

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.



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.

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.)



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 **κατανοέω (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.”¹

¹ 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.

