(so Rom. i. 16, where the *Gospel* is said  
to be *the power of God unto salvation to  
everyone that believeth.* Observe “*your*  
souls.” It is the *soul* which carries the  
personality of the man: which is between  
the *spirit* drawing it upwards, and the  
*flesh* drawing it downwards, and is saved  
or lost, passes into life or death, according  
to the choice between these two. And the  
*implanted word*, working through the  
*spirit*, and by the divine Spirit, is a  
spiritual agency, able to save the *soul*,—to  
complete the work, and to have done it for  
ever).

**22.]** The *swiftness to hear,*  
and *the reception of the truth* ave qualified,  
at the same time that they are enforced,  
by a caution. **But be ye doers of the  
word** (viz. of the *implanted word*, the  
*word of truth*. Observe, not only “*do,*”  
but **be doers** : the substantive means more  
than the verb; it carries an enduring, a  
sort of official force with it: ‘let this be  
your occupation’), **not hearers only**,  
**deceiving yourselves** (the “hearer only”  
does this, when he infers that the mere  
sound of the word received in his outward  
ear will suffice for him).

**23—25.]** *Justification of the expression,*“deceiving your own selves,” *and of  
the foregoing exhortation.* {23} **Because, if  
any is a hearer of the word, and not**  
(strictly, it is ‘if any one is a hearer, and  
a not-doer’) **a doer, this man** (the  
demonstrative pronoun points more markedly  
at the individual in whom the hearing  
and not-doing are united) **is like to a  
man contemplating** (probably the example  
was meant to have a general  
reference: for though it may be true, as  
De Wette says, that many men remember  
well their appearance in the mirror, the  
common rule is that men forget it) **the  
countenance of his birth** (i.e. as A. V.,  
*his natural face:* the face he was born  
with. The expression is to be explained  
apparently as Wiesinger: “Not that he  
can see in the glass any other than his  
natural face, but the addition serves more  
plainly to point out the sphere of mere  
material perception from which the comparison  
is taken, as distinguished from the  
ethical sphere of ‘*hearing the word*,’  
aud at the same time hints at the  
easy translation of the remark from the  
one department to the other, in which  
‘the word of God is a mirror in which we  
may and ought to see our moral visage,’ as  
De Wette”) **in a mirror: {24} for** (this seems  
to stamp the example as a general one,  
applying to all, not merely taking some  
possible man who may do this; see above)  
**he contemplated himself, and has departed,  
and immediately forgot of what  
appearance he was** (viz. in the mirror.  
It is to be observed, that the *contemplating*  
answers to the hearing of the word: the  
*going away* to the relaxing the attention  
after hearing—letting the mind go  
elsewhere, and the interest of the thing heard  
pass away: and then the forgetfulness in  
both cases follows. In the next verse we  
pass to one who looks and does not depart).  
{25} **But he who looked into** (here we have the  
figure mingled with the reality, the  
comparison being dropped. Probably the verb  
used here, which signifies *to stoop and look  
in*, has reference to a mirror being placed  
on a table or on the ground, to contemplate  
which steadily, a man must put  
his face near to it. But we must not perhaps

urge this too strictly: for in 1 Pet. i.

12, it is used of looking closely into any

thing. It is here the opposite of *contemplating*:

attention bestowed for a time

only and then withdrawn. And this

opposition is strengthened by the words

which follow: see below) **the perfect law**

**which is** (the law) **of our** (Christian)