

This Man Shall Be Blessed in His Deed
James 1:25

James 1:25 reads, “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

In **James 1:22** God’s Word delivers an instruction and an admonition concerning our right relationship toward God’s Word, saying, “But be ye doers of the word, and not hearers only, deceiving your own selves.” The positive instruction is that we are ever to pursue being doers of God’s Word. The negative admonition is that we are never to be hearers only of God’s Word, deceiving our own selves thereby. In order to emphasize and explain this admonition, **James 1:23-24** presents an illustration concerning those who are hearers only of God’s Word, and not doers also, saying, “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

Then in direct contrast to the hearers only of God’s Word, **James 1:25** describes those who are doers also of God’s Word and pronounces a promise of the Lord’s blessing upon them, saying, “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” Grammatically, **James 1:25** can be divided into four parts. First, there is the description of daily study – “But whoso looketh into the perfect law of liberty.” Second, there is the description of diligent submission – “And continueth therein.” Third, there is the description of dedicated obedience – “He being not a forgetful hearer, but a doer of the work.” Finally, there is the declaration of divine blessing – “This man shall be blessed in his deed.”

I. The Daily Study.

The first description that **James 1:25** provides concerning the doer also of God’s Word is that he “looketh into the perfect law of liberty.” The meaning of the verb “looketh” here indicates an individual who is stooping down in order to examine something more carefully, more closely, and more clearly. Furthermore, the tense of the verb “looketh” here indicates that this individual practices this intent examination consistently as a habit of life. Finally, the use of the preposition “into” here indicates that this individual engages in this examination with the specific purpose to acquire some spiritual insight from “the perfect law of liberty.” He does not simply look *at* “the perfect law of liberty.” Rather, he looks into “the perfect law of liberty” in order to obtain growth in spiritual understanding and wisdom. Indeed, being doers also of God’s Word first requires that we engage in an intent, daily study into the truth of God’s Word. This was the habit for which the Lord honored the believers at Berea. In **Acts 17:11** God’s Word proclaims concerning them, “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” Just as the believers at Thessalonica did, they received the truth of God’s Word “with all readiness of mind” and all meekness of heart. Yet they were more spiritually noble in that they also

searched and studied the truth of God's Word every day. Yea, this is the manner in which we might walk under the approval of the Lord our God; for **2 Timothy 2:15** gives the instruction, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Brethren, we must intently desire the truth of God's Word, even as a baby intently desires its daily food. "As new born babes," we must "desire the sincere milk of the word, that [we] may grow thereby" (**1 Peter 2:2**). It is true that the hearer only does make contact with the truth of God's Word and does consider the message of God's Word. Yet the doer also comes to God's Word more intently and with greater intention. Yea, the doer also is even more careful and more consistent in his daily study of God's Word. He puts forth definite, deliberate effort to study the truth of God's Word in order to obtain spiritual understanding thereby.

Yet we must not simply come to God's Word in order to study its principles and promises for our knowledge. Rather, we must specifically come to God's Word in order to study its commands and counsels for our living. In **James 1:25** we find that the doer also of God's Word looks into "the perfect law of liberty." Certainly, this phrase serves as a title for God's Word of truth. Yet this title also focuses our attention upon God's Word as an authoritative law for our lives, as an authoritative standard by which our character and our conduct is to be governed. Certainly, we should intently study God's Word in order to learn all of its truth. Yet we must do so not just to acquire the information of that truth, but even more so with the intention to be governed in our living by that truth. Yet there is even something more. We must engage in an intent, daily study of God's Word, not only to receive its commands and counsels, but also to receive its convictions and corrections. The illustrative picture of **James 1:23-24** is that of a man beholding his physical appearance in a mirror in order to discover the defects and defilements upon his face. Although the picture of this illustration is not specifically carried into **James 1:25**, it does possess contextual influence upon it. Just as the man looked into the mirror in order to behold the defects and defilements upon his face, even so the doer also will look "into the perfect law of liberty" in order to behold the defects and defilements within his character and conduct. Indeed, the doer also will not only look into God's Word to acquire an understanding of God's pure truth, but also to acquire an understanding of his own self. He daily studies the truth of God's Word, intently seeking for God's Word to examine his spiritual character, discern his spiritual character, reprove his sinful characteristics, and correct those sinful characteristics. He daily studies the truth of God's Word, intently seeking to learn what is not right in his character and conduct and to learn how he may correct that wrong character and conduct. He daily studies the truth of God's Word, intently seeking to be transformed in character and conduct thereby.

II. The Diligent Submission.

The second description that **James 1:25** provides concerning the doer also of God's Word is that he "continueth therein." The meaning of the verb "continueth" here indicates an abiding near or with something. In this context, it serves as a transitional element between the looking into God's Word and the obeying of God's Word. Thus in this context the verb "continueth" indicates a two-fold practice of the doer also. First, having established an intent, daily study of God's Word, the doer also then abides *in* the truth of God's Word. Yea,

he delights greatly in the truth and law of God's Word so as to meditate therein day and night, all the day long (**Psalm 1:2; 112:1; 119:47-48, 97**). In addition, he delights greatly in the truth and law of God's Word so as to return thereto day after day, all his life long (**Psalm 119:14-16, 111-112**). Second, having set his heart's delight in God's Word, the doer also then abides *by* the truth of God's Word. Yea, he gives it the full attention of his heart and governs his life faithfully thereby. He observes "to do according to all that is written therein" (**Joshua 1:8**). This characteristic of the doer also is presented in direct contrast to the hearer only who through the mirror of God's Holy Word beholds the defects and defilements in his character and conduct, and yet goes away in his own way without putting forth any effort for change or correction. The doer also does not go away from the convicting and correcting mirror of God's Holy Word without making changes or corrections. Rather, the doer also abides by the convicting and correcting mirror of God's Holy Word with diligent submission to its convicting and correcting work. He submits himself to obey the convictions, corrections, commands, and counsels of God's Word; and he does so with spiritual diligence. The doer also does not go away in his own way of selfishness. Rather, the doer also abides faithfully in God's holy way of righteousness. He faithfully seeks to have his way spiritually cleansed and transformed by diligently taking heed to conform his way according to the standard of God's Word (**Psalm 119:9**).

III. The Dedicated Obedience.

The third description that **James 1:25** provides concerning the doer also of God's Word is that he is "not a forgetful hearer, but a doer of the work." This description is obviously presented in direct contrast to the hearer only, who "goeth his way, and straightway forgetteth what manner of man he was." The hearer only is "a forgetful hearer," but the doer also is the very opposite. He is "not a forget hearer, but a doer of the work." Through his daily study of God's Word and his diligent submission before God's Word, the doer also becomes characterized by dedicated obedience to God's Word. He does not allow his heart and mind to forget the principles and precepts, standards and statutes, commands and counsels of God's Word (**Psalm 119:16**). Rather, he gives "the more earnest heed" unto the truths of God's Word so that they might not at any time slip away (**Hebrews 2:1**). He diligently roots the truth of God's Word into the character of his heart in order that he might be guarded from sinful ways and might be guided in spiritual wisdom (**Psalm 119:11; Colossians 3:16**). He is not characterized by forgetful hearing, or even by mere talking. Rather, he is characterized by faithful, dedicated, effectual, obedient doing of God's Word and work. Now, the change in wording between the instruction **James 1:22** and the description of **James 1:25** is worthy of notice. Whereas **verse 22** instructs us to be "doers of the word," **verse 25** describes such doers as "doers of the work." Even so, whereas **verse 22** focuses our attention upon *the standard* of our obedience as doers of God's Word, **verse 25** focuses our attention upon *the dedication* of our obedience as doers of God's work. Indeed, the doer also is not a forgetful hearer, but a working doer. He is characterized as a dedicated doer of God's work according to the standard of God's Word. He does not go his own way and immediately forget God's Word. Rather, with dedicated faithfulness he runs in God's way, doing God's work according to God's will as revealed in God's Word (**Psalm 119:32**).

IV. The Divine Promise.

In conclusion, **James 1:25** pronounces a very emphatic promise of blessing concerning the doer also of God's Word, saying, "This man shall be blessed in his deed." This verse begins with the word "whoso" in order to reveal that this divine blessing is freely available to any believer who will meet the three-fold requirement of daily study, diligent submission, and dedicated obedience. This verse ends with the phrase "this man" in order to emphasize the absolutely certainty of this divine promise for those believers who actually pursue the three-fold requirement of daily study, diligent submission, and dedicated obedience. In addition, the phrase "this man" emphatically directs our attention upon such a doer also as one to be held forth for spiritual admiration and spiritual imitation. Even so, this doer also, this doer of God's Word and work, shall be blessed spiritually by God's own hand. Indeed, such a faithfully obedience doer of God's Word and work shall receive "the crown of life, which the Lord hath promised to them that love him" (**James 1:12**). Yet the promise of **James 1:25** does not speak concerning a divine reward in the future, but concerning a divine blessing in the present. Such a doer also shall be blessed by God's own hand "in his deed." Yea, he shall be blessed by God's own hand in the process of his obedient doing as "a doer of the work."

First, his doing of God's work itself shall be blessed. As he engages in daily study of God's Word, in diligent submission before God's Word, and in dedicated obedience to God's Word, then he shall make his way prosperous and shall have good success (**Joshua 1:8**). Then his way of doing God's Word and work shall be spiritually prosperous and successful to accomplish God's purpose in his life and in others' lives. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (**Psalms 1:3**). Second, he himself shall be blessed through his doing of God's work. Even so, in **John 13:17** our Lord Jesus Christ declared unto his disciples, "If ye know these things, happy are ye if ye do them." Indeed, true spiritual joy, happiness, and peace is found only in the faithful doing of God's Word and work. Yea, all spiritual blessing is found only in the faithful doing of God's Word and work. "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (**Psalms 19:7-11**). Thus in **Matthew 7:24-25** our Lord Jesus Christ proclaimed, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."