

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 1:22** 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 *noús* 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. (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)

(End JAS1-66. See JAS1-67 for continuation of study at p. 661.)

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 *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 in his thoughts, decisions, and actions.

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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.”<sup>1</sup>
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:

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

**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 and 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 Klingers. However, the founder and pioneer of the movement was Johann Gottfried von Herder (1744–1803). Goethe's *Götz von Berlichingen* \ˈber-lich-ih-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 and Drang between establishment principles and Progressive ideology.

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

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

**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.

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)**: “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.
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 liberty and then “abides by it,” it brings us to the second of the aorist participles, this one the aorist active participle of **παραμένω (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 liberty.”
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 liberty” after which he resolved to “live in close proximity” to it through *continued* intensive study.
36. 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.
37. 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.
38. What follows is the aorist middle participle of **γίνομαι (gínomai)**: “having become.” What he has not become is “forgetful,” the noun **ἐπιλησμονή (epilēsmoné)**: “to forget.”
39. What this believer is not to become is a forgetful “hearer,” the noun **ἀκροατής (akroatḗs)**: “hearer.”
40. 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.
41. 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.”

42. 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.
43. This is introduced by the conjunction **ἀλλά** (*allá*): “but,” followed by the noun **ποιητής** (*poiētés*): “doer.” What he does is indicated by the noun **ἔργον** (*érgon*): “work.”
44. 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.”
45. 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.
46. 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.
42. “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 of the Holy Spirit.

**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)

**James 1:26** [Paragraph 6] If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man’s religion is worthless. (NASB)

1. The verse begins with the protasis of a first class condition indicated by the particle **εἰ** (*ei*): “If and it is true.” This is followed by the indefinite pronoun **τις** (*tis*): “anyone.”