**liberty** (‘*the perfect law,*” not, the  
gospel as contrasted with the law, nor  
the covenant of faith more perfect  
than that of legal obedience: but the rule  
of life as revealed in the gospel, which is  
perfect and perfecting, but not in contrast  
with the former law as being not perfect, and  
not able to make perfect: that distinction  
is not in view here: see below. The whole  
Epistle is founded on this perfect law of  
Christ, more especially on that declaration  
of it contained in the Sermon on the mount:  
see Introd. And that this law here is  
meant, the *implanted word, the word of  
truth*, as it is a rule of conduct, is evident  
from what follows, where *deeds*, and they  
only, are spoken of. It is the law of our  
liberty, not as in contrast with a former  
law of bondage, but as viewed on the side  
of its being the law of the new life and  
birth, with all its spontaneous and free  
development of obedience. Huther remarks,  
“Ever in the Old Test. the sweetness of the  
law was subject of praise [Ps xix. 8–11],  
But the life-giving power belonged to the  
law only in an imperfect manner, because  
the covenant on which it rested, was as  
yet only one of promise, and not of  
fulfilment”), **and remains there** (remains  
looking in, does not depart as the other.  
As Wiesinger remarks, the matter spoken  
of here is not so much observing the law  
in act, as observing it in attention—not  
letting it pass out of the thoughts. That  
ls to action, as below), **being** (not,  
*having become:* see above on ver. 22) **not  
a forgetful hearer, but a doer of work**  
(not, *of the work*, but abstract. of *work*,  
something which brings a result with it),  
**this man shall be blessed in his doing**  
(the words imply that even in the act  
there is blessing: the life of obedience is  
the element wherein the blessedness is  
found and consists).

**26,27.]** The Apostle is still on the  
command in ver. 19. As yet he has  
been exemplifying the being *swift to  
hear*, in connexion with the *slow to  
wrath*. From this *he passes to that  
which és again so nearly connected with it,  
—the being slow to speak.* {26} **If any man  
imagines that he is** (our A. V. ‘*seem fo  
be*’ is ambiguous : it may mean ‘to others,’  
whereas the word really means only, ‘to  
himself:’ ‘thinks that he is’) **religious**  
(in the sense ot ‘observant of God’s outward  
service,’ marking the external  
manifestation of a religious mind. We have  
no word at all adequately expressing the  
original term), **not bridling his tongue,  
but deceiving his heart** (see above on  
“*deceiving yourselves,*” ver. 22: viz. by  
imagining such a character consistent with  
true religion), **of this man the religious  
service is vain** (idle and fruitless).  
{27} **Religious service pure and unpolluted** (the  
two adjectives seem merely to bring out  
the positive and negative sides of purity,  
as in the two acts described below) **in the  
estimation of** (Rom. ii. 13; Gal. iii. 11)  
**Him who is our God and Father** (or,  
according as the original is read, “(our)  
God and Father.” That the paternal  
relation here ascribed to God must be  
understood as referring to *us*, is evident) **is**  
(consists in) **this, To visit orphans** (perhaps  
in reference to the appellation  
“*Father,*” which has preceded: so Ps  
lxviii. 5, God is called “*father of the  
fatherless, and judge of the widows*”) **and  
widows in their affliction** (shews at. the  
same time the reason for the *visit*, and