

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. The Barna Group just released one of its surveys. This one is entitled, "The Most Post-Christian Cities in America: 2017." The Top Ten includes this group in order ranging from 57% to 50%: **(1)** Portland-Augusta, Maine, **(2)** Boston, Massachusetts-Manchester, New Hampshire, **(3)** Albany-Schenectady-Troy, New York, **(4)** Providence, Rhode Island-New Bedford, Massachusetts, **(5)** Burlington, Vermont-Plattsburgh, New York, **(6)** Hartford-New Haven, Connecticut, **(7)** New York, New York, **(8)** San Francisco-Oakland-San Jose, California, **(9)** Seattle-Tacoma, Washington, and **(10)** Buffalo, New York.¹⁰
49. This geographic area includes the section of the country that received the great migration that brought Christianity to the West. Today it and its far west counterparts make up a large contingent of raging heathens.
50. Interestingly, the much maligned Old Confederacy did not make an appearance on the Top 100 until Atlanta showed up at #54 (35%). Several southern cities begin to pop up between #62 and #99. In Missouri, St. Louis is listed at #37 (41%), Kansas City, Kansas-Missouri #61 (32%), and Springfield #84 (24%).

¹⁰ https://www.barna.com/research/post-christian-cities-america-2017/?utm_source=Barna+Update+List&utm_campaign=b2230e9182-EMAIL_CAMPAIGN_2017_07_11&utm_medium=email&utm_term=0_8560a0e52e-b2230e9182-172208557&mc_cid=b2230e9182&mc_eid=e4e12f3c6a

51. 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.
52. Their absences away from the mirror resulted in loss of interest and ultimately loss of having any meaningful historical impact on the client nation.
53. 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."
54. Leaving the mirror refers to doctrine learned academically in the *noús* is immediately forgotten.
55. 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."
56. In verse 24 the verb is used again but his time it is the aorist active indicative of *katanoéō*. The aorist is constative which contemplates the action in its entirety.
57. 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.
58. 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.
59. 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.

60. 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*.
61. Consequently, when he walks away from the mirror, he immediately (*euthéōs*) “forgets,” **ἐπιλανθάνομαι** (*epilanthánomai*), “what kind of person he was.”
62. 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.

(End JAS1-46. See JAS1-47 for continuation of study at p. 461.)

63. 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 progress.¹
64. *Epilanthánomai* is translated “forgets,” but Koiné and Classical lexicons translate it, “to disregard, put out of mind; caused to forget.”
65. In view of this person’s modus operandi, we conclude that he “disregards” what was taught which recognizes the culminative aorist tense.
65. 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.
66. 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.”
67. The verse concludes with the imperfect active indicative of **εἶμι** (*eimí*). With the masculine form of *hopoíos* (kind) we translate this, “he was.”
68. 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.²**
69. 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.

¹ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 196–97.

² Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 548.

PRINCIPLES:

1. Scofield's subtitle for James 1, verses 22–25, is a “Test of Obedience.” James's examples stress the typical situation that defines so many believers who do not take the study of Scripture seriously.
2. He begins in verse 22 with imperative mood #14 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's not the man (the pastor), it's 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 was. (EXT)

James 1:25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. (NASB)

1. This verse begins with the adversative conjunction of contrast **δέ (dé)**: "But." It introduces a thorough dissimilarity to 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 *noúis*.
3. However, things would go no further. Once the sermon was over, he'd turn and walk away from the mirror without any alteration in his thoughts, decisions, and actions.

4. The conjunction that opens verse 25 is adversative because 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 more closely. Metaphorically, it means to look into, find out, know.
6. This word consists of the prefix **παρά (pará)** expressing immediate vicinity plus the verb **κύπτω (kúptō)**: “to bow or stoop down.”
7. It is translated “looks intently” (NASB and NIV) and “peers intently” (NET), so it is apparent that the way the “doer” approaches the word is different from the way the “hearer-only” believer does so.
8. The observance of the “hearer only” is described in verse 23 by the verb **κατανοέω (katanoéō)**: “to look, observe, notice, consider, contemplate, behold.”
9. 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.”³
10. 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.
11. 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)**

³ Merriam-Webster's Collegiate Dictionary, 11th ed. s.vv. “contemplate,” “consider.”