from doctrine because of a personality conflict with the communicator. This is a false issue. The correct principle is, “It is not the man (the pastor), it is the message (the Word of God).”



14. In light of James’s analysis we could also state, “It’s not the message (the mirror), it’s the man (the hearer only).”

**James 1:24** for once he had continued to contemplate himself intently in the mirror and departed, he has the existing result of immediately disregarding what kind of man he habitually and regularly was. (EXT)

**James 1:25** But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

1. This verse begins with the adversative conjunction of contrast **δέ (dé)**: “But.” It introduces a thorough dissimilarity from verses 23 and 24.
2. The former verses examined the spiritual life of the loser believer. When on the occasions he looked into the mirror of the Word of God and its message addressed his failures, sins, human good, and evil, he would only acquire academic understanding in his *noús*.
3. However, things would go no further. Once the sermon was over, he’d turn and walk away from the mirror without any alteration of his thoughts, decisions, and actions.
4. The conjunction that opens verse 25 is adversative. What it discusses is the positive volition of the believer whose mental attitude is the antithesis of the “hearer-only” believer in verses 23 and 24.
5. It is followed by the aorist active participle of **παρακύπτω (parakúptō)**: Literally, to stoop down near or bend forward in order to look at something closely. Metaphorically, it means to look into, find out, know.
6. The observance of the “hearer only” is described in verse 23 by the verb **κατανόεω (katanoéō)**: “to look, observe, notice, consider, contemplate, behold.”
7. We have translated this verb, “looks contemplatively,” meaning he “focuses his thoughts on the teaching, but it does not imply coming to a conclusion or a decision.”<sup>1</sup>

<sup>1</sup> Merriam-Webster’s Collegiate Dictionary, 11th ed. s.vv. “contemplate,” “consider.”



8. The verb for “looks intently” in James 1:25 is *parakúptō* which refers to positive volition intensified by an earnest desire to absorb in detail what the Bible teaches.
9. This verb is also used by Peter to describe the interest the elect angels have in learning the mystery doctrines of the Church Age:

**1 Peter 1:12** Unto whom [ **prophets in the Tanakh** ] it was revealed, that not only unto themselves but to us [ **Church Age believers** ], they kept on ministering the things which are now reported back to us through them that have preached the gospel to you by means of the Holy Spirit sent down from heaven [ **Acts 2:4** ], things the elect angels have an insatiable desire to bend over and concentrate on [ *parakúptō* ]. (EXT)

10. Here is a nugget of biblical truth that you might consider since we are here. We have adequately covered the doctrines that relate to the angelic conflict: the creation of the angels, the fall of Lucifer and his rebels, the original trial and its verdict, the creation of the lake of fire and the sentence to incarcerate Lucifer and the fallen angels in it, Lucifer’s appeal, the creation of man to provide witnesses for the Prosecution, the initial dispensations, the twelve tribes of Israel, the leadership tribe assigned to Judah, the rise of the House of David as the bloodline of the messianic chart pedigree, the virgin birth of Jesus, His ministry, crucifixion, resurrection, ascension, and session, the incipency of the Church Age, and the completion of the New Testament canon.
11. The Church Age is a mystery dispensation which means it and the system by which God administers believers was not available to the angels, elect and fallen, until A.D. 33.
12. 1 Peter 1:12 informs us that these angels are observing us in order to learn the modus operandi of both heathen and elect humans. Fallen angels develop dossiers on both in their attempts to influence human history to the Dark Side’s advantage.
13. On this subject, there are other passages that instruct us about angelic observation:

**1 Corinthians 4:9** I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.



**Ephesians 3:9** To bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

**v. 10** so that the manifold wisdom of God might now be made known through the church to the rulers and authorities [ ἀρχή (*archē*): **demon general officers and ἐξουσία (*exousía*): **demon commissioned officers** ] in the heavenly places.**

14. In 1 Peter 1:12, the apostle provides a dramatic description of how the angels, elect and fallen, bend over to observe human history's *Sturm und Drang*, a German term that refers to a time of “storm and stress” characterized by turmoil, turbulence, revolt, and unrest.
15. It is instructive how this German term precisely describes the “storm and stress” of the Angelic Conflict with its mental, verbal, and overt tugs of war between darkness and the Light.

**Sturm und Drang: The name given to a literary movement in Germany during the last quarter of the eighteenth century. In essence, it was a revolt against classical standards. The writers in the movement were more interested in character than in plot or in literary form. Their writings were intensely personal and portrayed emotional experiences, spiritual struggles and great passion.**

**The name of the movement was derived from the title of a drama, *Sturm und Drang* (1776), by Friedrich Maximilian von Klinger. However, the founder and pioneer of the movement was Johann Gottfried von Herder (1744–1803). Götter's *von Berlichingen* [BYf-lich-] -en\ (1773) was probably the most significant single literary production of the group.<sup>2</sup>**

Now in the twenty-first century, an interesting 244 years hence, Client Nation America is presently engaged in a nascent period of *Sturm und Drang* between establishment principles and Progressive ideology.

16. I calculate that the fallen angels are surreptitiously coaching the Progressives in *Sturm und Drang*.

**1 Timothy 4:1** The Holy Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

<sup>2</sup> *Dictionary of Literary Terms* (Toronto: Coles Publishing Co., 1980), 194.



**1 Timothy 4:2** by means of the hypocrisy of liars seared in their own conscience as with a branding iron.

17. In James 1:25, the positive believer, like the angels, bends down to look intently into the “perfect law.” The word “perfect” is **τέλειος (téleios)**: “perfect” which describes “law,” the noun **νόμος (nómos)**.
18. Previously, James used the noun **λόγος (lógos)** to indicate the Word of God. Here he reverts back to the Pentateuch and the word *nómos* which references the Mosaic Law.
19. The “perfect law” describes the noun **ἐλευθερία (eleuthería)**: “freedom.” The reason James uses *nómos* instead of *lógos* here is that the Torah taught principles through rituals that enabled Jews to be atoned for their sins but on an annual basis.
20. The Mosaic Law was a declaration of death which can only be removed by the ultimate sacrifice of the Messiah. Once Jesus Christ was judged for our sins on the cross and followed by His death, burial, and resurrection, the old Law was replaced by the new providing newness of life.

**2 Corinthians 3:6** God has also made us able ministers of the New Testament, not from the letter of the Mosaic Law, but from the Spirit; for the letter killed [ **the Law taught we are dead without a Messiah-Savior** ], but the Spirit gives life. (EXT)

21. With the resurrection of Christ and subsequent indwelling of the Holy Spirit, the Church-Age believer unveils a new Law and it is the law of freedom. Freedom from the Mosaic Law and its death. Freedom from ritual and its veil. Freedom from sin and its curse.
22. When the “doer-believer” has looked intensively into the Word and discovered the perfect Law of Freedom and then “abides by it,” it brings us to the second of the aorist participles, this one the aorist active participle of **παράμεινω (paraménō)**: “to abide.”
23. The prefix **παρά (pará)** means “nearby” and is followed by the verb **μένω (ménō)**: “to live.” Together it means, “lives nearby; lives in close proximity.”
24. What the believer is to live nearby is “it,” which refers back to the perfect “Law of Freedom.”



25. Notice the sequence. The first order of business for the positive believer is attendance at Bible class. He focuses intensively on the message communicated which is described as the perfect “Law of Freedom” after which he resolved to “live in close proximity” to it through *continued* intensive study.
26. Now this positive believer is warned not to retrogress but to press the attack. Some believers make consistent advance but for a multiplicity of reasons they lose their intensity.
27. This takes us to James’s caveat, “not having become a forgetful hearer.” The negative conjunction **οὐκ (*ouk*)**: “not,” when occurring before a participle, means a direct and absolute negation is to be expressed.
28. What follows is the aorist middle participle of **γίνομαι (*gínomai*)**: “having become.” What he has not become is “forgetful,” the noun **ἐπιλησμονή (*epilēsmonē*)**: “to forget.”
29. What this believer is not to become is a forgetful “hearer,” the noun **ἀκροατής (*akroatēs*)**: “hearer.”
30. What is prohibited is for this person to repeat the mistake of the nobleman in verses 23–24. He forgot everything he heard. He was not a serious student of the Word of God.
31. So the man in verse 25 is encouraged to continuously study the Word by being nearby its teachings, “not having become a hearer that forgets.”
32. What he is to do is to access the doctrine he has learned and stored in the memory center of the *kardía* for the purpose of producing divine good.
33. This is introduced by the conjunction **ἀλλά (*allá*)**: “but,” followed by the noun **ποιητής (*poiētēs*)**: “doer.” What he does is indicated by the noun **ἔργον (*érgon*)**: “work.”
34. So far there is not an imperative mood in the verse nor will there be. Nevertheless, there has been a summary of what a positive believer must do in order “be blessed in what he does.”
35. The verse continues with “this man,” which refers to the “doer-believer,” who will be “blessed,” **μακάριος (*makários*)**. We are going to use “happy” to translate *makários* in verse 25.
36. This man “shall be happy in what he does,” the future active indicative of the verb **εἰμί (*eimí*)**: shall be. The future tense anticipates the man will continue with his interest in studying the Word and as a result will be happy in producing divine good.



37. “Doing” is the application of doctrine inculcated through consistent Bible study. True happiness is a durable asset of the soul acquired by the consistent production of divine good under the filling and teaching ministries of the Holy Spirit.

**James 1:22** But keep on becoming [ IM #13 ] doers of the implanted Word, and not only hearers who deceive themselves due to self-induced stupidity.

**v. 23** For if, and it is true, anyone is a hearer of the Word in the *nóús* and not a doer from the *kardía*, such a person, is like a nobleman who looks contemplatively at his facial features in a mirror;

**v. 24** for once he had continued to contemplate himself intently in the mirror and departed, he has the existing result of immediately disregarding what kind of man he habitually and regularly was.

**v. 25** But the one who **(1)** looks with an earnest desire to absorb in detail [ **aorist active participle** of the verb παρακύπτω (*karakúptō*) ] the perfect law of freedom, and [ καί (*kaí*): **adjunctive conjunction joining participles** ] **(2)** continues to live in close proximity to it [ **aorist active participle** of the verb παραμένω (*paraménō*): to remain nearby and persevere ], not [ οὐκ (*ouk*) ] **(3)** having become [ **aorist middle participle** of γίνομαι (*gínomai*) ] a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

1. In verse 25, James explains the volitional sequence of how the Law of Liberty is applied by the “doer-believer.” James links three aorist participles followed by a promise.
2. The first is the aorist active participle of the verb παρακύπτω (*parakúptō*): “To stoop down near or bend forward in order to look at something more closely.” Used metaphorically, meaning to look into, to find out in order to know and understand in detail.
3. This is linked with the second aorist participle by the adjunctive conjunction καί (*kaí*), and is the verb, παραμένω (*paraménō*), to live in close proximity to it by continued study.



4. This approach to the Word results in “not becoming,” the verb, **γίνομαι** (*gínomai*), translated, “not a forgetful hearer, but a doer.”
5. This process results in fulfilling the imperative mood in James 1:21:
 

**James 1:21** Therefore, put away from yourself mental attitude sins that pollute the soul and all the excesses of an evil habit of mind, you must receive with humility [ IM #12 ] the implanted word , which is empowered to deliver your souls from danger.  
(EXT)
6. The positive-volition reception with humility of James’s teachings will result in retention of Bible doctrine. This is the Law of Freedom executed positively.
7. James describes this process in verse 25. When the believer with humility mentally bends down to concentrate on the teaching of the Word and then applies it to life and circumstances, he becomes not a forgetful hearer, but a doer of the Word.
8. Verses 22–24 provide the step-by-step process of how a believer does not go through the process of concentrating on the Word thus becoming a hearer only with the result that he deludes himself.
9. Verse 25, gives the step-by-step procedure for acquiring, retaining, and applying the Word to life and circumstances. This is the positive function of the law of freedom.
10. The key word in the formula cited in verse 25 is the second aorist active participle, **παρομένω** (*paraménō*), “to live in close proximity to it by continued study.” The NASB phrases it, “abides by it,” but “close proximity to it” is the issue.
11. Facilitating the Word into paths of least resistance is the issue. When that occurs, then application is the natural result. Old wheel-tracks are inhibited, indicated by the phrase, “not having become a forgetful hearer only, but a doer.”
12. This is the end result of consistent Bible study. The absolute truth of God’s Word has become “implanted” in the stream of consciousness and is available to “deliver your souls from danger” (James 1:21c).
13. The fallen environment of the devil’s world is wrought with difficulties, challenges, tragedies, and even death. The catalyst of its fallen nature occurred by the fall of Adam in the garden. The sin nature was created and its effects on the human soul are demonstrated in the souls of mankind daily.



14. This world is fallen and those who are born into it are destined, save the Rapture, to live for a time and then die. What happens next is the big mystery for most of the human race.
15. The minds of men have a desire for life after death, but do not know how or whether it is a realistic idea. Absent knowledge of the Word of God and its immutable promises, they search for answers that inevitably draw them to a religion.
16. Religion is the invention of man. It is a desperate exercise in human viewpoint with absolutely no guarantee of success. After death they have no firm idea of what exactly comes next, if anything. They are forced to wonder if there actually is an afterlife. The dead remain mute so there are no reports from the Other Side.
17. Religion therefore hopes to impress “God,” whoever it may be. Human viewpoint inevitably gravitates to human energy—works that impress themselves with the notion “God” may be impressed as well.
18. Christianity has all the answers, but the benighted are not geared to operate on grace. Grace is the divine system that shows mercy to fallen mankind. We are flawed people. Our souls are constantly being propagandized by the temptations of the devil’s world to which the sin nature has affinities.
19. Jesus Christ told Pontius Pilate, “I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.” Pilate said to Him, “What is truth?”
20. There are quite a number of things mankind has discovered that are classified as truth, such as mathematical formulae and some valid scientific discoveries. When it comes to the turmoil of human modus operandi, man struggles to develop a system that results in collective harmony on earth and confidence about the hereafter.
21. Where does one go to resolve these important questions? The minds of men have discovered no system to which all people are willing to agree. Should some adhere to a well-thought out system of human government there always arise others to disagree.
22. Man left to man’s devices always gravitates toward human good and evil while truth rarely gets a mention. Consequently, it is a good exercise to ask, “What is truth?”
23. The only certain, immutable, and unalterable source of truth is found in the pages of Scripture. It is there we must focus our attention in order to bring order to our souls.



24. It is by long and arduous application of truth by those who possess it that restoration of order in the commonwealth may be restored. For that to occur, truth must first be restored into the souls of men.
25. The answer to the prevailing question among men is, “What happens after death?” All other questions have those who provide answers, whether right or wrong. Experts abound in every discipline man undertakes.
26. But the one answer to the question every person wants to hear is a clear presentation with documentation of what happens after death.
27. Answer: Those who have believed in Jesus Christ are instantly absent from the body and face to face with the Lord (2 Corinthians 5:8).
28. Answer: Those who have not believed in Jesus Christ are instantly absent from the body and incarcerated in the Torments Compartment of Hades. This is taught by illustration in Luke 16:19–31.
29. Answer: Those who have not reached the age of accountability are instantly absent from the body and face to face with the Lord.
30. The Lord Himself had some things to say about babies and children in the kingdom of heaven:

**Luke 18:15** And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they began rebuking them.

**v. 16** But Jesus called for them, saying, “Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.”

**2 Samuel 12:22** David said, “While the child was still alive, I fasted and wept; for I said, ‘Who knows, the Lord may be gracious to me, that the child may live.’”

**v. 23** “But now he has died; why should I fast? Can I bring him back again? I will go to him, but he will not return to me.”

(End JAS2-32.C. See JAS2-33 for continuation of study at p. 321.)

