

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.”

12. 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 to 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.
13. 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.
14. 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.
15. 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.

16. Peter provides a dramatic description of how the angels, elect and fallen, bend over to observe human history's Strum and Drang, a German term that refers to a time of "storm and stress" characterized by turmoil, turbulence, revolt, and unrest.
17. 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.

Strum 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, *Strum und Drang* (1776), by Friedrich Maximilian von Klingler. However, the founder and pioneer of the movement was Johann Gottfried von Herder (1744–1803). Goethe's *Götz von Berlichingen* \ˈber-lich-in-en\ (1773) was probably the most significant single literary production of the group.⁴

18. Now in the twenty-first century, an interesting 244 years hence, Client Nation America is presently engaged in a nascent period of Strum and Drang between establishment principles and Progressive ideology.
19. I calculate that the fallen angels are surreptitiously coaching the Progressives in Strum and 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,

v. 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron.

⁴ *Dictionary of Literary Terms* (Toronto: Coles Publishing Co., 1980), 194.

20. 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)**.
21. 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.
22. The “perfect law” describes the noun **ἐλευθερία (eleuthería)**: “liberty.” Liberty connotes 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.
23. 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)

Principles:

- (1) The Mosaic Law kills. It proves that we are dead and in need of a Savior.
- (2) The Spirit gives life—eternal life—to the believer at spiritual birth and with it are added the indwelling of God the Father, Jesus Christ, and the Holy Spirit.
- (3) Spiritual growth through the acquisition of divine thought results in divine intelligence. Knowing the Word builds glory in the soul.
- (4) The greater the inventory the greater the glory. The less the inventory means less glory.
- (5) Spiritual growth results in the unveiling of the glory that accompanies divine thought.

- (6) The greater the inculcation of the Word the greater this glory's unveiling becomes.
24. 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.
25. When the “doer-believer” has looked intensively into the Word and discovered the perfect law of liberty and then “abides by it,” it brings us to the second of the aorist participles, this one the aorist active participle of **παραιμένω (paraménō)**: “to abide.”
26. 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.”
27. What the believer is to live nearby is “it,” which refers back to the “perfect law of liberty.”
29. 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 liberty” after which he resolved to “live in close proximity” to it through *continued* intensive study.
30. 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.
31. This takes us to James’s caveat, “not having become a forgetful hearer.” The negative conjunction **οὐκ (ouk)**: “not,” when occurring before a participle, a direct and absolute negation is to be expressed.
32. 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.”
33. What this believer is not to become is a forgetful “hearer,” the noun **ἀκροατής (akroatēs)**: “hearer.”

34. What is prohibited is for this person to repeat the mistake of the nobleman in verse 23–24. He forgot everything he heard. He was not a serious student of the Word of God.
35. 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.”
36. 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.
37. 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.”
38. 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.” Let’s develop an expanded translation before we take up the last phrase of the verse.

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 of divine good ...

39. The verse continues with “this man,” which refers to the “doer-believer,” will be “blessed,” **μακάριος (makários)**. The word blessed (*makários*) is used 50 times in the New Testament and the King James Version translates it “blessed” 44 times and “happy” or “happier” six times.
40. We are going to use “happy” to translate *makários* in verse 25. Here’s why:

THE GREEK USAGE. First found in Pindar [Greek lyric poet, c.522–c.438 B.C.], **μακάριος** is a poetic word. It is a subsidiary form of **μάκαρ**. It denotes the transcendent happiness of a life beyond care, labor and death. It is then used of men to denote the state of godlike blessedness hereafter in the isles of the blessed. It becomes a leading philosophical term for inner happiness. (362)