

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 progress.⁵
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 **εἶμί** (*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.⁶

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:

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.

⁵ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 196–97.

⁶ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 548.

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 by which man is to 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 example 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.
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’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.